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The Banner of Israel

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Psalm 133.

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The
BANNER OF ISRAEL

A Weekly Journal dealing with British-Israel Matters.

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The Chronology of King David.

PART I.

EVENTS DEFINITELY DATED IN THEIR RELATIONSHIP TO EACH OTHER.

THE following quotations from the books of Samuel, Kings, and Chronicles, are, as far as I can discover, the only passages other than repetitions in these books that give us knowledge of the intervals of time, definitely, or nearly definitely, stated, between any two events of this era. Of other chronological data fixing their years in the history of the world, I propose to deal in Part II of this paper.

1. Now Eli was ninety and eight years old. . . . "Israel is fled before the Philistines . . . and the ark of God is taken" . . . and he died (1 Sam. iv. 15-18).

2. And the ark of the Lord was in the country of the Philistines seven months . . . and they laid the ark of the Lord upon the cart . . . and the kine took the straight way of Beth-Shemesh . . . and the men of Beth-Shemesh . . . sent messengers to the inhabitants of Kirjath-jearim, saying, the Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you. And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long, for it was twenty years (1 Sam. vi. 1, 11-12, 20-21, and vii. 1-2).

3. . . . And they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over Israel and Judah . . . and David arose, and went with all the people . . . to bring up from thence the ark of God . . . and brought it out of the house of Abinadab that was in Gibeah (margin: or, the hill) (2 Sam. v. 3-5, and vi. 2-3).

4. After the death of Saul. . . . David enquired of the Lord, saying, Shall I go up to any of the cities of Judah? . . . and he said Unto Hebron. So David went up thither . . . and the men of Judah came, and there they anointed David King over the house of Judah. . . . But Abner . . . took Ishbosheth the son of Saul . . . and made him king over . . . all Israel. Ishbosheth . . . was forty years old when he began to reign over Israel, and reigned two years (2 Sam. i. 1; ii. 1-2, 10).

5. Then Solomon began to build the house of the Lord at Jerusalem . . . in the second day of the second month, in the fourth year of his reign (2 Chron. iii. 1-2).

From the above quotations it would appear a simple matter to date all these events from any one of them, and in spite of the fact that learned chronologers throughout the ages differ exceedingly in their various calculations and estimates, the following list is how the plain man, if not led astray by other considerations, would date them, from, say, the death of Eli, that is from the taking of the ark of God by the Philistines.

Eli born 98 years before his death.

Death of Eli. Philistines take the ark.

Philistines send back the ark. It goes to Beth-Shemesh and thence up the hill to Kirjath-jearim, to the house of Abinadab, seven months after it was first taken. Say after Eli 1 year.

David made king of all Israel, and in the same year, at earliest, he takes the ark from the house of Abinadab, where it had been for 20 years. After Eli 21 years.

David made king of Judah, at death of Saul, $7\frac{1}{2}$ years before becoming king of all Israel. Deduct $7\frac{1}{2}$ from 21. After Eli $13\frac{1}{2}$ years.

Ishbosheth was born 40 years before Saul's death. That is 40 years deducted from $13\frac{1}{2}$. Before the death of Eli $26\frac{1}{2}$ years.

David died 33 years after he was made king of Israel. After Eli 54 years.

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Solomon founded the Temple 3 years, 1 month and 2 days after David's death, when he became sole king. After Eli 57 years.

It is bound to strike the reader of the above that, if Saul died only 13½ years after Eli's death, when the ark was taken, there is very little time for Samuel's judgeship and Saul's reign. As to Samuel's judgeship, while no definite number of years is given anywhere, it will be found stated that Samuel was an old man, and that he judged Israel all the days of his life. Since, however, we simply cannot get away from the above figures, we must admit (as is clear in the story itself) that not only did Samuel act as a judge during Eli's lifetime, but also, as the story asserts, that he was the judge of Israel in civil matters during some years of Saul's reign.

As regards the length of Saul's reign, the text of 1 Samuel throughout contains no hint whatever that Saul reigned during Eli's lifetime. The impression conveyed by the text is that he was made king some little time, indeed, after the taking of the ark, and Eli's death. So that though we may explain away Samuel's judgeship, how can we explain away Saul's short reign, especially when we read Acts xiii. 21, where St. Paul says, " And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Nevertheless, there are the figures, as clear as any figures can be, and I for one cannot believe but that there must be some explanation of the seeming flat contradiction between them and St. Paul's word. " God is not a man that he should lie," but on the other hand, " It is the glory of God to conceal a thing," and it is undoubtedly an honour to be allowed to search such things out. If we fail, we fail with many others, as a comparison with the differing datings of almost all chronologers will show, since *all* cannot be right!

In my own search, I seize upon the word " gave " in St. Paul's speech in Acts xiii. What does " gave " mean? Can it mean something other than the length of Saul's reign? It obviously is not the length of Saul's life, for Ishbosheth, Saul's third or fourth son, was forty years old at his death.

Almost equally obviously from another source, St. Paul's words could not have meant the length of Saul's reign, for 1 Sam. xiii. 1-2, says that when he had reigned only two years, he gave the command of one third of his army to his son Jonathan. Therefore Jonathan must, by then already, have been of sufficient age to be able to bear such responsibility. A newly made king would not appoint a child as his second in command, nor make him the head of so large a proportion of his forces. If Jonathan were thirty-five years old at the time, it would only be a reasonable age, and it would exactly fit in with our figures. But to agree with a forty years length of reign for Saul, he could only have been about eight years old.*

Is it possible that, as a Levite could not act as a priest until he was thirty, so in like manner St. Paul's word means that God gave Saul, as a man, from his thirtieth year to his seventieth year, to prepare him to be the military " General," as Ferrar Fenton calls him, or kin, for the last thirteen of those years, which is the utmost the above date would allow? I am very conscious that this is no logically convincing explanation, indeed I did not set out to solve this difficulty, the only real one in this period, as I hope to show in Part II. My object is rather to lead my readers' thoughts on to this subject, in the hope that other investigators will arise, who will work upon the texts as they find them, not, as has been so common in the past, claiming that the text is defective just where it belies some presumed explanation, or some preconceived system of chonology. There can, in fact, be no doubt, that much can yet be done in this great field of historical truth to add to our knowledge of all truth, especially if approached with humility and treated with reverence.

PART II.

Events Definitely dated in Relation to the World's History.

In Part I of this paper we studied certain events of David's times, and the definitely stated years separating these events. Now we propose to try and place one or other of them, equally definitely, into its correct date in the world's chronology. For this purpose we must have a fixed point of departure. One such point is, obviously, the creation of Adam. Let us call that point A.H., 0. The majority of chronologers who follow the Hebrew Bible are agreed that Exodus is to be correctly dated A.H. 2513, and as I am of opinion that that is its true date, I ask my readers to accept it, at least in connection with what follows.

There is one, and only one clear and emphatic statement in the Bible which connects our era with Exodus, and that one is so wonderfully worded that I, personally, am convinced it is a perfect example of Proverbs xxv. 2, "It is the glory of God to conceal a thing." I have already drawn attention to the point, in the " Banner " (early in 1920), and in my pamphlet " Biblical Chronology,"* but I must ask leave to refer to it again. I mean the link which binds the date of the Foundation of the Temple with the word " Exodus."

It occurs in 1 Kings vi. 1, slightly amplified in 2 Chron. iii. 1-2, quoted above in Part I. The former verse reads as follows: " And it came to pass in the four hundred and eightieth year after the children of Israel were COME out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

* The R.V. translates 1 Sam. xiii. 1, to the effect that Saul was thirty years old when he began to reign. If this correction of the A.V. and other translations be right, what age was Jonathan when he was made a general? This almost proves the R.V. correction to be wrong.

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I have ventured to accentuate the word "Come" in this quotation, because it is the point of my argument. "Come" implies Arrival, not Departure. "I came from London in May," said by a man in New Zealand, would never be understood to mean that he left London in May. So we ought not to understand by the verse in question that the Israelites left Egypt four hundred and seventy-nine years, one month and two days (for that is the exact figure in cardinal numbers) before the Foundation of the Temple by Solomon. But if not, we must, clearly, add the number of years that they spent "walking in the wilderness." Joshua v. 6, gives it, "For the children of Israel walked forty years in the wilderness." Elsewhere it is clear that it was forty years almost to the day, so that the total number of years from the date of Exodus (A.H. 2513) was 479+40=519. Therefore the date of the Foundation of the Temple is A.H. 3032.

Before making a list of the events mentioned in Part I., with dates attached, based upon the above date of the Temple's foundation, two matters which seem, at first sight, to demand an even longer period of time than 519 years between Exodus and the Temple, will have to be considered. The first is the period of the judges in the book of Judges. If the years given for the various "Oppressions" and "Rests" and for the rule of the judges be added together, the total will be found to exceed the minimum allowable. But there is at least this that can be said very shortly: there must have been judges during periods of oppression; and also, it seems unlikely that we were intended to build chronology upon the years named, because there is no definition of the point of time at which these oppressions and rests commenced. All is vague and undefined, and apparently so of intention.

The second apparent demand for more time is contained in the words of St. Paul in Acts xiii. 19-20. They are: ". . . he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until* Samuel the prophet." One thing is quite certain, namely, that in spite of the words "after that" Moses is called *a judge* of the Israelites several times, and that he was in fact, their first judge, and that he began to judge them immediately after Exodus, at latest. Dr. David Davidson, in his "The Prime Date and the Exodus Year," quoting Dimbleby, adopts the view that these 450 years began at Exodus, and it seems to conform with the usual plan of scripture, that of insisting that its statements be searched, and examined, and are not thoughtlessly to be taken as read. I certainly prefer this idea to an alternative one, which is based upon the supposition that verse 20 is a mis-translation. I am prepared to admit the possibility of mis-translations in the Bible, but I am not prepared to admit that a mis-translation, if any exist, of a *vitally important point* is not easily provable as one, and *that* is not the case with this verse. On the contrary the context seems to demand its translated meaning. However, some do hold that the words should be somewhat thus: "And after about 450 years he gave them judges, until Samuel . . ." That, of course, takes one back, from the division of the land, exactly enough, to the point of departure of the Covenant of Genesis xv. 13.

Taking the verse to indicate a departure point coinciding with Exodus, 450 years brings us to A.H. 2963, which, it will be seen in the list we are now free to append, is about 13 years before the death of Eli. That is just about where it might be expected to end, and suggests the idea that Samuel superseded Eli as sole judge 13 years before the latter's death, when he was already 85 years of age, and nearly blind, as will be remembered. May I here add that my own estimate (it is only, and can only be an estimate) of the period of the judges, starting from Moses at Exodus, and working through the figures of the book of Judges, up to Samuel, is 448 years, but the point is really of little importance chronologically, though just interesting enough to mention.

Dates of events in and about King David's era.	A.H.
Eli born, 98 years before his death	2878
Saul was born, possibly, though not definitely	2919
Jonathan must have been born about	2943
Saul "given." "God gave unto them Saul . . ." Ishbosheth born	2949
Birth of David	2959
End of St. Paul's 450 years of Judges. From Exodus	2963
Ark of the Lord taken by Philistines. Eli dies, aged 98	2976
Philistines send the Ark back to Beth-Shemish, after keeping it 7 months. Beth-Shemishites immediately have it taken to Kirjath-jearim to the house of Abinadab, where it remains for 20 years	2976½
David aged 18. A likely year for his victory over Goliath	2977
A likely year for the death of Samuel. 3 years before Saul's	2986
Saul and Jonathan die. Ishbosheth succeeds for 2 years, aged 40	2989
David goes to Hebron and is made King of Judah. He is 30 years old	2989
Ishbosheth dies	2991
David made King of all Israel, and brings the Ark from the house of Abinadab, where it was for 20 years	2996½
David dies, after a total reign of 40 years, and Solomon, previously co-rex for a short (undefined) time, is king	3029
Temple begun, when he had reigned 3 years, 1 month, 2 days	3032

B.C. dates can be ascertained, at any rate approximately, by deducting the A.H. figure from 4000. That deduction gives, I believe, the number of years before the Nativity.

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The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty words:—

June 1st, Sunday.—He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Psalm xci. 1.

June 2nd, Monday.—Thy faithfulness shalt Thou establish in the very heavens. Psalm lxxxix. 2.

June 3rd, Tuesday.—Ephraim shall say. . . . I am like a green fir tree. From me is thy fruit found. Hosea xiv. 8.

June 4th, Wednesday.—That Thy beloved may be delivered; save with Thy right Hand, and hear me. Psalm lx. 5.

June 5th, Thursday.—This people have I formed for Myself; they shall shew forth My Praise. Isa xliii. 21.

June 6th, Friday.—The Lord hath redeemed Jacob, and glorified Himself in Israel. Isa. xliv. 21.

June 7th, Saturday.—Ye have seen . . . how I bare you on eagle's wings and brought you unto Myself. Exod. xix. 4.

June 8th, Sunday.—The Lord thy God hath made thee as the stars of heaven for multitude. Deut. x. 22.

June 9th, Monday.—It shall be established for ever as the moon, and as a faithful witness in heaven. Psalm lxxxix. 37.

June 10th, Tuesday.—There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Isa. xi. 1.

June 11th, Wednesday.—As the host of heaven cannot be numbered . . . so will I multiply the seed of David My servant. Jer. xxxiii. 22.

June 12th, Thursday.—The house of Judah shall again take root downward, and bear fruit upward. Isa. xxxvii. 31.

June 13th, Friday.—Israel shall blossom and bud, and fill the face of the world with fruit. Isa. xxvii. 6.

June 14th, Saturday.—In that day there shall be a root of Jesse, which shall stand for an ensign of the people. Isa. xi. 10.

June 15th, Sunday.—Thy sun shall no more go down; neither shall thy moon withdraw itself. Isa. lx. 20.

June 16th, Monday.—Except a man be born again, he cannot see the kingdom of God. John iii. 3.

June 17th, Tuesday.—Behold the Lord's hand is not shortened, that it cannot save. Isa, lix. 1.

June 18th, Wednesday.—Thou shalt abide for Me many days . . . so will I also be for thee. Hosea iii. 3.

June 19th, Thursday.—Jacob shall return, and be in rest, and be quiet, and none shall make him afraid. Jer. xxx. 10.

June 20th, Friday.—I will bring again the captivity of My people Israel and Judah, saith the Lord. Jer. xxx. 3.

June 21st, Saturday.—The vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew. Zech. viii. 12.

June 22nd, Sunday.—The Lord God is a sun and shield . . . no good thing will He withhold from them that walk uprightly. Psalm lxxxiv. 11.

June 23rd, Monday.—The Lord loveth the gates of Zion more than all the dwellings of Jacob. Psalm lxxxvii. 2.

June 24th, Tuesday.—If ye can break My covenant of the day, and My covenant of the night. . . . Then may also My covenant be broken with David My servant. Jer. xxx. 20-21.

June 25th, Wednesday.—Open ye the gates, that the righteous nation which keepeth the truth may enter in. Isa. xxvi. 2.

June 26th, Thursday.—Except a corn of wheat fall into the ground and die, it abideth alone. John xii. 24.

June 27th, Friday.—Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. Isa. xxvi. 4.

June 28th, Saturday.—I will abide in Thy tabernacle for ever; I will trust in the covert of Thy wings. Psalm lxi. 4.

June 29th, Sunday.—They shall come and sing in the height of Zion. Jer. xxxi. 12.

June 30th, Monday.—Hearken unto Me, My people; and give ear unto Me, O My Nation. Isa. li. 4.

Hidden text for April: 2 Timothy ii. 19.

Correct answers received from:—Mrs. Heald, Sunnyside, Ashtead; Miss M. Page, Ashtead, Surrey; Mrs. E. Gresham, King's Heath, Birmingham; Mrs. Sparkes, Worthing; Mr. J. Washington, Hoylake, Cheshire; Mr. J. Davies, Dungannon, Ulster.

Solutions for June can be sent to Miss Florence H Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

Modern Miracles.

THE question as to whether miracles of any sort are still to be found in the Christian Church has often been debated. At present, much interest and enquiry has been aroused as to the reality of physical healing by means of faith. An article upon it appeared in the *National Message* (No. 89). Only the other day, in a letter from an earnest British-Israelite, I was asked concerning the matter. It is of interest, therefore, to notice what is perhaps the most remarkable exhibition of faith healing in modern times, and which at the time created the greatest interest in France and England. The account will be found in *History of the Supernatural*, by W. Howitt, 1863, and other works.

Abbé Paris was one of the most devoted of that holy community of Christians known as Jansenists, living at Port Royal, a few miles from Paris. His

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deep piety, unbounded charity, and spotless life were known far and wide. He died 1727, in the reign of Louis XIV. of France. As the Jansenists rejected many of the Romish errors and superstitions, the Jesuits became their deadly enemies and persecutors, and at length prevailed on Louis XIV. to destroy Port Royal and banish, or imprison, the Jansenists.

Abbé Paris was buried in the Churchyard of St. Mèdard, in Paris. Soon after, miracles were reported as performed at his grave. These grew in number so much that in 1731 the whole city of Paris was in a ferment about them. The churchyard was crowded from morning to night by sick praying for relief. Miracles of healing continued to be performed near the tomb, as much as ever, for twenty years; and, in fact, more or less down to the time of the Revolution, 1789.

Dr. Douglas, Bishop of Salisbury, visited Paris in 1749, and reported that these health miracles were still going on. Hume, the historian, says: "There surely never was so great a number of miracles ascribed to one person as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris. The curing of the sick, giving hearing to the deaf, and sight to the blind, were everywhere talked of as the effects of the holy sepulchre. But, what is more extraordinary, many of the miracles were immediately proved upon the spot, before judges of unquestioned credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is this all; a relation of them was published and dispersed everywhere; nor were the Jesuits ever able to dispute or detect them."—*Philosophical Essays*, p. 195.

Dr. Middleton declares that the evidence of these miracles is fully as strong as that of the miracles recorded by the early fathers of the Church.—*Free Enquiry*. Howitt adds: "He might have said immensely stronger." The Jesuits opposed these beneficent miracles by every means in their power; but when they had done their worst, they were compelled to confess that many of them were real, but, like the Pharisees, ascribed these *good works* to Beelzebub! Dr. Middleton says, similarly: "Let declaimers on the authority of the Fathers produce, if they can, any evidence of the primitive miracles half so strong as what is alleged for the miracles of the Abbé Paris; or, if they cannot do it, let them give us a reason why we must receive the one and reject the other." Bishop Douglas says: "Many free enquiries were made into them, as the *Pastoral Letters* of the Archbishops of Paris, of Embrun, of Sens, of many other Bishops, an inundation of pamphlets of private ecclesiastics, and the repeated controversies in the *Journaux de Trevoux*, and other periodical papers, sufficiently prove." The Mayor of Paris and the Jesuits would only have been too glad to detect and expose them—if they could!

A. B. GRIMALDI, M.A.

Southport Branch.

THE Southport Branch of the B.-I.-W.F. closed its Session 1923-24 on Friday, April 25th, with a lecture by the Rev. C. Waddington, Christ's Church, Bradford. All lectures have been of a very high order, and each of the lecturers has received a hearty invitation to repeat his visit.

The Annual Sale of Work was held April 29th. It proved an unqualified success from every point of view, weather, buyers, goods, donations, financial results, and above all the happy harmonious feeling evidenced throughout. We were fortunate in securing Mr. Plant, Doncaster, to open the Sale. Mr. Plant is always brief and to the point.

Our well known member, Mr. Webb (in the chair), made several arresting suggestions in his address, especially on the ancient laws governing health.

The Rev. G. Dalrymple and Mr. Steele (Organising Secretary of the B.-I. U. U.) made brief but appropriate speeches.

A delightful feature of the Sale was the presence of several children as sellers, Miss Joan and Master Frank Lever making a great success with their two bran tubs and little Avril Woodward equally so with her flowers and dolls, the latter having been presented by various members of the Committee and dressed by Mrs. Mansure-Woodward.

One member presented a large and beautiful doll for a guessing competition. Out of 180 guesses only one gave the correct name, "Ishbel." Miss Newport, Hon. Treasurer, arranged a varied and quite professional musical programme. Our friend and well-known townsman "Mendel," the blind pianist, was a great attraction. Beautiful songs exquisitely rendered were given by Mrs. Deane, Miss Newport, Miss Perkins, Miss Carr, Miss Hawthorn and Miss Kirwin, Miss Rolfe making a perfect accompanist. Mr. Steele adds to his many other qualities the ability to sing a comic song in an inimitable manner.

Mr. Falkner gave a most amusing recitation. A pathetic feature was the rendering of a pianoforte solo by a gentleman who had lost one arm in the War.

Excellent teas and ices were served throughout the day. The goodwill and untiring patience of all will long remain a pleasant memory.

OBITUARY.

The Southport Branch of the B.-I.-W.F. regrets to announce the death of Councillor Shornley, a man respected and liked by all who knew him.

Of great interest to local British-Israelites is the fact that he was one of the little band who formed the B.-I. Association in this town over 20 years ago. He was a tactful and painstaking honorary secretary of the same until his public duties rendered it necessary to curtail some of his many calls.

In home, Church, Sunday School and Town he will be very much missed.

The sympathy of all goes out to his widow and children.

Hon. Sec.: M. WOODWARD.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 14, Fetter Lane, London, E.C.4.**

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Notes and News.

THE next London meetings of the B.-I.-W.F. will be held on June 12th and 13th in the Central Hall, Westminster, at 2.45 and 7 p.m. each day. The speakers will be the Revs. Pascoe Goard, Arthur C. Chambers, W. H. Stuart-Fox, M.A., E. L. Watson, and Mr. John J. Morey.

The Rev. Pascoe Goard and Mr. Herbert Garrison will address two special meetings in the Victoria Lecture Hall, Sheffield, on June 3rd and 4th, at 7.30 each evening.

The two meetings held at the British Empire Exhibition on Empire Day were an unqualified success in spite of the unfavourable weather. We are told that they were the best attended and most successful of all the many conferences yet held at the Exhibition. This is as it should be, in view of the fact that only British-Israel teaching can explain the *raison d'etre* and meaning of the British Empire. The Rt. Hon. Lord Gisborough, President of the B.-I.-W.F., presided at the afternoon meeting. The Rev. Arthur C. Chambers offered prayer. The speakers were Mr. Herbert Garrison, Secretary-General, the Rev. J. J. R. Armitage, and the Rev. Pascoe Goard in the order given. Each address was punctuated with applause, and the utmost enthusiasm prevailed. Major J. Knowles, O.B.E., Deputy President, occupied the chair in the evening. Prayer was offered by the Rev Ebenezer Fox. The speakers were Colonel Edward F. Gosset, the Rev. Ebenezer Fox, Vice-President of our Brisbane Branch, Mr. Herbert Garrison, and the Rev. Pascoe Goard. Mr. Harrison Hill rendered some musical selections in his well-known effective style, and he was rewarded with the plaudits of the assembly. The points made by the speakers were again received with every manifestation of approval and delight. Those who had not previously attended a B.-I. meeting said the facts and the deductions therefrom were a revelation to them. A joyous optimism pervaded the gatherings, which with the profound gratitude to Almighty God for the blessings bestowed upon our race and Empire, and the delightful spirit of Christian and B.-I. fellowship manifested, made the whole atmosphere such as only British-Israelites know. The evening meeting requested by vote that another Conference should be held at the Exhibition. At the afternoon session, a motion by the Secretary-General was carried unanimously protesting against any attempt to open the Exhibition on Sundays. Reports of the speeches will appear in future issues of this journal.

A successful B.-I. Mission at Birmingham was conducted last week by the Rev. Pascoe Goard and T. H. Whitehouse, and Mr. J. J. Morey. Ten meetings were held, and much good was done.

The Annual Meeting of the Bristol Branch on May 21st proved a very happy and profitable time. There was a crowded gathering. The President, Colonel A. B. Prowse, M.D., presided. Mr. C. F. Waddington, the Hon. Secretary, presented an encouraging report. Addresses were delivered by the Rev. Ebenezer Fox, M.A., of Brisbane, and by Messrs. Harold Norris, and Herbert Garrison. On the following day Colonel Prowse kindly showed Mr. and Mrs. Fox some of the sights of Clifton and Bristol. The President, and Mr. and Mrs. Waddington, Mr. James, Assistant Secretary, and members of the committee are to be congratulated on the activity and prosperity of our Branch in the metropolis of the West.

"The Halifax Courier" gives a lenghty notice of a very interesting lecture delivered by the Rev. J. Oliver Vince, B.A., B.D., to a crowded audience of the local branch members and friends at the Mechanics Institute, Halifax, on May 15th. The President, Mr. A. W. Dargue, presided. A very cordial vote of thanks to the lecturer was moved by Mr. Allott, seconded by Mr. Oldroyd, supported by Mr. Walshaw and carried with acclamation. Mr. Vince is doing a great work as Vicar of St. Mark's Church, Dalston. He manages to spare a little time occasionally to visit some of our branches, and give them an uplift by his breezy and telling presentation of B.-I. truth.

We are happy to welcome to our ranks an Anglican clergyman who tells us that after studying B.-I. teaching he found the incontrovertible facts won him to our side, and he says he only wishes he had known the truth twenty years ago.

Our South London Branch will meet on June 3rd, at 8 p.m., at the Y.W.C.A., 195, Lavender Hill, S.W., when Mr. Ling will be the speaker. A series of excellent monthly meetings have been held during the winter, addressed by Messrs. Proctor, Pilcher, Gaun, Testor and Ling.

The Secretary-General addressed a meeting over which Miss Alice Williams presided on May 22nd in the Pembroke Hall, Pembroke Gardens, London, W.,

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after which it was decided to start a study circle. Several of those present gave in their names as the first members.

The House Committee for our new Headquarters met on Monday last, and dealt with important matters relating to the preparation and furnishing of No. 6, Buckingham Gate. We are glad to report gifts of furniture, and we shall be grateful for offers of various articles required, or for donations in cash. Our Bristol Branch has opened a fund—started with a donation of five pounds—for providing selected articles, and we feel sure other branches will wish to do likewise. We now have possession of our long-sought premises, and we are proceeding with all speed to get them ready for occupation, so that we may soon have the joy of announcing the opening day, when we hope to welcome members and friends from near and far. We know that thousands are looking forward eagerly to the eventful day. We know also that our loyal and devoted supporters will stand in and help us with the heavy item of furniture and equipment. Communications may now be sent to the Secretary-General at 6, Buckingham Gate, S.W.1.

A Worthing correspondent supplies the following interesting paragraphs:—

Extract from "Reminiscences," by Rev. A. H. Sayce, D.L., LL.D., D.D., page 405.

"In August (1913), the Cambrian archæologists who had been invited to Wiltshire met at Devizes. I had never visited Devizes before, nor apparently had anyone else who was acquainted with Egyptian archæology, and it was, therefore, a surprise to me to find in the Devizes Museum numerous beads of the Egyptian fayence and of a particular type which had been discovered in grave after grave of the early Bronze Age period on Salisbury Plain. They are beads characteristic of the time of Rameses II, the Pharaoh of the Oppression, and must have been brought by traders to Britain about 1300 B.C. I also noticed other (melon-shaped) Egyptian beads which originated at an earlier period, as well as the remains of ivory dagger-hilts, one of which still bore traces of Egyptian work."

In a speech delivered before the Rotary Club, Worthing, Mr. Israel Zangwill said: "There is a spiritual affinity between the Jews and the British, and I would not be surprised if you are the lost tribes."

Croydon Branch, special meetings, Thursday, 19th June, 3 and 7.45 p.m., Eldon House, Wellesley Road, Croydon. Speaker, Mr. J. J. Morey; subjects: afternoon, "Who are the British?"; evening, "The Great Pyramid." All are cordially invited. Will Croydon friends please note that these meetings are to be held on the third Thursday in June, on account of other engagements on the 12th?

"A Retrospect."

By JOHN J. DUNFORD.

PART II.

"Few and evil have the days of the years of my life been."—Genesis xlvii. 9.

"AND when the King came in to see the guests, He saw there a man which had not on a wedding garment: And He saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless" (Matt. xxii. 11, 12). In "A Retrospect," Part I., we referred to the Royal banquet at the Roumanian Legation in London, and quoted that there was one thereat "who did not shine very conspicuously in 'The Day of the Lord'" (of 1914). Whatever exigencies may lead Rulers to ignore realities, God has no exigencies. In the great affliction of our Brethren of Ulster in 1914, we had the spectacle of a Cabinet Minister noted for his ever-ready use of Scriptural quotations, maintaining an ominous silence during the period of his brethren's "day of trouble" (2 Kings xix. 3), because of political exigencies.

"J. J. P." in his article "The Fate of the Nations," BANNER OF ISRAEL, April 23rd, aptly quotes as follows: "The warrants for these sweeping assertions will be found in the following express pronouncements of Him before Whom '*all the inhabitants of the earth are counted as nothing*,' and in proclaiming the gospel of '*the faithfulness of* God,'" it is our bounden duty (Luke xvii. 10) to put God first.

When He comes into His wedding, He asks, Where is your wedding garment? When "I" commanded, "Gather My Saints unto Me" (Psalm l. 5) did you put on "the wedding garment"? Did you go forth to do, or to die, that "the Kingdom of God" might be saved from the powers of darkness? (Psalm lxxxiii).

When "My people" were crying unto Me: "Keep not thou silence, O God: hold not Thy peace, and be not still, O God, for, lo, Thine enemies make a tumult: and *they that hate Thee* have lifted up the head. They have taken crafty counsel against 'Thy people,' and consulted against 'Thy hidden ones.' They have said, Come, and let us cut them off from being 'a nation'; that *the name of Israel* may be no more in remembrance. For they have consulted with one consent: *they are confederate against Thee.*"

"I" say friend, did you answer this "roll call" of Psalm l. 5; or did you "begin with one consent to make excuse" (Luke xiv. 18). When "I" sent My servant at supper time to say to them that were bidden (Psalm l. 5) Come; for all things are now ready; did you respond? When the angel cried with a loud voice, "Come and gather yourselves together unto the supper of the great God; when the beast, and kings of the earth, and their armies gathered together to make war against Him that sat on the horse (at Mons) *and against His army*" (Rev. xix.

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17, 19) did you respond? (To plead ignorance is no excuse in the eyes of the law.)

You may be present at an earthly king's banquet and drink the wine of 1902 A.D. vintage, named, à la King Edward VII., but when "I" drink wine new (Matt. xxvi. 29) in My Father's Kingdom all present must have on "the wedding garment," for none shall drink of the wine of 33 A.D. vintage named à la The King of Israel; that are not so arrayed. Vide My work to My servant John.

"And He said unto me, These sayings are faithful and true: and the Lord God of the Holy Prophets sent His angel to shew unto His servants the things which *must shortly be done*" (Rev. xxii. 6). Blessed are they *that do His Commandments* (Luke xiv. 18; Psalm 1. 5) that they may have right to the tree of life, *and may enter in through the gates into the City.* "For without" are dogs, and sorcerers (Isaiah lvii. 3) and whoremongers, and murderers (see Foxe's Book of Martyrs, etc.) and idolators, (Modernists) and whosoever loveth and maketh a lie (Malachi ii. 17). And He saith unto me, Seal not the sayings of the prophecy of this book, *for the time is at hand.* He that is unjust, let him he unjust still, etc., *Behold "I" come quickly*: and My reward is with Me, *to give every man according as his work shall be.* **Brethren, the true conception to these sayings of** Rev. xxii. can only be realised, when one grasps that He that spake them, spoke them as unto John (Redidious). Vide John xxi. 22, viz., "If 'I' will that he (John) tarry till 'I' come." Without holiness no man shall see the Lord (Hebrews xii. 14). Hence the exhortation, "he that is holy, let him be holy still" (Rev. xxii. 11).

Not every one that saith unto Me, "Lord, Lord," viz.: quoters of scriptures for their own ends; but he *that doeth* the will of My Father; shall "enter in" through the gates into the City" (Rev. xxii. 14). And of that City we spoke in Part I. how that the Lord vouchsafed us a vision at the time of our commission, and how that we saw the Lord *standing* on a white marble throne, not sitting as the Pope of Rome does, in order that kings may kiss his toe, as was witnessed during the present year, when the "Latin League" was formed, and the King of Spain kissed the Pope's toe; the Divine King of Israel, does not call for such degradation from His faithful ones, vide Rev. xxii. 9 ("See thou do it not.") It is only Satan's anti-type that calls for such despicableness, vide Matt. iv. 9. What a contrast to Rev. xxii. 9. **To what depths of humiliation do Satanic powers** bring their blind and duped votaries! But He, "Whose right it is," to receive all honour, etc., *stands upon the throne*, and His saints, bow the knee (Romans xiv. 11) as they pass the throne (Ezek. xliii. 7) of which we were witness. The Lord being simply clad, in a blood red robe (vide Is. lxiii. 2). The divine decree has gone forth, "That unto Me every knee shall bow"; everything other decree, is fictitious, and of Satanic origin. Can one conceive a mortal man, kissing the toe of another mortal man; and not be depressed at the thought of how low superstition can reduce its satellites (see Acts x. 26). The divine command "Sit thou on My right hand, until I make thy enemies thy footstool," receives its counterpart in, "Let God *arise* and let His enemies be scattered: let them also that hate Him flee before Him" (Psalms lxviii. 1). That wisdom is justified of all her children, is evidenced by Hyslop in his celebrated work, "The Two Babylons"; wherein the author proves that Papal Rome is modern Baal worship. Let the reader meditate upon the scene described in the BANNER OF ISRAEL, April 23rd, of the Papal Infallibility fiasco, in my article "The Lord Reigneth," and he will perceive that the would-be God, was essentially a Sun-worshipper; but the Sun failed him, hence his discomfiture. But we are worshippers of the Son, not the sun.

That Rev. xxii is to be taken as having been spoken to John (Redidious) (John xxi. 22) is amplified by the Master's words recorded in Luke xxi. 32, viz.: "Verily 'I' say unto you, this generation shall not pass away, till all be *fulfilled.*" Not the generation whom He was addressing, but the generation who should live in "the days" *when the trees begin to shoot forth.* Brethren, we are now in "the days" of the shooting forth of the signs of His coming; the days of "the first resurrection" of Rev. xx. 6.: when the faithful will be caught up, vide 1 Thess. iv. 17, and those who have preached the gospel of "the faithfulness of God" will be there. Some may ask, what is the good of preaching it; we reply, "After the faithful are caught up, those that remain behind will then seek the writings of those preachers, and as ever of old, after the prophets' decease, their writings become appreciated, for they receive not honour from men of their lifetime, but their reward is from above. Years of toil brings its own reward, if we faint not."

Looking back to 1911, when we were commissioned to "go prophesy to My people Israel," we recall to mind how that, walking through a private estate with an avenue of elm trees, we came upon a woman "gathering sticks" from the fallen branches; instantly the whole scene of Elijah and the widow of Zarephath (1 Kings xvii. 10) arose before our vision, and we addressed her, saying; "Can you give us anything of 'the bread of life'; for there is a famine in the land?" (Amos vii. 11. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.") To which she replied, "There is not much of the word of God to be obtained, except it be when Malachi iii. 16, comes to pass, 'Then they that feared the Lord spake often one to another: and the Lord harkened and heard it, and a book of Remembrance was written before Him *for them that feared the Lord, and thought upon His Name.*'" Throughout the ensuing seven years "the barrel of meal wasted not, neither did the cruse of oil fail"; but we drew

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water out of the wells of Salvation (Isa. vii. 3) day by day, and Jehovah sustained us by this pious and devout Scotch woman dwelling, like Naomi, in an adjoining country (England).

When our mission was completed the Lord removed us to another part of the country, but on receiving our second commission (to re-write the 39 Articles), we forwarded to her Article No. 1, "The Primate's Mistake," (January 30th) to her great joy, promising to forward Article No. 2, "Israel My Glory" (February 27th) as soon as in print, but the Lord thought fit to call her home, and our letter, and article, reached her the same day as her soul departed to be with the Redeemer she loved so well, and served so faithfully.

And this makes us think of an oft-repeated wish, that Identity Truth could be published every day, and not many weary weeks after it leaves the author's pen (we might say months). Truly the children of this world are wiser than the children of light; how envious the disciple of Christ feels at seeing the Secular Press editing its daily menu to the children of the world. May the day soon come when the whole earth shall be filled with the knowledge of the Lord, as the waters cover the seas; and instead of us seeing men hasting to read the latest football news, etc., etc., to see them hasting to read "What hath the Lord spoken?" (Jer. xxiii. 37). "And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among 'the people'" (Isa. xii. 4). It is distressing to receive one's weekly paper from Canada with its eighty-two large pages, two of which pages are entirely devoted to the things of God (what an example by the daughter nation to the gutter-press of the Mother Country); and also to perceive an illustrated Sunday newspaper jump into a circulation of a million and a-half copies weekly, in the second year of its inauguration. I say it makes one depressed; and we recall to mind the old adage, "There is a cause for every effect"; and we say it in the spirit of Prov. xxvii. 6. viz.: "Faithful are the wounds of a friend," trusting that it will be so received; that "Identity" literature has in the past been too much as if its publications were the official records of the British Museum. There has not been that getting into touch with masses which has signalised the phenomenal successes of such movements as the Salvation Army, and everyday newspapers, etc., etc.

If "Identity Truth" is to reach the masses, it can only be done by "live coals from off the altar" (Isa. vi. 6), and when the Seraphim "touches our lips" (and pens) we shall be able to answer "the voice of the Lord" when He says, "Whom shall I send, and who will go for Us?" "Here am I; send me." And we know that not one word shall return unto Him void, but it shall accomplish that whereunto He sent it if we speak and write by "live coals from off His altar." Looking forward, in all patience, to "that day" when the thoughts of every heart shall be revealed, we await God's good time, to manifest whom He has sent and whom He has not. Looking back, we realise that "the hand of the Lord" has been working (often unconsciously), and we realise with Peter, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as we *are partakers* of Christ's sufferings; that when His Glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached, happy are ye "(1 Peter iv. 12) *Amen.*

It is here incumbent to take a retrospective view of the utter destruction of Jerusalem by Nebuchadnezzar, King of Babylon, detailed in 2 Kings xxiv, because herein we get the divine reason why Papal Rome must suffer *utter destruction* in pro-rata with Jerusalem, *and for the same reason*; viz.: "Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for *the innocent blood that he shed*: for he filled Jerusalem with innocent blood; which the Lord *would not pardon*" (2 Kings xxiv. 3, 4).

There is one thing the Lord *will not pardon*, and that is *the shedding of innocent blood*. The blood of the innocent martyrs of the massacre of St. Bartholomew, which Papal Rome's Pope celebrated by ordering the singing of the "Te Deum" in commemoration thereof; still cries out aloud to Heaven till this day; and the Lord *will not pardon*, this to Him, an unpardonable offence, hence we get John's record in Rev. xviii. 24. "And in her (Papal Rome) was found the blood of all the saints that were slain upon the earth."

Let us be like Hezekiah (2 Kings xviii. 5), "He trusted in the Lord God of Israel"; and put our trust likewise in the divine promise of Christ, viz.: "And shall not God avenge His own elect, which cry day and night unto Him, though he bear long with them? "I" tell you that He will avenge them speedily. Nevertheless *when the Son of Man cometh*, shall He find faith on the earth? (Luke xviii. 7, 8). Do men believe to-day that God will avenge His own elect? Talking to a clergyman of the Church of England (a papist at heart), only yesterday, he had the effrontery to allege to me that the Puritans in Cromwell's time perpetrated more massacres than even Papal Rome did in all her history. As Papal Rome has directly, and indirectly, massacred fifty millions of people in her history, I asked him where the fifty millions Puritan "alleged victims" came from? He turned the subject by saying: "Their (the Puritan's) Judge Jefferies was the worst monster who ever existed." Upon pointing out to him that Judge Jefferies' wrath was executed upon the Puritans of the West of England, he replied, "it is no use arguing." With such "shepherds in Israel," can one wonder that Papacy is successful in her "peaceful penetration," to undermine the foundations of the righteous nation that keepeth the truth these "wolves in

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sheep's clothing" aiding and abetting her? We say unreservedly: "The time of Papal Rome's judgment is come." Her unpardonable offences, of the slaying of innocent blood throughout the whole of her career, and perpetrated even to-day in Southern Ireland, will be "speedily avenged."

In Psalm cvi. 38, we are told our fathers "shed innocent blood," and in verse 40, "Therefore was the wrath of the Lord kindled against 'His people' insomuch that He abhorred His own inheritance." If these things happened in the green leaf, what will happen in the dry? Israel were told that there was "hope in their end," but there is "no hope" held out for "Babylon." Psalm cvii. 16, says, "For He hath broken the gates of brass, and cut the bars of iron in sunder." Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men (verse 15). And what are the gates of brass, and bars of iron, that He will cut asunder? We reply, "The 'misma' that has settled upon men, especially the 'Shepherds of Israel,' that there is 'no God of Judgment'" (Malachi ii. 17). But Isa. xlv. 2, definitely lays down that *there is*, and declares that "I will go before thee, and make the *crooked places* straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron"; and this is to come to pass, not in the days of Cyrus the Persian, but in the days when "Israel shall be saved in the Lord with *an everlasting salvation* . . . world without end" (verse 17). When "All the ends of the earth shall look unto Him, and be saved" (verse 22). The glorious episode of verse 8, did not transpire in the days of the Persian Cyrus, viz.: "Drop down, ye heavens, from above, and let the skies pour down righteousness." No Brethren; that day is when, "In the Lord *shall all the seed of Israel* (not Judah only) be justified, and shall glory (verse 25) as it is written, 'I bring near My Righteousness . . . for Israel My Glory'" (Isa. xlvi. 13). *Amen.*

The Papal wolf attacks the fold
Of Ephraim-Israel, as of old;
Ye Saints of God, awake, arise,
Unfurl your banners to the skies.
To God let earnest prayer ascend,
And He your nation will defend;
The enemy shall lose his prey,
The ravening wolf His sword will slay.
(Isa. lviii. 1, 9).

Fact and Fancy.

In My Garden.

"How tough you are!" I said to a piece of arbor-vitæ that I wanted to pick. "Come along," and I pulled hard at it. "No," came from the tree as it resisted firmly. "Come along, then," and I gave a stronger pull. "No," said the tree again as firmly as before. "But come you shall," I said, with a vicious pull, and thought I was victorious. But in my hand was only some green stuff; the bark had stripped off and left the bare white stem.

"This is what you call a compromise," I said. "But I'll soon settle it. Scissors!" and I was turning in to fetch them, when a voice came from the rose standard: "Take it the right way," and there was my friend the sparrow, cocking his eye at me. "Take it the right way, greenie."

And "what is the right way to pull green stuff?" "Some one way and some another. But for this, strip it from the joint." "I did so, and the pieces came off quite easily." "There you are, greenie," said the sparrow, as he flew off, "but you could not think of that for yourself, could you?"

No, it was a lesson about "taking it the right way." And does not that apply to people as well? When I want anything from genial Mrs. Honeypot I don't much mind how I ask, I am sure to get it, but with Mr. Sour Crabapple it is a different thing—it will depend on taking him the right way.

Let those who teach Identity Truth lay this to heart. Take people the right way. Don't laugh at their ignorance if they call Abraham a Jew and can't see it at first. Tell them you had the same difficulty once; don't under-rate their intelligence.

I remember two clergymen I used to hear preach. One, dear old gentleman, used to beam through his spectacles on the congregation, and say, "This prophecy, as no doubt you all know, refers to so and so."

The other used to look with a wooden face at the people and say, "Not many people know what this prophecy refers to. I daresay not one here present."

One was steeped in love and charity, the other in self-conceit. It was wisdom, too, with the first, for people were ashamed if they did not know what everyone was supposed to know, while, if very few people knew it, there was no disgrace if they did not.

The Gate of His Enemies.

A GATE in this sense may mean a place in an enemy's country that affords an entrance to it. Such a place we had in Calais for many years, taken by Edward III., and held as a base for invasion of France till it was lost in the reign of Mary. It was held while it was of use to us, and lost when we were better without it. For the time was come when England was to turn her face to the New World and find out her vocation by sea. For command of the Channel it was not required, as we have Dover. The command of narrow water ways leading from one sea to another is another meaning of the word gate. In narrow passages like this, if forts are placed on either side, the Power to whom they belong commands the passage through, and can hinder ships from passing at its pleasure, just as by shutting a gate. All the most notable places like this belong to Great Britain—

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Dover, Gibraltar, Aden, Hong Kong, Singapore, and others less noted. Gibraltar is the most wonderful of all. Every ship that leaves this country to go south must pass Gibraltar—the Rock, it is called—for it is a frowning precipice thought to be almost impregnable naturally, and quite so when fortified. Yet in four months it was taken by Sir George Rooke, Sir Clondesley Shovel, and Admiral Byng. Then afterwards it was besieged for three years by the French and Spanish fleets, but they could not re-take it. Sir George Elliott held it till Lord Howe relieved him. Is it not wonderful that God should have given us this strong place? If we want to realise how wonderful we should try and think how we should feel if we saw Spanish soldiers in possession of Portsmouth or Plymouth, walking about there in command, and able to hinder our ships from going up and down the Channel if they liked.

But it was part of God's plan for us. If we were to be an Empire of islands we should need command of the sea, and for that we need strong places like this. No doubt the Spaniards would like to get Gibraltar back, and some people would be foolish enough to give it up to them, but that would be folly indeed, for it commands the Mediterranean, and is the key of India and the southern part of our Empire.

Manchester Branch.

On Tuesday evening, May 27, a goodly company assembled at the Church House under the chairmanship of Mr. Pepper to give a hearty welcome to Rev. Arthur Pritchard, and to hear his quaintly-titled lecture, "The Saxons—Sons of Laughter."

Mr. Pritchard, as became a true son of Isaac with such a lecture in hand, was in most happy mood, and helped us to realise afresh what we are so apt to forget amid the calls of daily life, the radiant joyousness of our religion. The Apostle John states that his purpose in writing his letter is that "your joy might be full"; and Paul, from the dark depths of a Roman prison, exhorts the Philippian Christians to "Rejoice, and again I say, Rejoice." The whole of Mr. Pritchard's bright and able lecture insisted that if all Christians should be a joyous people, those who realised their heritage as good sons of Isaac ought to be a supremely happy family—should, in fact, be veritable Sons of Laughter.

There were present Mr. H. W. Hesketh, J.P., President, Mr. F. O. Booth, Vice-Chairman, Mr. Potts, Mr. W. Wallis, Mrs. Witham, hon. secretary, and others.

The Manchester Branch has to mourn the loss of one of its most distinguished members in the person of Mr. J. Stephenson Reid, Governor of Nichol's Hospital. Mr. Stephenson Reid was an enthusiastic British-Israelite of long standing, and was never tired of introducing the subject to the many men his important position in the city brought him into contact with.

Against the gloom of this event the meeting had the great joy of welcoming back to health and fellowship one of the oldest and most beloved of our members in the person of Mrs. Henderson. For fifty years the fire of Mrs. Henderson's enthusiasm has burned brightly and steadily. No meeting for miles round Manchester could be reckoned complete without the presence of Mrs. Henderson, and it seems to be almost a miracle that, at her advanced age, she should again be able to attend her much-loved meetings. We trust many more happy years may be vouchsafed to her.

Will Manchester friends please note that no meeting will be held in Whit-week. J. A. F.

Why We Believe.

Evidences of the Inspiration of the Scriptures.

I.

External Evidence.

(1) Extraordinary *accuracy of facts* stated in Scripture, proved by (a) ancient history, archæology, and (b) modern natural science, astronomy, geology, etc.

(2) *Preservation of the Bible* throughout history, together with *transmitted testimony* of secular historians, the nation of Israel, and Christian Church.

(3) The *moral effects of the Bible* on the heathen nations, etc., and the *individual testimony* that it is the only suitable revelation for the spiritual needs of mankind.

II.

Internal Evidence.

(1) The *fulfilment of prophecy*, written beforehand in Scripture.

(2) The *unity of all the Scriptures*.

(3) The wonderful wisdom, sublimity, depth, fulness, richness and majesty of style of the Bible.

(4) The agreement and perfect harmony of all parts of the Bible, the honest spirit of the various writers, and the testimony of New Testament to the Old.

"The Unity of the Scriptures" (Rev. W. G. Scroggie).

1. Structural Unity.
2. Historical Unity.
3. Prophetical Unity.
4. Doctrinal Unity.
5. Spiritual Unity.

"The Bible informs us of the attributes of God, of the origin, nature, and destiny, characteristics and capacities of man. It tells us of the end or purpose of creation, and how alone we can fulfil our part of contributing towards such end consistently with the enjoyment of absolute safety and happiness."

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 14, Fetter Lane, Fleet Street, E.C.4.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Would you kindly let me know what proofs there are that the rider of the first horse of Rev. vi. is Nerva the Cretan?—M. D. R. (Taunton).

A. Commentators through all the past centuries have not been in agreement with regard to the literal interpretation of this great vision. It will be noticed that the Four Beasts are introduced as spokesmen in connection with each of the Four Horses. The Four Beasts are symbolical of the Four Evangelists (Gospels), and they are closely associated with Israel (Ezek. i. 5-14; Rev. iv. 6-9).

The question before us is (1) "Does the Rider on the White Horse refer to Christ, or (2) is the Rider a representative or symbol of Christ's victorious power, or (3) is the Rider a Roman Emperor?"

There is undoubtedly, in spite of much dissimilarity, a likeness or parallel between this vision and that in Rev. xix. 11, for the same words are repeated, "behold a white horse, and he that sat thereon" (R.V.), and in the latter vision, the Rider is obviously Christ, "the Word of God." Comparison will be noted also between the Four Horses of Rev. vi. and those of Zech. i. 8-11.

But there is much to be said in favour of the Rider being a Roman General, in view of the significance of the "bow" and the "crown" in keeping with the "white" horse. White was the chosen colour for the horses used by the Roman Generals in their triumphs, and more so in the case of the Roman Emperors. Probably the white colour signifies that period which followed the death of Domitian, when the Empire was unstained by civil blood, and undisturbed by revolution.

The "bow" was, as is well-known, a Cretan weapon, and a Cretan badge. From pre-historic days, Crete was famous for the manufactury of bows (and probably arrows), and the Cretans were greatly admired—and in demand—for their archery. Homer tells of Meriones, a Cretan hero, who with Idomeneus led the Cretans with 80 ships against Troy, and by his wonderful valour distinguished himself and bore away the palm in archery (*Iliad* ii. 651, viii. 264, xvii. 669). Thucidydes in later times relates that archers were fetched by the belligerent parties in the great Peloponnesian war (*History* vi. 25). So famous were the Cretan bows that ancient astronomers suggested that Crete lay under the Zodiacal sign of *Sagittarius, the Archer.* As a national device, a bow was impressed on the medals of Crete, and one such may be seen in the British Museum, where the bow stands about as high as he who is holding it.

The above facts, then, presuppose that when a European warrior is seen in the vision of St. John to be holding a "bow" emblematically, there is a strong presumption in favour of the Rider being a Cretan by race or origin. Now Nerva, who reigned from A.D. 96-98, was a Cretan, and his reign introduced a period of prosperity, which satisfies the requirements of the vision and its interpretation.

On the other hand, it may be pointed out that, although the Roman Empire was politically opposed to Christianity at this period, it was nevertheless a great asset to the spread of the Gospel, and to the progress of the kingdom of God. Had it not been for the facilities in the way of roads, trade and civilisation generally, all of which were at the disposal of the Apostles and their successors throughout the length and breadth of the Roman Empire, the Gospel could not have spread as it did in those early days. So the Roman Emperor may, in one sense, have served in the vision to illustrate, or to have assisted in illustrating, the victorious power of Christ.

But it has been pointed out by Commander Roberts (*British History Traced from Palestine,* p. 16) that "the horse appears right through Israel's pilgrimage and is traceable to Isaiah lxiii. 13; Song of Solomon i. 9; Zech. i. 8, vi. 1-8; x. 3; Hab. iii. 8-15; Deut. xxxiii. 26. *In Poste's Gaulish and British Coins,* out of about 90 specimens there given, at least 80 have the horse upon them. That the White Horse was the symbol of the Anglo-Saxon race is again evidenced from history, as well as from its representation on the Wiltshire and Berkshire Downs, also in Kent."

G. H. L.

ACKNOWLEDGMENTS.

DONATIONS for all accredited Christian Agencies are thankfully received by the Editor of the BANNER OF ISRAEL, and acknowledged, under initials only, in the next issue of this paper. There are no deductions whatever for expenses. All postages, bank charges, &c., are paid by the proprietors. Cheques and Postal Orders should be crossed "London Joint City and Midland Bank," payable to the Editor of THE BANNER OF ISRAEL, and sent to 14, Fetter Lane, Fleet Street, E.C.4.

The following amount has been received during the week ending May 30:—

REV. CHAS POSNETT.—Anon., 10s.

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The Rev. Prebendary Webb-Peploe *wrote:—*

May I express my sincere gratitude to the Rev. Wm. Pascoe Goard for his book on "THE NAMES OF GOD," which I have found of the highest value. It may enable others to grasp the progressive nature of God Himself, His Names, and His Personality.

It is a remarkable discovery, and deserves the closest attention. I have published a book on "THE TITLES OF JEHOVAH." I wish I had known half of what Mr. Goard has produced in his book.

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BANNER OF ISRAEL
A Weekly Journal dealing with British-Israel Matters.

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Christ's Resurrection and Israel's Resurrection.

By JOHN H. TENCH.

WHEN our Lord was on earth much unbelief existed, even amongst His own disciples, in regard to His resurrection, so that after He was risen He had to upbraid them and say, " O foolish ones and slow of heart to believe all that the prophets have spoken " (Luke xxiv. 25). The pious women, who found their way so early to the tomb on Easter-day, were told by the guardian angels that the Saviour had risen. But still it would appear that they had serious doubts as to the reality of what they had heard, for in bewilderment Mary Magdalene could only tell Peter and John, " They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." These two apostles in a great hurry next paid a visit to the tomb, but neither of them believed in the resurrection, for though it says, " Then went in also that other disciple, which came first to the sepulchre and he saw and believed " (John xx. 8), yet the next verse evidently implies only a belief in the disappearance of the body of Jesus. " For as yet they knew not the Scriptures that He must rise again from the dead."

What a picture of the sluggishness of faith, even when urged on by the most ardent and sincere love, and all because " they knew not the Scripture." Yet they might have known, for Isaiah had foretold "Thy dead men shall live, together with my dead body shall they arise " (Chap. xxvi. 19). The Psalmist had prophesied " Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption " (Psalm xvi. 10). Peter, on the day of Pentecost, speaking on the resurrection of Christ, said, " Men and brethren, let me freely speak unto you of the patriarch David that he is dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption " (Acts ii. 29-31). Hence, although our blessed Saviour had risen with dawn, it was not until the shades of evening had again appeared that the resurrection was made known to the apostles and some of the disciples by the personal appearance of Christ Himself.

This affords a most striking parallel to another mistake made in after ages by the Church as to the fulfilment of the Scriptures in regard to the Lost Tribes of Israel, and this simply because the Scriptures, although well known, were regarded as not to be taken literally, and prophecy was made to serve every imaginable purpose but that for which it was given. Israel's future remained sealed. Nothing was known of it and still less thought about it. All the promises to the literal Israel were interpreted spiritually or applied to the Gentiles or the Jews. It is only of recent years since the development of the British Empire into " a nation and a company of nations," now so beautifully portrayed by the Wembley Exhibition, that the true light has begun to shine and lost Israel, now become the British Empire, has once more appeared bearing upon her most signal proofs of every blessing which Divine revelation had promised to her.

The Rev. E. F. Jackson, a British-Israel stalwart of the nineteenth century, said in one of his sermons: " In reviewing God's intention in regard to Israel, it seems that it was not His will that Israel should be placed in that position in which she was afterwards to be identified until the final overthrow of that heathen monarchy (Babylon), which was so wonderfully raised up for the fulfilment of the Divine curses on Judah, and also, we may fairly believe, as was also the case with the other three great monarchies (Persian, Grecian, Roman), to conceal the manœuvres of Israel from the attention of the rest of the world. Yet, as in the case of our Saviour's resurrection, she

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at a comparatively very early period broke the fetters with which her captors had bound her, and broke forth from the dark tomb of her desolation, striking into the very heart of the great European wilderness, budding and blossoming like the rose, and bidding well to fill the world with fruit."

That Israel of the Ten Tribes did break forth from this tomb of her desolation is borne out by the Apocrypha, where it is written: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmanasar, the King of Assyria, led away captive, and he carried them over the waters, and so they came into another land. But they took his counsel among themselves, that they would leave the multitude of the heathen and go into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. . . . For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there till the latter time" (2 Esdras xii. 39-46).

The idea that the leading European races have dwelt in that continent from time immemorial is a false one. Herbert Bruce Hannay is his "European and other Race Origins," says on Page xxxv. of his Introduction: "When their ancestors . . . poured back in streams into the West, and flooded Europe, particularly in the North-West, with a multitude of tall, strong, energetic, Fair Races, who even in their learned circles, to this day cherish the fond delusion that their progenitors have dwelt there generation after generation since times immemorial—that, in short, they are and always have been Europeans, *adscripti glebæ* in the West, and that for them the Orient is and always has been a foreign realm. Our own British Race is particularly obsessed with this fixed delusion.

"These studies may possibly convince them of the fact that before they became known as the English—and during a period that lasted much longer than they dream of—they too sustained a leading *rôle* in the Drama of the Past, as enacted on the gorgeous and mighty stage of Ancient Asia. In fact, ever since the memorable epoch ushered in by the resounding Fall of Asshur in B.C. 619½, there has hardly been an age in which, under the guise of one name or another, well known in history, some branch of their race has not held a prominent, nay, even a dominant, position in the affairs of the Nations of the World, great or small.

"Thus, then, we shall have ample reason to conclude that the Leading Peoples of Europe—and especially the British—were in antiquity, both racially and politically, the Aristocrats of that East of which even to-day they—and especially the British—are the Overlords and Trustees."

The prophet Ezekiel, speaking of these Lost Tribes which he calls the ***House of Israel wholly***, says: "Thus saith the Lord God; I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (Ezek. xi. 17). This land of Israel was the appointed place promised to David, the isles of the north-west foretold by the prophet Isaiah in his forty-ninth chapter.

Now all this was done under a veil, and was unseen by any, save that Omniscient Eye that had been ordering every step of Israel's dreary course; just as our Saviour's first outburst from the tomb was unseen by any save those holy angels who kept watch there. Crusades and Pilgrimages were undertaken to the Holy Land, in utter ignorance that it was but the *tomb* of God's triumphant people, who under another ensign had begun to form themselves into mighty kingdoms and to bear sway over a great part of the civilised world. The idea of any re-appearance of the literal Israel never occurred to the benighted relilious teachers of that age and, sad to say, to many of our present age, "for as yet they knew not the Scriptures."

At the beginning of the last century, A.D. 1800, exactly *seven times* (2,520 years) from Israel's deportation from Samaria in 721 B.C. by the Assyrians, there came a glorious outburst of Evangelical light when it became a recognised fact that not only did Israel exist somewhere, but that she would be the glory of all nations, and be restored with Judah as foretold by Ezekiel: "And they shall dwell in the land that I have given unto Jacob, My servant, wherein your fathers have dwelt." Although through the capture of Jerusalem and Palestine by General Allenby in 1917, this is now literally fulfilled, it is still only partially believed by the British race, just as the evidence of Christ's resurrection was only partially believed on the testimony of the two disciples who had seen Him on the way to Emmaus.

There is still a terrible confusion in the minds of our ministers and clergy between Israel and Judah leading them to suppose that Israel is to be found amongst the unbelieving Jews. Herbert Bruce Hannay tries to remove this confusion and says on page 18: "When the tribes of Israel other than the tribe of Judah, or subsequently, as will hereafter appear, other than Judah cum Benjamin and Levi, are specially intended, then the following distinctive names are generally used in the sacred record: (1) All-Israel; (2) Israel; (3) All the people, the men of Israel; (4) All the men of Israel; (5) All the tribes of Israel; (6) The tribes of Israel; (7) The men of Israel; (8) Isaac; (9) House of Isaac; (10) Joseph and all the house of Israel his companions; (11) Ephraim and the tribes of Israel his companions; (12) Ephraim; (13) Samaria; (14) Oholah. In none of these special appellations is the House of Judah (i.e., Judah, Benjamin, and Levi) ever included. Attention is specially drawn to the above-mentioned names of

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Isaac, and House of Isaac (Beth-Sâk) for . . . they played a singularly prominent, though hitherto strangely neglected, part in the subsequent history of the world. To understand the O.T. aright, it is absolutely necessary to bear the foregoing distinctions in mind; for many people are not aware that, though all Israelites and all Jews were Hebrews . . . yet all Hebrews were not Israelites, nor are all Hebrews Jews as is very commonly supposed. As a matter of fact, considered numerically, the House of Judah, or the Jews, constituted a very small minority of the Hebrew race." Why does this confusion still remain in so many minds? The answer is: "For as yet they knew not the Scripture."

In the Parable of the Prodigal, the Father said, "Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet." The best robe which the Father has to give is the robe of Christ's righteousness, with which all God's believing children clothe themselves as with a garment. Joseph (thought to be dead by his father Jacob) the head of the Ten Lost Tribes, was the heir of Abraham, Isaac, and Jacob, and not only received the coat of many colours from his father, but Pharaoh also had him arrayed in vestures of fine linen, and put a gold chain about his neck. He made him his prime minister and lord over all the land of Egypt. History is repeating itself, and Joseph's descendants have blessed the land of Egypt and made it properous, and the time will come when "Instead of they fathers shall be thy children, whom thou mayest make princes in all the earth" (Psalm xlv. 16). The Father said of the Prodigal, "This My son which was dead is alive again; he was lost and is found." "Blindness in part is happened to Israel until the fullness (or multitude) of the nations be come in," said the apostle Paul. This blindness is still manifest in our ministers and teachers and they cannot see the younger son is alive again and being placed in the position of heir of the world, just as it was difficult to make Jacob believe that his Joseph was still alive, but we read, "When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough, Joseph my son is yet alive; I will go and see him before I die." Surely the British race, when they visit the Empire Exhibition at Wembley in their millions, will also say, "It is enough, Joseph *is* a fruitful bough, even a fruitful bough by a well, *whose branches run over the wall*, the God of his father *has* helped him with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb. The blessings of his father *have* prevailed unto the utmost bounds of the everlasting hills, they *shall* be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The resurrection of the dry bones in the midst of the valley is true of Israel, for the Lord said to the prophet Ezekiel, "Son of man these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O My people, I will open your graves and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it saith the Lord."

We have traced an analogy between the resurrection of our Lord and that of Israel. What comes next? A wonderful gift was vouchsafed to the disciples immediately upon their identification of the Lord of glory: "Receive ye the Holy Ghost." We may fairly conclude that our identification as Israel will be followed by increased *temporal* blessings, not only *nationally but individually* so far as the individual accepts the identity and takes to himself the "promises made unto the fathers." But there is still a greater seal of Divine approval to be looked for in the great *final outpouring of the Spirit* shown in special signs and wonders. Where shall we look for these signs and wonders and increased revelations? Where, but from that source through which God's blessings are wont to flow, even in Israel, when more fully than on the day of Pentecost shall God's Spirit be poured upon us.

In conclusion, let me say this light vouchsafed to British-Israelites was not given to be set under a bushel, but in a candlestick, that it may give light to all in the house. We are all of us charged with a most solemn mission by our Saviour, who said, "This gospel of the kingdom *shall* be preached in all the world for a witness unto all nations, and then shall the end come." With the clergy rests the greatest responsibility, but still even the humblest can do something for the spread of so important a truth, and we cannot escape guiltless unless we strain every energy to prove the glorious fact that lost Israel has risen to life in the British race.

CRUCIFIXION ORDER.

Ancient Roman Order.

What is believed to be the document bearing the Roman military order under which Christ was tried and crucified by Pontius Pilate, has been discovered by the French Government Ethnological Mission in Tunisia.

The document substantiates the New Testament version of the Redeemer's trial and death, but places the responsibility on the Roman Government rather than on the Hebrew chief priests.

Christ was apparently executed because he called himself "King of the Jews," such a title implying disloyalty to Cæsar.

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British-Israel-World Federation.

FOURTH ANNUAL REPORT.

Presented and adopted at the Annual Meeting on May 13th, 1924.

IN presenting this, our Fourth Annual Report, we begin by expressing our gratitude to Almighty God for the blessings He has graciously bestowed upon us during the year, and during each year since the Federation was formed. There has been steady progress from the start, but the year 1923 marks a distinct advance on the previous years. In spite of all difficulties, such as indifference, materialism, industrial unrest, financial strain, political conditions, the inordinate pursuit of amusement, etc., we can sound the optimistic note. We are confident that British-Israel Truth in its totality provides the antidote to all the ills and evils from which our race is suffering. We are fully assured that the general acceptance of Israel teaching will bring back the Nation to God and the Bible, will restore the due observance of the Sabbath, will fill the Churches, and will consolidate the English-speaking world. We know that we stand for a great Truth, whereby the Bible prophecies can be understood and history explained.

It cannot be too strongly affirmed that we proclaim Jesus Christ as the Redeemer of Israel and the Saviour of the world, that He is the pivotal centre of Israel Truth, and the mountain peak of Israel teaching.

The work of this Federation, like the sunrise, is bringing the dawn of a new day. Full Bible knowledge is coming. The minds of men have been too long befogged with misunderstanding and misinterpretation, but the rising glory of the clear sunlight of the whole Counsel of God is dispelling the fog, and bringing the gladness and confidence which come with fuller light and clearer revelation.

It has been our great joy to see misunderstanding gradually but surely passing away. We find everywhere large numbers of Christian people anxious to receive the guidance and teaching our speakers are able to give. People are dissatisfied with the present inadequate presentation of Biblical Truth from many pulpits, and they have the feeling that there must be some other explanation of the prophecies; thus they are ready and eager to receive what it is our privilege to offer. Like the tuning of a wireless instrument, as soon as the earnest Bible student gets into the right spiritual and mental attitude he becomes the recipient of the living message. This is true also in a national sense, and this Federation is helping to bring the mind of the Nation into tune with the Bible, so that God's message to Israel-Britain can be received and understood.

The Nation is beginning to hear and heed the call to accept its birthright, and it will presently shake off its shackles and come into the greater liberty which a full recognition of being the Israel Nation of God will bring.

This Federation is truly a Missionary organisation proclaiming the glorious Gospel of the Kingdom of God on earth.

CONGRESS.—The Congress held in October last, in the Central Hall, Westminster, was the outstanding event of the year. While each Congress from the first one in 1920 was a distinct success, that of 1923 —our fourth—surpassed all records. Over fifty addresses were delivered by thirty-five different speakers at eleven public meetings, the total attenance numbering several thousands, many of whom attended nearly every meeting. To every speaker we owe a debt of gratitude, and not one of them will think it invidious when we especially mention the nine illuminating speeches by our great teacher—the Rev. Pascoe Goard—as being the feature of the Congress; also the remarkable lecture by our guest from Belgium—Professor M. C. Schuyten, D.Sc.—which created special interest among chronologists, mathematicians and Pyramidists. The illustrated lecture by the Secretary-General attracted a large audience and yielded nearly £100 gross.

The opening meeting was presided over by our President, the Right Hon. Lord Gisborough, and the occasion was graced with the presence of our chief Patron, H.R.H. Princess Alice, Countess of Athlone, who attended a second meeting during the week, when she was accompanied by her husband, General the Earl of Athlone.

The addresses have been published in volume form, and are available at our Book Depôt. Five delegates' meetings were held during Congress week.

The eventful public meeting was that held on Friday afternoon, October 12th, presided over by the Rev. Arthur Pritchard, M.A., when the Secretary-General made his appeal for funds for new and adequate Headquarters for the Federation, starting with his personal guarantee to raise or give £2,000. The response was so prompt and generous that within a few minutes a total of £5,000 was reached, so that the Congress of 1923 may ever be regarded as the one which assured for us a worthy home for the Federation. With hearts full of gratitude to God the Doxology was sung.

BIRMINGHAM.—Birmingham, the metropolis of the Midlands, can claim the place of honour among the Provincial centres in the B.-I. world for 1923. This, not so much on account of its geographical position, as because the Rev. T. H. Whitehouse happens to live there. Fired with true B.-I. enthusiasm, having the faculty for organising, and favoured with a band of devoted workers, he promoted and carried through a Conference and two Instructional Missions during the year. The records of these efforts would make a volume. Brief reports appeared in our two weekly papers.

The Federation offers to Mr. Whitehouse its warmest congratulations. He opened the present

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year with a third Mission, while a fourth takes place next week. Needless to say the chief Missioner was the Rev. Pascoe Goard, and he has had the assistance of the Revs. Arthur Pritchard, W. E. Woodhams Denham, J. J. R. Armitage, J. B. Gratton and W. Ward, and that of Messrs. Houghton, Garrison, Griffin, Morey and Tench.

Birmingham has the further honour of having raised some £260 for the new Headquarters Fund, thus giving a lead to all other Provincial centres.

NATIONAL MESSAGE.—It is especially gratifying to report that our paper, THE NATIONAL MESSAGE, is being read by many thousands, large numbers of whom write in terms of gratitude for the enlightenment they receive from its pages, saying they look eagerly for the paper every week. It goes to the uttermost parts of the earth. B.-I. teaching as therein presented is keenly appreciated by scholars who never subscribed to any other B.-I. Journal. The best thanks of the whole Federation membership is due to the Editors, the Rev. Pascoe Goard and the Rev. Commander Roberts; also to the many contributors. Only those in the inner circle of journalism can have any idea of the labour involved in keeping such a specialised paper going. For the high standard in production our thanks are due to the NATIONAL MESSAGE COMPANY. This opportunity may be taken to urge that every member should do his and her best to make the paper widely known, and to secure new subscribers.

It is abundantly evident that this, our first weekly official journal, has fully justified the action of the Council in establishing it, and the wisdom of the Congress of 1921 in recommending them so to do. It is not possible to measure the great service which THE NATIONAL MESSAGE has rendered to the B.-I. Cause among the professional classes in particular, and Bible students in general.

NEW MEMBERS.—We are happy to report that the year 1923 has brought us a great accession of new Members and Associates—the largest number by far secured in any one year—many of them being new converts to the British-Israel standard, as the result of the meetings held in London and elsewhere. The Council would ask all believers in all parts of the world to join the Federation, regarding it as a privilege and a duty to do so. Our power for service lies in combination, not in isolation. These are days of organisation in the religious, political and industrial departments of life. Only by organisation and consolidation, humanly speaking, can we attain our object. Let every member endeavour to introduce new members; surely each can secure one at least, thus doubling our membership in a year. It cannot be too strongly emphasised that, in view of our greatly increased obligations and the many calls for help from our Branches and the fields opening up to us in all directions, we must increase our income by way of membership subscriptions.

The Council has followed the example of other organisations by arranging for Life Membership on payment of twenty guineas. Several have generously helped us by becoming Life Members, and it is hoped many more will do likewise.

REV. PASCOE GOARD.—The Federation has been very fortunate in being able to have for a good portion of the year the benefit of the invaluable services of the Rev. Pascoe Goard. We cannot attempt adequately to appraise Mr. Goard's work, but we *can* record our deep and heartfelt gratitude to him for his incomparable addresses, and for his truly wonderful expositions of Holy Writ, charged with spiritual power, carrying conviction, giving new light on many a passage, emphasising the Evangel, and showing in his own inimitable way God's marvellous dealing with His Israel in particular, and with mankind in general. His inspirational addresses are ever new. They have brought enlightenment, hope and joy to thousands. While they proclaim the Gospel of Salvation as do the Churches, they also teach the Gospel of the Kingdom, which, in the main, has been neglected. We thank God for having sent this great teacher to uplift and inspire us. While his illuminating addresses have been heard by thousands in these Islands, his remarkable articles in THE NATIONAL MESSAGE have been read by tens of thousands throughout the English-speaking world. That they have made a profound impression we know by hundreds of letters from all parts. We also know that many of the clergy, ministers and lay preachers, by their own voluntary testimony, base their sermons on these articles.

"THE BANNER."—In response to persistent requests from our members, the Council, after prolonged negotiations, purchased *The Banner of Israel* from those who were publishing it as a purely commercial enterprise; both our members and the Council feeling that the paper ought to be an organ of the Federation, not simply a paper run by a publishing firm for their own profit only. The heavy cost entailed by this bold step taxed the resources of the Federation. Our best thanks are tendered to those who stood by us, and contributed nobly, but wish to remain anonymous. The first issue of *The Banner of Israel* as the property of the Federation was that of May 2nd, 1923. The mistaken policy of those formerly responsible for the paper caused a loss of 1,500 subscribers during the twelve months prior to our taking it over. We are trying to pull up the circulation again. Letters of congratulation on the improvement in the paper under our ownership and expressing gratitude that it had become the property of the Federation have come from many parts of the world. Our thanks are offered to all the many contributors to the *Banner*.

LITERATURE.—The Anglo-Israel Free Literature Distribution Fund, long conducted in connection with *The Banner of Israel*, not having been handed over to the Federation, the Council have established a "British-Israel Free Literature Distribution Fund"

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as a department of the Federation. The Fund will be carefully administered by the Council and the Executive Committee. All who are interested and willing to contribute to this branch of B.-I. work are earnestly requested to support the Council therein, and send their donations to our Financial Secretary, Colonel Vincent Wright, D.S.O., who will send receipts for same.

PUBLISHING.—The Covenant Publishing Co., Ltd., as an auxiliary of the Federation, has had a busy year, publishing and sending out thousands of leaflets, pamphlets and books to all parts of Britain, and to widely separated regions of the British Empire, U.S.A., Europe and Asia. The Book Depôt staff have at times had orders pouring in almost faster than they could cope with them.

"C.T."—A leading article and some letters in *The Church Times*, attempting to discredit B.-I. teaching, attracted some attention, and called forth a great number of letters of protest, only two of which were published, however, namely those of Lord Dysart and Major-General C. A. Hadfield. One from the Bishop of the Falkland Isles was refused by the Editor. One effect of *The Church Times'* article was to send people to our meetings to learn for themselves what we actually teach. Result—accessions to our membership.

REPLIES.—Last year we recorded with gratitude a trenchant reply by the Rev. Arthur Pritchard, M.A., to an attack on the B.-I. position by a certain professor; this year we have to report another equally effective, albeit courteous, reply by the same author to an attack by a retired cleric. This will be available presently in book form.

We cordially thank the Rev. Pascoa Goard, F.R.G.S., for his able dealing, in pamphlet form, with yet another critic. Mention is gratefully made of a very useful pamphlet by Mr. Anthony Noel Denny on "The Case for B.-I.," which is being circulated by thousands.

We gladly pay a tribute to the loyalty, devotion and generosity of the vast majority of our members, and to their missionary zeal in continued efforts for the Federation.

SECRETARY-GENERAL.—The Secretary-General has had a strenuous year. In addition to a vast and world-wide correspondence, the many and constant calls on his attention, organising the Congress, Special Campaigns, and hundreds of interviews, he has visited several of the Branches, delivered many lectures and attended and addressed some 130 meetings. He wishes to express his best thanks to the President, Deputy Presidents, the Chairman of the Executive Committee, and members of Council for their ever-ready help and highly valued advice; and to the loyal and devoted members of the Federation and members of the staff for their warm-hearted support, without which he could not have carried on his arduous work.

DRAWING ROOMS.—The thanks of the Council are due to the Baroness de Knoop, Mrs. M. O. Hollams, Mrs. Logan Wright, Mrs. Zoe Bell, Mrs. Kershaw, Mrs. Gardiner, Miss Alice Williams and others for their kindness in arranging Drawing Room Meetings, all of which have been well attended, and have aroused keen interest. We thank also Miss Prentice for promoting a special meeting at the Central Hall.

SPECIAL CAMPAIGN.—Special Campaign Meetings have been held in Bath, Birmingham, Bristol, Croydon, Gosport, Hampstead, Norwood, Portsmouth, Teignmouth, Tunbridge Wells, Wimbledon, etc. The Rev. Pascoe Goard was chief Missioner, aided by several other speakers. Great good was done.

LONDON MEETINGS.—We are indebted to the Revs. Commander Roberts, Pascoe Goard, Arthur Pritchard, M.A., G. H. Lancaster, M.A., W. E. Woodhams Denham, J. J. R. Armitage, Arthur Chambers, W. H. Stuart-Fox, M.A., Gregory Bestall, William Howell, Philip Young, L.Th., Messrs. H. D. Houghton, T. W. Plant, J. J. Morey, Mrs. Bloxam, and others, for many addresses at our London meetings.

The Council wish to record their gratitude to Mrs. Theodore Bent for her kindness in conducting the Annual Sale of Work at the May Meetings in aid of our funds, also to her band of helpers for their self-sacrificing labours.

COMMANDER ROBERTS.—Our beloved veteran and champion, the Rev. Commander Roberts, keeps apparently as young as ever. In addition to his constant output of literary matter for our two papers, he has carried on his B.-I. teaching work at Herne Bay, and occasionally favours us with addresses in London.

MR. LOCKE.—Mr. Henry G. Locke, who was for several years Financial Secretary of the I.B.I.A., and thereafter at our Book Depôt for two years, has retired on a pension—well earned after a long period of faithful and devoted service in the B.-I. Cause. All who know Mr. Locke will wish him every blessing in his retirement.

MR. MARCHANT.—Mr. H. A. Marchant has continued his good work at Brighton, sturdily contending for Israel Truth, and battling bravely with all opponents.

MR. MOREY.—We have a distinct acquisition to our platform and staff in Mr. John J. Morey. He has given 130 excellent addresses during the year, and they have everywhere been received with much favour.

MR. STEELE AND MR. PLANT.—Mr. S. E. Steele, of Liverpool—ever alert and enthusiastic—has been helping the Associations in the North by his advice and his addresses in his dual capacity as a member of our Council and Hon. Sec. of the B.-I.N.U. Mr. T. W. Plant has also given many of his expository addresses in the North, as well as some in London.

REV. OLIVER VINCE.—The Rev. J. Oliver Vince, B.A., has been active and has given several addresses.

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He has removed from Oxhill to St. Mark's, Dalston. All his friends will wish him God-speed in his new charge.

REV. J. J. R. ARMITAGE.—The Rev. J. J. R. Armitage, the uncompromising combatant of Communism, has removed from Coventry—where he had done a great work—to Everton, Liverpool. He bravely undertook charge of a Church in a somewhat low condition, and is already working wonders. For instance, starting a Men's Meeting on Sunday afternoon with an attendance of twelve only, he has now over 900—a fine example of what a robust Christianity coupled with B.-I. teaching can do.

BRANCHES IN ENGLAND.—Our Branches throughout England have, for the most part, made progress and added new members. They have held regular meetings and had the benefit of many able addresses from their own members, and from visitors from London and Provincial towns.

SCOTLAND.—The Scottish Associations have carried on in their usual steady and solid way. Many valuable addresses have been given by the members. The Revs. Pascoe Goard, Merton Smith, W. E. Woodhams Denham, Mr. T. W. Plant, and others, have also helped them with special lectures.

IRELAND.—The work in the Southern portion of Ireland has suffered by the disturbed political conditions there, but the Ulster Anglo-Israel Union is going strong. A special feature of the year's work has been a fine series of lectures by Mr. John Leech, K.C. These have made a distinct impression on the Belfast community.

CANADA.—Increased activities among our Branches in the Dominions have marked the year as one of progress. In this respect Canada leads the way, a number of new centres having been established and hundreds of meetings held. Professor Odlum, M.A., the Rev. Pascoe Goard, Colonel MacKendrik, D.S.O., the Rev. Merton Smith, and many others, have delivered scores of addresses. Vancouver has now five B.-I. Associations. This in itself speaks volumes for the devoted work of our leaders in British Columbia.

AUSTRALIA.—Among the Branches in Australasia the one at Brisbane is especially active, and excellent reports of the addresses delivered are from time to time published in the local papers. Our friends in Brisbane have set an example which other Overseas Branches might well follow, namely, by holding meetings to coincide with the London Congress each year.

SOUTH AFRICA.—In South Africa the Rev. A. A. Devonshire, M.A., Mr. A. W. Marris and Mr. S. C. Rogers are doing good work in connection with our Johannesburg Branch.

U.S.A.—In the U.S.A. the work is being carried on by the veteran Bishop J. H. Allen, who is proclaiming Israel Truth in a Church which he has built for the purpose; and by the Rev. R. H. Sawyer, who is preaching it and also vividly presenting it by means of unique Bible dramas.

SOUTH AMERICA.—Our Patron, the Bishop of Falkland Isles, who resides in Valparaiso, and has an enormous diocese stretching from the Falklands to Panama, is our champion in South America. We have had the pleasure of a visit from him during the year and of having some addresses from him. Lady Keith Jackson—from whom also we have had the pleasure of a visit—and Mr. C. B. Evans are our representatives on the Atlantic coast of South America.

COMMUNISM.—We have often stated in the past that British-Israel Truth is the cure for Communism; we can here give a concrete example justifying this claim. A Communist recently attended our meetings and heard Mr. Goard's presentation of Israel Truth, after which he came forward and said he had never before heard such wonderful things. It was, he said, a revelation to him; he had no further use, he said, for Communism, and he wondered why he had not until then heard such teaching in the Churches.

ATMOSPHERE.—It has many times been said, even by those who had not yet fully accepted B.-I. teaching, that a certain atmosphere pervaded our meetings, the like of which they had not found elsewhere. Let us give an example of this also: A white-haired veteran was observed in one of the front seats at every meeting during a week's Mission in a certain town. At the close of the Mission he came to Mr. Goard and said: "I have been deaf for a long time, but I have attended your meetings because I have found here a most wonderful atmosphere that I cannot exactly describe; it has been good to be here. . . . I have been unable to hear until at this last meeting; *to-night I have heard perfectly.*"

CONCLUSION.—Now, we have given only the barest outline of our work and experiences. To tell the whole story would require a book of many pages. In conclusion, we would again affirm that the Bible is the fulcrum and Israel Truth the lever to move the world. And we declare our conviction that British-Israel is the great Movement of our time. To God be all the glory.

GISBOROUGH, *President.*
HERBERT GARRISON, *Secretary-General.*

IMPORTANT ANNOUNCEMENT.

We rejoice to be able to state that the new headquarters for the British-Israel-World Federation will be formally opened (D.V.) on June 23rd. A Dedication Service will be held at 11.30 a.m., to be followed by two meetings with addresses, at 3 in the afternoon and 7 in the evening. The position of the building is No. 6, Buckingham Gate, S W., immediately opposite the side entrance to Buckingham Palace, five minutes walk from Victoria Station.

Admission to each of the three gatherings will be by ticket, application for which should be made to the Secretary-General at the above address without delay, specifying the meeting the applicant wishes to attend.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 14, Fetter Lane, London, E.C.4.**

The Banner is published weekly, price 1½d., but Monthly Parts are issued in tinted wrapper, price 8d., post free 10d.

The Rate of Subscription is 9s. per annum, post free, in either Weekly or Monthly Parts, to any part of the World.

Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

FULL audiences are expected for our meetings at Central Hall, Westminster, on Thursday and Friday next week, as announced in our last issue.

The House Committee and the Executive Committee held meetings on Tuesday last, at 6, Buckingham Gate, S.W. Both were occupied with important matters relating to the preparation of the premises for the opening day, which is fixed for June 23rd, the 30th birthday of H.R.H. the Prince of Wales. We are grateful for donations and gifts of furniture during the week. Our needs are pressing, and every help will be appreciated.

Mr. Ernest Hill, our representative in charge of the Kiosk at the British Empire Exhibition, reports that he has had many callers, and has sold a goodly number of books and pamphlets. He wishes to thank Mrs. Cameron, Mrs. Beaumont, Mrs. Manning Foster, Mrs. Mason, Mrs. Hill, Mr. Renton Gibbs, and Miss Holdsworth, for their help. He will welcome all visitors gladly. Donations for the Kiosk Fund should be sent to Mr. Sleeman, 14, Fetter Lane, E.C.4.

Owing to the development and progress of the British-Israel Movement, it has become necessary to form a special Publicity Department. Any of our readers who may care to offer suggestions as to the best methods of publicity are invited to communicate with the Department, at 14, Fetter Lane, E.C.4.

The Revs. Pascoe Goard and Ebenezer Fox gave excellent addresses at a drawing-room meeting on May 29th, at Ladbroke Grove, by kind invitation of Mrs. Kershaw. The Rev. E. L. Watson presided.

The Rev. Ebenezer Fox and Mrs. Fox are at present visiting their son, Dr. H. C. Fox, at Blackburn. In a few days they go on to Edinburgh. Their friends will sincerely sympathise with them in the sad loss of their daughter in Queensland, who was chief medical officer of an important hospital there. Her death, after a short illness brought on by overwork, was intimated by cable a few days ago. We pray that God will comfort and sustain the parents in their sudden bereavement.

The Rev. Pascoe Goard and the Secretary-General are to address two meetings arranged by Mrs. Zoe Bell, at Crawley, on June 18th.

The special meeting promoted by Miss Prentice at Central Hall, Westminster, on May 27th, attracted a large audience. Powerful addresses were delivered by the Revs. Pascoe Goard and J. J. R. Armitage.

A Nonconformist minister who has recently embraced Israel Truth writes us: "I delivered my first sermon on B.-I. Truth last Sunday evening, and I had a truly great time. My people were deeply interested, and it is suggested that I should deliver a series of discourses on the subject, and have them specially announced. The applications and implications of B.-I. teaching make a most ravishing vision."

Another minister writes: "For those who value the integrity and validity of Holy Scripture, and who believe in a Divine programme for the ages, the *National Message* is a great interpreter. There is no better instrument for Church Union and Anglo-Saxon cohesion than this excellent journal."

One of our members residing in Falmouth, who has long been suffering ill-health, requests the prayers of her fellow-members. She writes that she has "absolute faith in the power of prayer."

Colonel Mackesy, C.M.G., C.B.E., D.S.O., of New Zealand, one of the Vice-Patrons of the Federation, who went through the Palestine campaign with General Allenby, is proclaiming Israel Truth from the pulpits and platforms of several denominations in the Southern Dominion. He writes: "If the Lord wills I shall be with you at the Congress in October next."

The Rev. T. Sparshott Johnson, M.A., sends us an interesting report of the "Tamil Cooly Mission" in Ceylon, for which he is labouring with encouraging success.

An inexcusably ignorant writer in a recent issue of a certain journal, speaking of what he is pleased to call "the ridiculous Anglo-Israel theory," wants to know how the prophet Jeremiah could have conveyed the Coronation Stone from Palestine to Ireland, and asks, 'Was it by aeroplane, or submarine, or did it swim there?" "It weighs a ton," he says! Has he ever seen it? Has he examined the iron rings, and noted how they are worn? Has he taken the trouble to seek information from those best able to impart it? Evidently not. Then why does he make himself ridiculous?

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We are receiving from members and branches in the Dominions warm congratulations on the acquisition of Headquarters for the Federation, and in such a remarkable position. We feel sure they will all wish to help us in a substantial way to meet our obligations, and to maintain the premises and extend our work.

The interesting leading article in our last issue on "The Chronology of King David" was written by C. C. Ogilvy Van Lennep, of London.

The Fleet in Sydney.

NEBUCHADNEZZAR'S DREAM.

THE WORLD'S FIFTH MONARCHY.

THE special religious service arranged by the Y.M.C.A. in honour of the visit of the British Special Service Squadron to-day attracted a crowded audience to the town hall. The Lord Mayor, who presided, was supported by the State Governor (Admiral de Chair), the Minister of Defence (Mr. Bowden), the Premier (Sir George Fuller), the State Treasurer (Sir Arthur Cocks), the State Attorney-General (Mr. Bavin), and the State Minister of Works (Mr. Ball).

The Lord Mayor said he was not a preacher, but he read his Bible, as he hoped they all did, and he would like to remind them of the wonderful reign of Nebuchadnezzar and of his dream of a great image with a head of gold and feet of clay, which only Daniel could interpret. God had spoken the truth when he said there would be a fifth monarchy that would last for ever. That fifth monarchy should be apparent now, and he would be a blind man who could not see it. (Applause.)

Sir George Fuller said they must have all felt an inspiration as they saw the great visiting warships enter their harbour. Australia was proud of the British navy, and the British army. These were not for aggrandisement or aggression but for the uplifting of humanity. One of the great purposes for which they had fought was the preservation of Christianity, peace and goodwill among the nations of the world. (Applause.) It was undoubtedly true that the religious spirit had helped Britain to rise to her position of greatness. They were there not in any spirit of arrogance, but in the spirit of their forefathers, remembering that "unless the Lord the city keeps, the watchers watch in vain." It was right that men like himself, occupying high positions of public trust, should show that they were always ready to seek the guidance of a higher Power than themselves. It was only thus that they could hope to play a worthy part in the forefront of civilisation, and build up in Australia a strong, God-fearing manhood, worthy of the inheritance which was theirs and his. (Applause.)

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Irreverent Customs.

AND He said unto me, "Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My holy name shall the house of Israel no more defile, neither they nor their kings, by their whoredoms, nor by the carcases of their kings in their high places. In the setting of their threshold by My thresholds, and their posts by My posts, for there was but a wall between Me and them (marginal reading), they have even defiled My holy name by their abominations that they have committed."—Ezekiel xliii. 8.

Here are two charges against the house of Israel of irreverence and dishonour to God. First, by burying the carcases of their kings in their high places. What can that mean? As regards the kings of Israel before the division of the kingdom, it was certainly not the case. Saul was buried at Jabesh, David was buried in Zion, the city of David, so was Solomon, and all the kings of Judah afterwards, except three. Uzziah, as a leper, was not buried with his fathers, but in a field near; Ahaz was buried in the city, but not in the sepulchre of the kings; and of Ammon, the wicked son of Manasseh, who was slain by conspirators, no mention is made as to burial. The kings of the house of Israel, who were not of one settled dynasty, were buried in different places, but not, of course, in the City of David. But the charge is specially made against the House of Israel. As they did not do it most certainly in Bible times, it must be a prophetic charge, and must refer to the House of Israel in the latter days.

When the dead were first interred in the Churches it is not easy to ascertain. Sanitary considerations did not weigh in olden times, but it is almost surprising that there should have been no scruple as to the irreverence of it. When we read in the Levitical law how that touching of the dead or any contiguity with death caused ceremonial uncleanness, which lasted the rest of the day, it seems wonderful that it should not have been recognised as defiling the house of God to fill it with corruption, though the remains may be those of great and good men—and that was not always the case, for the wicked found refuge there too.

Now, as to the other charge of "putting their thresholds by My thresholds, their posts by My posts," the reference given in the margin is 2 Kings xvi. 10, where Ahaz brought an altar made after the pattern of one he had seen at Damascus and set it up against the brazen altar in the temple. But when we read in the margin, "for there was but a wall between Me and them, we can see that this does not answer to the complaint. It is much more likely to mean the building dwelling-houses on to God's house, as we see so often done. Must it not be irreverent to let but a wall separate man's dwelling from God's?

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The writer has distinct remembrance of hearing in a beautiful Church in the Eastern Counties the sound, during Divine service, of horses kicking against the wall of the Church, for only a wall separated it from a stable belonging to a private house adjoining. In this case it was recognised as profanity and remedied, but there are similar cases to be seen even of recent erection. It is time we became ashamed of these things and made an alteration.

No Kings or Royal personages have been buried in Westminster Abbey for many years; the Mausoleum which Queen Victoria erected at Frogmore will, in all probability, be the resting-place of her descendants. That she did not make it a Church showed good judgment. Edward the Confessor intended Westminster Abbey to be his own shrine, and other Abbeys have had their origin in graves—notably the famous one at Bury St. Edmunds, which was built on the spot where Edward the Martyr, King of East Anglia, was buried after his murder by the Danes. It was a faulty conception that of associating with the worship of God the honour of man. Westminster Abbey is visited by crowds who come not to worship God—no, for the service that is held has to be closely guarded from their intrusions, as they wander about pursuing the object of their quest. Most of the visitors come to see the tombstones and memorials erected in the Abbey to Britain's great and glorious dead, and we think it a great pity that this sight-seeing should be so closely associated with Divine worship, or that visitors should have to tread upon the graves of the dead when they come to worship God.

Ezekiel prophesies concerning a time when this will be put right, and the house of God will no longer be a sepulchre.

G. B. H. BROOKE.

Biblical Paronomasia.

ONE of the linguistic peculiarities in the Bible is that form of speech called by grammarians Paronomasia (play upon words). Unfortunately for the English reader, it is next to impossible to reproduce this in a translation. Yet it is extensively used in the Bible, from Genesis onwards, specially by Isaiah and other prophets. It adds force to the writer's meaning. Singularly enough we find the germ of it in the language of the first man. Thus Adam, when in Paradise, says of Eve: "She shall be called Ioha (woman), because she was taken out of Ish (man)." Eve adopted the same form of speech, for "Eve bare Begotten (Cain), and said, 'I have begotten a man from Jehovah.'" (Genesis ii. 23; iv. 1). We find the same form in the New Testament, but much less frequently. And as the first human example was used by the First Adam, when sinless, in Paradise, so we find the Second Adam using it in the Holy Land, when He prophesied: "The kingdom of God shall be taken from you (Judah), and given to a nation (Ephraim or Fruitful, England); bringing forth the fruits thereof" (Matt. xxi. 43). A collection of examples of Paronomasia will be found in the *Quarterly Notes*, April 1912. But the following are further examples. A Paronomasian Bible would be by no means useless, in which all Paronomasian passages were marked as these are:—

Gen. xxvii. 36.—And Esau said: Is not he rightly name Supplanter (Jacob), for he hath supplanted me these two times?

Exod. ii. 10.—And Pharoah's daughter called his name Drawn-out: and she said: Because I drew him out of the water (Moses).

Lev. x. 15.—The wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before Jehovah.

Num. xi. 3.—He called the names of the place Burning (Taherah), because the fire of Jehovah burnt among them.

Deut. xxxiii. 2.—He shined forth from Mount Glory (Paran).

Josh. vii. 26.—Wherefore the name of that place was called: The valley of Trouble (Achor) unto this Day. Joshua said to Achan: Jehovah shall trouble thee.

Judges vi. 23, 24.—And Jehovah said unto him: Peace be unto thee. Then Gideon built an altar there unto Jehovah and called it, Jehovah send peace (Jehovah-shalom).

Ruth i. 20.—She said: Call me not Pleasant (Naomi), call me Bitter (Mara).

1 Samuel i. 20.—Hannah called his name: Asked of El (Samuel); because I have asked him of Jehovah.

Hosea v. 1.—Ye have been a snare on Mizpah (watchtower), therefore there is Mishpat (judgment) against you.

Hosea viii. 7.—There is no kamah (stalk) to it; the tsemach (shoot) will yield no kemach (fruit).

Hosea x. 5.—The house of El (Bethel iv. 15; v. 8) has become the house of vanity (Bethaven).

Joel i. 4.—That which the licking (locust) hath left, the devouring (locust) hath eaten. That which the gnawing (locust) hath left; the multiplying (locust) hath eaten.

Amos v. 5.—Gilgal galoh yigleh (the place of rolling away shall be clean rolled away).

Amos v. 5.—The house of El (Bethel) shall become the house of vanity (Bethaven).

Amos vi. 1.—Woe to the princely men of the princely nation of the Earth.

Amos viii.—A basket of ripe summer fruit. For Israel is ripe for judgment.

Micah. i. 10.—In the house of Dust (Aphrah), roll thyself in the Dust.

Isa. xxix. 2.—There is a close resemblance between thanniyah and aniyah (sore grief and sorrow), which deepens the emphasis of the warning. Some of these examples are, of course, more striking than others.

A. B. GRIMALDI, M.A.

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A Cry From the Wilderness.

O SHEPHERDS of the wandering tribes of men,
Long have we strayed like foolish, wayward sheep
Far from the path of right, and even now
Are torn with hateful doubt and unbelief,
Which come like beasts of prey upon the flock,
Dividing, scattering those who once were true.

Led by a Hand unseen, and guided well
By words inspired, well proved and well believed,
Our fathers dwelt secure upon a rock
Which never failed.
How firm their confidence
In that great Book of God! How well they stood
For principle and truth, and in the storm
Of hell's attack upon the sacred word,
How nobly they resisted and endured,
Until with faith undimmed and courage strong
They vanquished well the enemies of right,
And with rejoicing came triumphant through.

But we, like foolish lambs and ignorant,
Have wandered far from home, and know not how
The path to find.
Our precious lamp is dim,
Robbed of its glory by deceiving men
Who promised light, but only traitors proved,
Taking away the sunshine from our souls,
And leaving but the shadows of distress,
For with the Bible torn beyond repair,
How can we find the way to life and God?

We cry to you. You are Divinely sent
To help and guide the faltering and the lost;
You surely see the way, and through the mist
Can still direct the anxious wanderers back,
Restoring faith and bringing hope again.

O Christian Shepherds, tell us, do you know
Where we can find our fathers' dauntless trust?
O tell us that the rock remains unmoved,
Unshaken by the hurricanes that beat
With hellish force upon its ancient breast;
Comfort our hearts with words of fortitude;
Assure us that you still believe and know
That all the Book is true, firm as of old,
And that the years of doubt through which we grope
Are but a dream, quickly to fade away.

O Shepherds, tell us, does your faith survive,
Or have you cast God's Holy Book aside?

Say not that you have lost the vision clear,
Or that the light has faded from your sight,
That shadows fall upon the wondrous page,
That human skill has changed the word revealed,
And turned clear promise into mystery.

Say not Jehovah's covenants do not stand,
Or Israel's seers and prophets idly spoke,
Beguiled by vain, imaginary dreams—
Visions fantastic and impossible.

Oh, say not we must sacrifice at last
The rock on which the patriarchs of old
Built surely for themselves and all their race
The age-long worship which has moved the world.

Say not your faith is lost, that in the dark
You also grope and falter with the sheep,
Helpless to guide, uncertain of the path,
Yourselves the victims of a cunning foe.

O faithless shepherds, dare you stand between
Ourselves and God, His purpose to declare,
His will to teach, if you have turned away
And lost your hold upon the Hand Divine!

Return with us and take God's ancient law
To be the surest guide along life's way;
Rest firmly on His glorious promises
As if declared but yesterday, and still
The word which is Jehovah's sacred bond.

See in the covenants made with Abraham
The earliest charters of our liberty;
Let nothing shake the prophets' word, or bring
A pall of gloom upon the page of gold.

Return, O Shepherds, to the word of God
Inspired and written by His Spirit's power,
Take your appointed task, and lead the flock
Along the way therein so well displayed;
Let no beguiling voice deceive your minds,
Or dim your vision of eternal truth,
For to the end of time this Book shall stand
And give to all security and peace,
Till in Messiah's glorious reign below,
Heaven's purposes shall be at length fulfilled.

J. J. MOREY.

Our South Essex Branch will meet in the Parish Hall, Chandos Road, Leytonstone Road, Stratford, on June 10th and 24th, at 7.45 p.m.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 14, Fetter Lane, Fleet Street, E.C.4.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. What is the Gulf Stream? Is it, do you think, the result of the Maelstrom on the coast of Norway? This tremendous volume of water going into the bowels of the earth, and coming up heated on the coast of Mexico.

When God prepared a place for the children of Israel, and cut these islands off from the Continent, do you think He caused the Maelstrom to be formed at the same time in the distant past, as we are in a much better latitude than New York?

Don't you think there is some connection in these events of the past, in preparation for His people Israel? I should be most pleased to get a little light upon these subjects.—C. C. D.

A. The "Gulf Stream" is the name properly applied to that stream current which issues from the Gulf of Mexico, and flows in a north-easterly direction. It follows the eastern coast of North America, and is separated from it by a narrow strip of cold water, known as the *Cold Wall.*

The word "gulf," descriptive of a portion of the sea partially enclosed by the coast-line, usually refers to a tract of water larger than a bay, and smaller than a sea. It is derived from the French *golfe,* which comes in turn from the Greek κόλπος. "bosom," hence "bay," and may be compared with the Latin *sinus,* a modern surgical and pathological term.

The Gulf Stream is a strong, deep current about 30 miles in width, with a speed of about 3½ miles per hour, or from 80 to 90 miles per day. Off Cape Hatteras (35 deg. N. lat.) in North Carolina, the Gulf Stream Drift flows eastwards in the direction of Europe, when it divides into two, and the northerly portion mixing with some of the Labrador current, merging into the North Atlantic Drift, is influenced by the prevailing westerly winds, until it washes the shores of Ireland and Scotland, indirectly warming the Bay of Biscay and the English Channel. The southerly portion loses itself in the West Wind Drift, and flows along Portugal and the coast of North-west Africa into the Canaries Current.

The movements of the Gulf Stream, and of the Gulf Stream Drift, have been the object of much careful and scientific investigation. Much research work was done by the famous "Challenger Expedition," which sailed in 1872, when H.M.S. "Challenger" (one of whose officers, Commander Tizard, F.R.S., I have had the privilege of knowing) was sent by the British Government, encouraged by the Council of the Royal Society, for the purpose of oceanic exploration. The "Challenger" was a wooden corvette of 2,306 tons, and was also the first steamship to cross the Antartic circle. Her long voyage is without parallel in the history of scientific research, and lasted for some four years.

The tides of the Atlantic Ocean are of considerable complexity, and there is room for further investigation and research in connection with this great subject.

From the above you will see that the Gulf Stream originates many thousands of miles from Norway, and that its temperature is due to the westerly winds. It cannot be said that we are in a better latitude than that of New York, for the latter is situated 40° 43 N., whereas London is 51° 31 N., namely, nearly eleven degrees farther north. Were it not, therefore, for the warmth which the British Isles receive from the Gulf Stream Drift, we should probably find the climatic conditions which would come upon us from the Arctic regions unendurable. Think, for example, how much warmer London is than, say, Warsaw!

There is no doubt but that God's loving and providential care for His people Israel has provided them in these blessed isles with a home which is climatically suited as a training ground for their world-wide work amongst all the various and varied climates on the earth.

G. H. L.

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The Mustard Seed.

By JOHN H. TENCH.

"THE kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field." When the man [the Lord] made the selection of this seed, He chose Abraham, who is typified by the grain of mustard seed, and sowed him in the field [the world] (Matt. xiii. 38). At this point let us bear in mind that it was promised to Abraham "that he should be the heir of the world" (Rom. iv. 13). This seed is stated in the parable to be the "least of all seeds, and when it is grown it is the greatest among the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." This is confirmed by the address of Moses to the children of Israel: "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a *special* people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers" (Deut. vii. 6, 7, 8). Yet it was foretold of this small nation that it should have dominion "unto the utmost bound of the everlasting hills."

Jacob, on his dying bed, said, "Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall" (Gen. xlix. 22). The kingdom of heaven in the parable has branches and becometh a tree, "so that the birds of the air come and lodge in the branches thereof." Our brethren, the Jews, have no branches in any part of the wide world, but what a grand description of the huge branches of the British Empire—Canada, Australia, New Zealand, South Africa, India—shown in *little*, as our good King George said at Wembley when he opened the Exhibition. As to the birds of the air lodging in the branches thereof, it is a well known fact that so numerous are the emigrants to Canada that the British and Foreign Bible Society has published more than thirty diglot versions of the Scriptures to supply their needs.

Our heavenly Father said of Israel, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Isa. xlix. 8).

CANADA.

Canada was one of these desolate heritages, covered with vast forests and prairie grass, the home of the bison, the bear, the wolf, and many fur-bearing animals, and inhabited by a few Red Indians. Of this the French claimed possession, but in the reign of George II. God raised up Wolfe, who captured Quebec, and in a few years this vast Dominion stretching from the Atlantic to the Pacific, and equal in size to the whole of Europe, fell into our possession, and has become the home of thousands of the British race, and thousands of emigrants of other nations who are abiding in this great branch of the British Empire. The population has already increased to nearly ten millions, and in another century we may expect that the provinces of Ontario, Quebec, Saskatchewan, Manitoba, Assiniboia, and British Columbia will have developed into countries equally as important as Germany, France, Spain, Portugal, Italy, and Switzerland, whilst Yukon, Mackenzie, Keewatin, Ungava, and Labrador will equal Russia, Austria, Norway, Sweden, and Denmark.

AUSTRALIA.

The desolate heritage of Australia, the home of the kangaroo, the dingo, the emu, and the black swan, was occupied by the British race in a similar manner to Canada. After we had lost our colonies of the United States of America, God foretold "The children which thou [Israel] shalt have, after thou hast lost the other, shall say again in thine ears, The place [British Isles] is too strait for me; give place to me that I may dwell" (Isa. xlix. 20). So God permitted Captain Cook to plant the Union Jack at Botany Bay, which became a penal settlement until

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the better class population of Australia protested against the mother country sending to them the vilest instead of the finest of her sons and daughters. In a very short time this island continent, two-thirds the size of Europe, became a British possession. Vast portions of it are indeed desolate heritages consisting of sand impregnated with salt. Isaiah said, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (xxxv. 1). In Australia the clays of the Rolling Downs formation overlie a series of sands and drifts saturated with water at high pressure which discharges at the surface as a flowing well when a bore-hole pierces the impermeable cover. The first artesian well was opened in 1880, and more than 1,000 have been opened since. By this means and by miles of iron piping to carry the water the sandy soil is made to bring forth abundantly. The population of Australia, according to the last census, has risen to more than five millions, and beautiful cities have been built like Sydney, Melbourne, Adelaide, Brisbane, and Perth, as fine as those in the homeland.

SOUTH AFRICA.

Before the discovery of the practicability of the road to India, viâ the Red Sea, the trade of the European world passed Eastwards by the circuitous "Cape" route. The Southern point of the great African continent, therefore, became a spot of great importance to the maritime powers, and accordingly "the Cape of Good Hope" began to be regarded as the gate or key of the entire East, just as the Suez Canal and the Red Sea are looked on now and described as "the gates" of the present route. War broke out between France and Britain in 1806, and Sir David Baird, with 5,000 British soldiers, and a fleet, under Sir Horne Popham, were sent to capture the Cape, which the British have held ever since. Cape Colony, whose capital is Cape Town (with a population of 170,000 in the year 1904) is one of Great Britain's most glorious heritages, literally at the "ends" of the African "earth." Since that time the British Empire in that corner of the earth has considerably increased, and South Africa comprises Cape Colony, Natal with Zululand, Orange Free State, Transvaal, Basutoland, Bechuanaland, Swaziland, Southern Rhodesia, and German West Africa, with a total area of 1,186,808 square miles, and to this must be added Northern Rhodesia with an area of 301,425 square miles, and German East Africa with an area of 364,000 square miles. In the guide and plan issued by the Committee of the British Empire Exhibition the following is written of the South African Pavilion: "On the left-hand side of the building an ostrich paddock is being provided, and a number of live birds in full plumage will be shown. Demonstrations will be given at regular intervals, showing the manner in which feathers are cut from the birds. The gardens in front of the Pavilion will be planted with typical South African plants, such as geranium, montbretia, gladiolus and Cape heath. The principal exhibits will be wool, mohair, ostrich feathers, fruit, wines, dried fruits, canned fruit, minerals, and manufactured goods. A complete working model of a diamond washing plant will be erected, and arrangements are being made for demonstrations of diamond cutting and polishing."

NEW ZEALAND.

New Zealand consists of three islands—two large and one very small; the two former, divided by a narrow strait bearing Cook's name, are in united length 1,200 miles. North Island, South Island, and Stewart Island, as the three are named, are situated at the very antipodes of the British Islands. They were discovered by a Dutch sailor named Tasman, and in 1643 it received its present name of "New Zealand." Cook, the famous voyager, visited the group three times between A.D. 1769 and 1777. It first attracted British attention when, in 1814, the C.M.S. established a station in the Bay of Islands. The Wesleyans followed; then settlers from New South Wales. In 1832 a Frenchman made some efforts to secure a footing in the islands for his own countrymen, but the prompt measures taken by a British Resident, sent from New South Wales, averted the danger. British protection was granted in 1839 and a British Consul was appointed. From that moment the destiny of these islands was fixed. Jacob had grasped "the possession" and forthwith he began to play the role of the "supplanter." At the present day the colony of New Zealand has a population of about 1,000,000 British and 53,000 coloured people and Maoris. It has many more sheep than the large colony of Victoria and about half the number of New South Wales. In 1908, 263,000,000 pounds of frozen mutton were exported. The area of New Zealand is about equal to a fifth part more than the superficial dimensions of Great Britain, and the climate nearly resembles that of England as to temperature. The Wembley Exhibition plan and guide says of the New Zealand Pavilion: "Its exterior will be handsomely decorated in fibrous plaster with typical New Zealand scenes. There will be an imposing entrance, leading into the main hall, in which New Zealand natural history exhibits, tourist and sporting trophies, will be displayed. Provision will be made for meat, dairy produce, fruit, and fisheries—all in cold storage—and near the fresh fruit exhibit will be preserved fruit and jams. The fisheries section will illustrate the sporting possibilities of the Dominion, and specimens of sword-fish, king-fish, and others will be shown in blocks of ice. There will be exhibits of wool, hides, skins, tallow, rabbit and opossum skins, minerals, seeds, honey, kauri gum, poultry, flax, timber and other secondary industries." By visiting all the Pavilions in this marvellous Exhibition it will be seen at once that the Empire is self-contained, and its infinite variety of resources are available in the many lands that owe a willing allegiance to the British Crown and share in the blessings of British liberty.

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The vast British Empire is indeed " a nation and a company of nations " promised to Israel " and kings shall come out of thy loins "; the grain of mustard seed, now it has grown, is the greatest among herbs, and has become a tree so that the birds of the air come and lodge in the branches thereof. It consists not only of the Motherland, but has Dominions, Colonies, Protectorates, Mandated Territories, and above all that bright jewel of the British Crown

INDIA.

God's promise to his people Israel was " He hath shewed His people the power of His works that He may give them the heritage of the heathen " (Psalm cxi. 6). The vast Indian Empire, containing at the last census 320,000,000 people, is an example of our Father's faithfulness. In 1600 the East India Company, for the purpose of trade, effected a settlement at Madras, then a small fishing village, and now the third city in India, with a population of 500,000. In 1639 Fort St. George was raised to overawe the natives on that coast. In 1751 there issued from this fort young Robert Clive and with 500 troops he captured Arcot, defended it against fearful odds, and eventually the whole of South India fell to the power of the British. Later on the victor of Arcot defeated the cruel Surajah Dowlah at the battle of Plassey, recaptured Calcutta, which was immediately strongly fortified, and became the gate by which the British took Bengal, Assam, Arracan, Burmah, Orissa, and Central and North-west India. Calcutta, a small village in A.D. 1700, is now a magnificent city of more than a million inhabitants. Bombay, another great Indian gate, was given to Charles II. in 1661, on the occasion of his marriage with Catherine of Braganza. He farmed the whole of this island to the East India Company at a fee farm rent of £10. The city of Bombay is now a fine port, a rival to Calcutta in population. From this gate we have acquired Scinde and the dominion over many heathen races on the West Coast and in Central India. The arts and crafts, metal work, carpets, curtains, carving in wood and ivory for which India has a world-wide reputation, are all displayed in the Indian Pavilion at Wembley. The activity of India's ports, a very present index of her commercial prosperity, will be a special feature of the Pavilion. The Empire will thus be informed of the volume of trade that passes through Calcutta, Bombay and Karachi, and will see how the transport problems of the East are solved. Many of the Indian Princes have taken space in which the varied resources of their states will be shown on a scale never attempted before.

God's promise to Abraham was " In thee shall all families of the earth be blessed." The prophet Micah foretold that " The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass " (Chap. v. 7). This blessing is not only brought about by the nations being blessed in a material way as the Prince of Wales said, " The Empire will suggest to the world, I truly believe, that the most powerful agency of civilisation has its heart set upon peaceful aims and the good of mankind," but the nations are to be blessed in a spiritual way and this blessing can only be brought about by publishing the Name of the Lord, which the British nation, God's people Israel, are doing not only in India but the wide world over. Our brethren, the Jews, are unable to do this great work through their lack of faith in the Son of God.

In conclusion, let us compare this parable of " The Mustard Seed " with the riddle put by the prophet Ezekiel in his seventeenth chapter: " Thus saith the Lord God, I will also take the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a *tender* one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth *boughs* and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." This riddle refers entirely to God's faithfulness to David in having an enduring dynasty: " My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not *lie* unto David. His seed shall endure for ever and his throne as the sun before Me." The tender young twig of the riddle is Zedekiah's daughter who is in charge of Jeremiah [the Planter] (Jer. xliii. 6). They are brought to Egypt, and from thence to Tara in Ireland, where she is planted by the power of Almighty God in the height of Israel, and through marrying the king of the Tuatha de Danaan, Eochaid II, becomes the queen of that tribe. Later on, her descendants conquer Scotland and reign there. In 1603 the union of these islands takes place, when another of her descendants, James I, becomes king of Britain. We all know that our beloved King George V. traces his descent from this monarch. We thus see that the " Tender Twig " and " The Grain of Mustard Seed " are both planted or sown in the Lord's field, for we read, " The vineyard of the Lord of hosts is the house of Israel, and the men His pleasant plant " (Isa. v. 7). The " *Tender Twig* " of Ezekiel is to " bring forth boughs, bear fruit, and be a goodly cedar." " *The Grain of Mustard Seed*," though so small at first, is to grow into " the greatest among herbs " and become " a tree." The cedar tree and the developed mustard seed are both to have *boughs* and in each instance these *boughs* are to give shelter in the one case, " to fowl of every wing," and in the other, " the birds of the air," which are to lodge in its *branches*. So God " *who cannot lie* " fulfils the oaths which He swore to Abraham and David, His servants, as is recorded by Jeremiah xxxiii. 25, 26.

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An Old Record of Judicial Turpitude.

THE actual sentence passed upon Our Blessed Lord (when He was "denied in the presence of Pilate," before whom He "witnessed a good confession"), is alleged to have ran as follows (Acts iii. 13; *ibid.* vii. 52; 1 Tim. vi. 13):—

"The sentence pronounced by PONTIUS PILATE, Intendant of the Province of Lower Galilee, is that Jesus of Nazareth shall suffer death by the Cross.

"In the Seventeenth year of the reign of TIBERIUS CÆSAR, on the xxvth day of Martius, in the most holy city of Jerusalem, during the Pontificate of *Annas* and *Caiaphas*, PONTIUS PILATE, Intendant of the Province of Lower Galilee, sitting in the Presidential Seat of the Praetors, condemns Jesus Christ of Nazareth to death on a Cross, between two robbers, for the crimes which numerous and notorious testimonials of the people prove:—(i.) Jesus is a misleader; (ii.) He has excited the people to sedition; (iii.) He is an enemy to the laws; (iv.) He calls Himself the *Son of God;* (v.) He calls Himself falsely THE KING OF THE JEWS; and (vi.) He went into the Temple followed by a multitude carrying palms in their hands.

"Orders:—The first centurion, Quintus Cornelius, is to bring him to the place of execution: Jesus to be taken out of Jerusalem through the Gate of Tournea: and all persons, rich or poor, are forbidden to obstruct this sentence.

"Witnesses who have signed the demand against Jesus are (i.) Daniel Robani, Pharisee; (ii.) Joh. Zorobabel, Sadducee; (iii.) Raphael Robani; (iv.) Benjamin Capet."

* * * *

The foregoing appalling record of the most fearful crime ever committed in the whole course of this planet's eventful history—engraved in *Aramaic* characters on a brass plate: the names in capital letters or otherwise stressed, being so emphasised in the original—is said to have been discovered in the Italian province of Campania, in 1280 A.D., and, by order of Pope Nicholas III. (*Orsini.*, 1277-1280), it was deposited in the Carthusian Chapel at Caserta, a few miles to the north of Naples, where it may, or might have been inspected for a small monetary consideration. If genuine, this *Monumentum ære perennius* must be of awe-inspiring interest to every *watching* and *waiting* Christian: more especially to the Anglo-"Israelite, indeed," with whom anything and everything connected with "The King of Israel"—"The Blessed and Only Potentate, the King of them that reign as Kings, and Lord of them that rule as Lords"—are of paramount importance. (Mark xiii. 34-37; 2 Thess. iii. 5; John i. 47; 1 Tim. vi. 15, R.V. Marg.).

I have said *if genuine;* for, from out of that land of classic notoriety and her Eastern Sister, flowed that noisome flood of "philosophy and vain deceit," of "earthly, sensual, devilish wisdom" which (fostered by "old wives'" fables and "lying wonders"), corrupted the early "*Assemblies* of Christ," and cast a murky veil of "gross darkness" over the *peoples* of the Middle Ages: which sombre covering will not be removed until "the year of recompenses in the Controversey of Zion"—"The times of restitution of all things"—when, "The Holy One of Israel" will "turn unto the *people* a pure language," and "in this place (Zion), give peace" to a distracted world, "wholly given to idolatry." (Coloss. ii. 8; Jas. iii. 15; 1 Cor. i. 19 and 20; *ibid.* xi. 16; 1 Tim. iv. 7; 2 Thess. ii. 9-11; Isaiah xxv. 7; *ibid.* xxxiv. 8; and lx. 2; Acts iii. 21; Isaiah xlix. 7; Zeph. iii. 9; Hag. ii. 6; Luke xxi. 25 and 26; Acts xvii. 16 and 21.)

"GREAT SIGNS AND WONDERS."
(Matt. xxiv. 24.)

The curious and credulous traveller in Italy may sit on *Jacob's Well* in the Church of San Giovanni Laterino, at Rome (John iv. 5, 6, and 12); see the *Brazen Serpent* (destroyed by Hezekiah, 2 Kings xviii. 4), coiled on a pillar in the Church of St. Ambrose, in Milan; and, at Loreto, a few miles to the South of Ancona, he or she may view the *Virgin's House*, brought by angels from the Galilean town of Nazareth, and deposited here entire, in order to stimulate Marian devotees—the latter miracle being vouched for by three infallible Sovereign Pontiffs, Nicholas IV. (1288-1292); Alexander V. (*Pietro Filargi de Candia.*, 1409-1410), and Leo X. (*Giovani de Medici.*, 1513-1521).

In the Vatican is shown a stone with this inscription:—"Upon this stone of porphyry, the bones of the holy Apostles Peter and Paul were divided and weighed by St. Sylvester, the *Pope*, A.D. 319, when this Church was built"; and St. Augustine (5th Century) says, "Men say (*dicunt homines*), that the body of Peter is at Rome. The body of Paul is at Rome, and that of Laurentius, etc." (Sermon 296, in *Natal. Apost.*). But the venerable Bede asserts that Pope Vetalian sent these relics to Oswiu, King of Northumberland, and seventh Bretwalda, in 665 A.D., with a letter to this effect:—"We have ordered the blessed gifts of the Saints—that is, the relics of the blessed Apostles Peter and Paul, and of the holy martyrs Laurentius, etc.—to be delivered to the bearers of these our letters, to be by them delivered unto your excellency." (Bede, *Eccl. Hist.*, lib iii., C. 29). So that it is just possible that the relics of SS. Peter and Paul may rest in the great Church of St. Peter, at York, the chief city of the Northumberland kingdom, and not in the seven-hilled Tiberian city! (Rev. xvii. 9, and 18.)

As for the rest of the puerilities and legends connected therewith, put forward by sacerdotal impostors in the Italian Peninsula and elsewhere:—

"Holy Crosses, Beads, and Bells,
Holy Saints, and holy Dolls,
With most holy Blood:
Holy Clouts and holy Bones,

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Holy Stocks and holy Stones,
And holy, holy Wood."
(*A Mysterie*, temp. Ed. 6th.),

such can only evoke compassion towards the poor dupes of these "strong delusions," with contempt for the "evil men and seducers" who "make merchandise of them." (2 Thess. ii. 10 and 11; 2 Tim. iii. 13; 2 Peter ii. 1-3.)

* * * *

In regard to this brazen record of Pilate's craven pusillanimity—Matt. xxvii. 18, 23 and 24; Luke xxiii. 4, 6, 7, 14-16, 20, 22, and 24; Acts iii. 13—from certain considerations, the writer is inclined to the opinion that it is authentic: that it was inscribed on this brass plate, in Palestine, and should not be classed with the "pious frauds" alluded to in the preceding paragraph. But, as the great Apostle enjoins, "Let every man be fully persuaded in his own mind." (Rom. xiv. 5.)

J. J. P.

"Sixes and Sevens."

THE question, "What's in a name?" has been asked —and answered—and will be again, times without end. The question, "What's in a number?" may, perhaps, be considered quite as apposite; and may, it is hoped, induce some or one of the greater luminaries to take up and treat this question in a more scientific and exhaustive manner than the present contributor can pretend to do. He will, therefore, confine himself to a few brief observations upon the subject generally; calling attention more particularly to the remarkably multiplied instances of the use of the number Seven throughout the Holy Bible, believing and hoping that the doing so may be the means of inducing a more extensive and careful study of the Sacred Volume, both by those who are, and by those who are not yet readers of The Book —a Book largely circulated, much worshipped, little read, and less understood.

The peculiar and interesting significance of numbers has been long known, though the amount of attention given to the subject is not by any means such as its importance would seem to demand.

FIVE is the representative number of *Statical Equilibrium*, and symbol of *Light*, and *Truth* (in the sense of mathematical exactitude). It is, in its various combinations, fundamentally involved in Pyramid mathematics.

SIX represents *Transition* and *Confusion*, or the element of *disturbance* which is involved in transition. To be at "Sixes and Sevens" is an every-day expression signifying to be in *disorder*, and was used in that sense by no less eminent authors than Bacon and Shakespeare.

When the days and nights are equal (twice a year, at *six*-monthly intervals), the sun rises at six and sets at six. These days are, therefore, called the Equinoxes, and are eminently periods of great *disturbance* of the elements, when a kind of struggle for the mastery goes on for a few days; the *transition* from winter to summer weather, or *vice versâ*.

The year 18-66 was one of great *disturbance* and of *transition*. It was the year of the Prussian victory over the Austrians, and period of *transition* from the old Continental order of things, as settled by the treaties of 1815, to the new "order" (save the mark!) as "settled" by Bismarck, but which has only been a period of *confusion* and *disturbance* ever since. The kingdom of Hanover, along with several of the smaller German states, were absorbed by Prussia, and the ancient Germanic Confederation was broken up, to pave the way for a new one.

Perhaps the most remarkable combination of the number Six is found in the "6 6 6" of the Apocalypse—"the number of the Beast." The question, Who is the Beast? has long been hotly debated and variously interpreted by divines and others. Luther asserted that the Beast was the Pope; the Pope asserted that the Beast was Luther and the false prophet Calvin. Luther said that the number of the Beast, indicated by the numerals 6 6 6, was to be found in the name of the Pope. The Pope retaliated by finding the number of the Beast in the name of Luther!

It was long held to signify Napoleon I. Writers on prophecy used to say that it was Napoleon III.; but since his death they have been careful not to commit themselves openly in favour of either the Son or the Cousin of the late Emperor; but that he *is* to be a Napoleon they have settled beyond all peradventure, because the sum total of the numerical value of the Greek letters of that name in its dative form (Ναπολεοντι) amounts to exactly 6 6 6. Dr. Cumming also used to say that the 6 6 6 meant Napoleon; but an evening newspaper, greatly to the edification of its readers, discovered that the letters of the name "J. Cumming" (ὁ Ι. Κουμμιγγ) also make up 6 6 6! The letters of the Greek word Λατεινος, or a Latin man (viz., the Pope), also make up the number 6 6 6.

SEVEN indicates *Life*, and is the symbol and representative of completion of the round of creation. It is also the element of all climacteric states and things. According to Josephus (Bell. Jud., lib. 7, cap. 5), it is the number which denotes *Honour* among the Jews. The probable reason for this, as well as for the preference shown for this number, is that God rested on the 7th day.

In Genesis iv. 15, the Lord said, "Whosoever slayeth Cain, vengeance shall be taken on him 7 fold": and in the 24th verse Lamech says, "If Cain shall be avenged 7 fold, truly Lamech 70 and 7 fold." The days of Lamech were 7 hundred 70 and 7 years. Noah had 7 days' warning of the immediate approach of the flood, and was commanded to take the fowls of the air and the clean beasts into the ark by *sevens*. It is presumed that, the "clean" beasts being by sevens, while the other beasts were only in single pairs, were required as food for Noah and his family during their confinement in the Ark;

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and partly, also, being the animals allowed for human food, they would be required to increase and multiply more rapidly than other kinds upon their return to the earth. The Ark rested in the 7th month, on the 17th day of the month; and in 7 days a dove was sent forth, and again in 7 days after.

Jacob served 7 years for the possession of Rachel, and again another 7 years. Laban pursued Jacob 7 days' journey. Abraham gave 7 ewe lambs to Abimelech as a memorial for a well. Joseph mourned 7 days for Jacob.

The 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand jubilee; every 7th year the land lay fallow. Every 7th year there was a general release form all debts, and all bondsmen were set free. From this law, doubtless, we derive the custom of binding apprentices for 7 years; (although the term has been somewhat abridged of late) of granting leases for 7, 14, and 21 years; and also of punishing offenders by 7, twice 7, or three times 7 years' imprisonment. These are further strong evidences of our Israelitish origin; and are hereby respectfully presented to Mr. Hine as an additional "Identity." Every 7th year the law was directed to be read to the people.

The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream, by the 7 fat and the 7 lean beasts, and the 7 ears of full and the 7 ears of blasted corn. Nebuchadnezzar ate the grass of the field 7 years.

The young animals were to remain with the dam 7 days. Baalam prepared 7 bullocks and 7 rams for a sacrifice upon 7 altars. In the destruction of Jericho, 7 priests bore 7 trumpets 7 days, and on the 7th they surrounded the walls 7 times, and after the 7th the walls fell. 7 of Saul's sons were hanged to stay a famine. Saul was ordered by Samuel to tarry at Gilgal 7 days. The Ark of God remained with the Philistines 7 months. Jesse caused 7 of his sons to pass before Samuel. The men of Jabesh-Gilead fasted 7 days for Saul.

Job's friends sat with him 7 days and 7 nights, and he offered 7 bullocks and 7 rams as an atonement for their wickedness. Elijah sent his servant 7 times to look for the cloud. David, in bringing up the Ark, offered 7 bullocks and 7 rams. King Ahasuerus had 7 chamberlains, a 7 days' feast, and sent for the Queen on the 7th day. Queen Esther had 7 maids. In the 7th year of the king's reign, Esther is taken to him.

Hezekiah, in cleansing the temple, offered 7 bullocks, 7 rams, and 7 he-goats. Solomon was 7 years in building the temple; at the dedication of which he feasted 7 days. In the Tabernacle were 7 lamps; 7 days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garment 7 days. The blood was to be sprinkled 7 times before the altar; the Levites with branches in their hands were to go 7 times round the altar.

Naaman was to be dipped 7 times in Jordan. The vision of Daniel was 70 weeks. Nebuchadnezzar when about to cast Shadrach, Mesheck and Abednego into the fiery furnace, ordered it to be heated 7 times more than it was wont to be heated. The Shunamite's son, on being restored to life by Elisha, sneezed 7 times. The house of wisdom in Proverbs had 7 pillars. Enoch, who was translated, was the 7th after Adam; and Jesus Christ the 77th in a direct line.

Out of Mary Magdalene were cast 7 devils. The Apostles chose 7 deacons.

In this number are connected all the mysteries of the Apocalypse, as revealed through St. John to the 7 churches of Asia. There appeared 7 golden candlesticks, and 7 stars in the hand of Him that was in the midst; 7 lamps being the 7 spirits of God; the Book with 7 seals; the Lamb with 7 horns and 7 eyes; 7 angels with 7 seals and 7 trumpets; 7 kings; 7 thunders; 7 thousand men slain. The Dragon with 7 heads and 7 crowns; the Beast with 7 heads; 7 angels bringing 7 plagues, 7 vials of wrath. The elders of Israel were 70.

(There are also numbered 7 heavens, 7 planets, 7 stars, 7 wise men, 7 champions of Christendom, 7 notes in music.)

In Rev. xvii. 9, we read,—"The 7 heads are 7 mountains on which the woman sitteth." Now, commentators and students of Revelation almost unanimously concur in pointing to Rome as the spot here referred to, Rome being said to be built upon 7 hills, and being often spoken of as the "7 hilled city." But Constantinople is also said to be built upon 7 hills, and by the Orientals is called "New Rome," and was made the capital of the Eastern half of the Roman Empire at the time of its division. The Turks to this day call their sovereign the Sultan of Rûm. We read in a daily newspaper recently that "Lisbon, like Rome, is said to be built on 7 hills"; and in a work called "Palestine Re-Peopled," it is gravely contended that Jerusalem is the city referred to in the text, the author having succeeded, after much diligent search, in counting up 7 hills there!

The moon's quarterings, or phases, take place every 7 days. The teeth are shed and renewed in the 7th year, when infancy is changed into childhood. At thrice 7 years the faculties are developed, manhood commences, and we become legally competent for all civil acts. At 4 times 7 man is in full possession of his strength. At 5 times 7 he is fit for the business of the world. At 6 times 7 he becomes grave and wise—or never. At 7 times 7 he is at the limit of his strength, and from that time decays. At 8 times 7 he is in his first climacteric. At 9 times 7 he is in his grand climacteric, or year of danger; and 10 times 7, or three-score years and ten, is the term declared by King David as the limit of man's existence on earth.

Reprinted from "Life from the Dead," 1878.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 14, Fetter Lane, London, E.C.4.**

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Notes and News.

WE desire to call attention to the special announcement made in our last issue respecting the opening of the new Federation Headquarters on the 23rd inst. Only those who know how we have struggled to raise the money to acquire suitable premises, how greatly we needed them, and how eventually we succeeded, and especially how we were Providentially led to the particular house at 6, Buckingham Gate, S.W., after searching for a house for over a year, can be expected to realise our joy and gratitude for having attained our object, and for being able to announce the formal and official opening of the Headquarters on such a significant date, namely, the thirtieth Birthday of His Royal Highness the Prince of Wales, Heir Apparent to the Davidic Throne.

It is worth mentioning that the first meeting of any kind held by us at 6, Buckingham Gate—the first meeting of the House Committee—was on Queen Mary's Birthday; the second meeting of the same Committee, and the first meeting of the Executive Committee, held in the House, was on King George's birthday, while the formal opening of the House is to be on our Prince David's Birthday. The first two dates were coincidences unpremeditated. The third was especially selected because of the auspicious day.

Our President, the Right Hon. Lord Gisborough, will preside at the Dedication Service, to be held at 11.30 a.m. on June 23rd, and will declare the building open to Members and Associates of the Federation. Other meetings will be held at 3 and 7 p.m., when addresses will be delivered by various speakers. Only by holding three meetings can we hope to accommodate all who will wish to attend. Admission will be by ticket, but without charge. Precedence will be given to donors and members. Applications should be sent at once to Mr. Herbert Garrison, Secretary-General, 6, Buckingham Gate, S.W.1, indicating which of the three meetings the applicant desires to attend. Every effort will be made to meet the wishes of all applicants as far as possible, even in cases where they desire to attend two meetings. Correspondents are asked to be brief and explicit, as the pressure upon a limited staff is very great. Apart from all else, there is the demand upon our attention by an army of workmen busy with getting the building ready for our guests.

The wonderful progress of the British-Israel Movement calls for action on the part of the Council of the Federation, looking towards an extension of the organisation of the work on a larger scale throughout the whole of Britain. In relation thereto it is proposed to make a start at once with the Birmingham area which, after four successful missions, is ripe for expansion. In view of this, an important Conference will be held in Ebenezer Church, Steelhouse Lane, Birmingham, on Thursday, June 19th, when meetings will take place at 3 and 7 p.m., to be addressed by the Revs. Pascoe Goard, T. H. Whitehouse and Ebenezer Fox, Mr. Herbert Garrison and others. All British-Israelites within a forty-mile radius are cordially invited to attend and help in the great Forward Movement. Suggestions and proposals of vital interest will be submitted. It is confidently hoped that the outcome of this Conference will establish the B.-I. Cause in this part of the Midlands on a firm basis. Communications should be addressed to the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

A Branch of the Federation has been formed at Bradford, Yorkshire, with the Rev. R. G. F. Waddington, M.A., as President, Mr. W. Bottomley as Honorary Secretary, and Mr. G. Smithson as Honorary Treasurer. Meetings for lectures are to be held on the third Friday in each month, in the Church House; also a Bible Class on the first Friday in each month from September to May. Four lectures have already been given by the President, one by Mr. R. Shell, and one by Miss M. Kendal. Several well-known Bradford citizens are giving their support. The Rev. Pascoe Goard and the Secretary-General are invited to visit the Branch on a date to be fixed later. We cordially wish the officers and members every success.

Mr. J. J. Morey will address special meetings for the Croydon Branch, at Eldon House, Wellesley Road, on Thursday, June 19th, at 3 and 7.45 p.m. Subjects: "Who are the British?" and "The Great Pyramid."

The Rev. Pascoe Goard gave two important and valuable addresses for our Sheffield Branch on June 3rd and 4th to full audiences, which manifested the keenest interest, passing up a record number of written questions. These were answered by Mr. Goard so effectively that he received a special vote of thanks, accompanied by long-continued applause. The chairmen were—Mr. Turner (the local President), and Mr. Garrison (Secretary-General). On June 5th Mr. Goard addressed a large congregation at St. Saviour's Church, Crouch Hill, North London, at

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the invitation of the Vicar, the Rev. W. H. Stuart-Fox, M.A.

The Rev. Pascoe Goard and the Secretary-General will address two meetings for our Worthing Branch on June 24th. Particulars may be obtained from Mr. A. Rowlett, Hon. Secretary, 3, Belsize Road, West Worthing.

The long and keenly anticipated book on "The Great Pyramid: Its Divine Message," by David Davidson, Esq., M.C., and the late Dr. Aldersmith, is to be ready about the end of this month. It will prove to be a most remarkable volume. There are a large number of plates, plans and tables. Orders should be placed at once with The Covenant Publishing Co., Ltd., 14, Fetter Lane, London, E.C.4. The net price is 25s., postage 9d.

Those of our members who have not yet had Collecting Cards for the Million Shilling Fund are invited to apply for them. Every help in this undertaking will be much appreciated by the Council.

All communications in regard to the British-Israel-World Federation should henceforth be addressed to the Secretary-General, 6, Buckingham Gate, London, S.W.1.

A Sabbath Song.

By H. G. LOCKE.

THE Psalmist speaks not for himself alone, but for the entire community of *Israel*. The Psalm, I gather, was sung in the service of the Second Temple during the sacrifice of the first lamb of the Sabbath burnt offering, and is an expression of gratitude for God's mercies.

The subject of the Psalm—in question—is really **God's work of Providence, His moral government** of the world, the principles on which He deals with the righteous and with the wicked. The middle verse of the Psalm (v. 8) expresses its central thought: God is the supreme Ruler of the world. The last verse (v. 15) sums up the character of His rule. His government is steadfastly and unchangeably righteous. He is upright. He is a rock. There is no unrighteousness in Him. *The wicked never prosper.* God's enemies are sure to perish. They will be dispersed and will melt away (v. 9). When they seem to prosper for a time, it is only that their fall may be the greater and more striking (v. 7). The righteous are always blessed. The Psalmist, who counts himself among the righteous, has found this to be true in his own experience. His enemies, who are also God's enemies, have been put to shame, while he himself has been honoured by God (Ps. x. 11); and the same thing holds true in every case. The righteous are compared to trees planted in the courts of the Temple (where it is possible that trees actually grew then, as they do in the precincts of the Mosque of Omar to this day), and the special trees that are chosen to represent them are the date-palm, with "its evergreen foliage and its wealth of delicious fruit," and the cedar of Lebanon with its spreading dark green shade, and its wood rich in fragrant balsamic juice (vv. 12-14). The contrast between these emblems of the righteous and the "grass" to which the wicked are compared in v. 7 brings out all the more clearly that the prosperity of sinners, at the best, is passing, while the blessedness of the good is abiding. The ways of God are so deep and wonderful that it is not everyone who sees them and thinks about them. They are foolish and brutish men who are blind and heedless of these truths (vv. 5, 6). But those who do know and understand are filled with triumphant joy. God's righteousness and rule make His people glad (v. 4). And such gladness naturally utters itself in praise. The opening verses of the Psalm—in question—express the feeling which experience and thought have awakened in the Psalmist's heart. To praise God is a pleasure as well as a duty (v. 1). Praise to God, too, should be thankful (v. 1), uttered in song also constant day after day and night after night (v. 2), and rendered with all the musical skill at our command (v. 3). "Joy is one of the fruits of the Spirit." It brightens life. It shines in the face like sunlight. Even when all earthly sources of gladness have failed, the joy which the Holy Spirit gives lives on in the heart. It hides like a rainbow in the bosom of the darkest cloud and shines out in the gloom. Like the golden organ of the monks, cast by robbers into the river, the heart still sings on under the floods of sorrow. But joy cometh in the morning!

Cui Bono?

By HENRY PROCTOR, F.R.S.L., A.V.I.

OPPONENTS of British-Israel Truth think often that they have postulated an unanswerable objection when they finally ask, "What good is it? As a Christian, I am saved by faith in Christ, independently of my origin, whether Israelitish or otherwise."

While this may be true of the *individual* of every tribe and nation, yet no one can be saved, except through being grafted into Israel's Olive Tree. For no covenant has been made with Gentiles. But the New Covenant, or New Testament, belongs as much to Israel as the Old Covenant. For God says: I will make a *new covenant* with the House of *Israel* and with the House of Judah (Jer. xxxi. 31, and Heb. viii. 8). And to Israel pertains "the adoption, and the glory, and *the covenants*, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever" (Rom. ix. 4-5). "God did not cast away His people whom He foreknew."

And what a joy and a comfort it was to British-Israelites during the War, to know that the Empires who were falling upon the Stone (cut out without

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hands) would certainly be broken. And those Empires *are* literally broken in pieces, and not only Egypt, but the Holy Land, and all the territory promised to Abraham from the Nile to the Euphrates was given to us—as He said in Gen. xv. 18: "I will give this country to your Race from the River of Egypt to the great River—Euphrates." Everything that was predicted of Israel has been fulfilled to us. How can this be, if we are not Israel? It is clear also that Jerusalem did not cease to be trodden down of the Gentiles in 1917, if we are not Israel, although as Rev. Grattan Guinness shows clearly, it was the termination of the Seven Times from the first year of Nebuchadnezzar.

One great and good use of British Israel Truth is to demonstrate that the prophecies concerning Israel are being fulfilled. Otherwise, as the Higher Critics affirm the Scripture prophecies are not fulfilled, nor is it possible that they ever can be fulfilled. There are many prophecies indeed, fulfilled concerning the Jews, or House of Judah, as well as Egypt, Babylon, Tyre, Nineveh, and other nations of antiquity, while those concerning Ephraim becoming a nation and a multitude, or "fullness of nations," is not fulfilled, unless it is fulfilled in the British Nation and her Colonies: "Tarshish and the Young Lions thereof." Now Dr. Keith, one of most able exponents of fulfilled prophecy, laid it down as an axiom, that "If the Scripture prophecies be fulfilled, then the Scriptures *must* be the Word of God."

Thus the opponents of British-Israel Truth are putting a weapon into the hands of Higher Critics and Agnostics, in thus enabling Canon Driver and others to affirm that the Scriptures are not the Word of God, because the prophecies concerning Israel are neither fulfilled nor can be, hereafter. For where is the Lion, and the Young Lion (of Micah v. 8) to be found except on the Royal Arms, or the Unicorn, whose horn is to push the nations to the ends of the earth?

The great mass of prophecy concerning Israel, stands or falls with the acceptance or rejection of British Israel Truth. Otherwise the prophetic scriptures are mained and disfigured. This Truth alone can set the Bible on a firm foundation: "The Impregnable Rock," for it demonstrates that the whole body of prophetic truth is being fulfilled in history, to the very letter, even to this day, before our very eyes.

Davidic Ancestry of Royal House of Windsor.

A MEETING of the Wycombe Branch of the British-Israel-World Federation was held in the Council Chamber, Wycombe, on Monday, May 5th, and was very well attended, the audience listening attentively while the President (Rev. Kenneth Dodds) delivered his lecture on the "Davidic Ancestry of the Royal House of Windsor," a summary of which is as follows:—

Commencing with the prophecy concerning Judah found in the 49th Chapter of Genesis and proving from the first verse of the chapter, confirmed by the Epistles in the New Testament, that the "latter" or "last" days, refers to the Christian Dispensation, the speaker went on to show that the Covenant made with David, who was of the Judah tribe through Pharez, twin brother to Zarah, was to be fulfilled right up to the coming of Christ the second time. The first Advent of Christ resulted in His Crucifixion, and in His being crowned with thorns, after which He ascended, and now sits on His Father's Throne, not on His own (Rev. iii. 21). Christ will not be crowned King till His Second Coming, therefore. This means that the Throne of David must be flourishing in the appointed place (2 Sam. vii. 10), and in accordance with the sworn oaths of God in Psalm lxxxix., the continuance of the sun and moon being brought in as evidence to the Lord's faithfulness. With the captivity of Judah under Zedekiah, last King of the Davidic House in Palestine, the building and planting of the tender twig (Ezek. xvii. 22) by Jeremiah must have taken place, though in the Bible we hear no more of him after his journey to Egypt with Zedekiah's daughters. However, Irish history steps in and informs us that an old man—Ollam Fodlah (the great Prophet)—with an exceedingly beautiful Eastern Princess, arrived in their island and brought with him his Secretary or Scribe—Simon Brugg—(very likely Baruch) and the wonderful stone, the "Lia Fail," or "Stone of Destiny," concerning which Sir Walter Scott writes:

> Unless the Fates are faithless grown
> And prophet's voice be vain,
> Where'er is found this sacred stone
> The Wanderer's race shall reign.

To a prince of Judah, through Zara, already established in Ireland seventeen centuries before Christ, as history seems to show, the Eastern Princess was married. From that union was carried on the Royal Line of Judah till King Fergus carried it into Scotland, and then from Scotland it was transferred to England under James VI. of that ilk. Underneath the Coronation Chair is the "Stone of Destiny" on which all the Sovereigns of Davidic ancestry have been crowned since David of Jerusalem, except for "Bloody Mary," who preferred a chair blessed by the Pope.

More with regard to the "Lia Fail" will be told by the President of the local Branch of the British-Israel-World Federation on another occasion.

The public may again be reminded of the fact that the Federation is under Royal patronage, and that the Royal Family has a complete chart containing the pedigree of the family traced from Judah. The Rev. K. Dodds has a copy of this chart for any one who would care to visit him to peruse same. On June 2nd the Vicar of St. Saviour's, Crouch Hill, London, the Rev. Stuart-Fox, M.A., addressed the gathering, and the lecture was much enjoyed.

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The Kingdom of God.

By JOHN J. DUNFORD.

"THEREFORE I say unto you (Jews), the Kingdom of God shall be taken from you, and given to 'A NATION' (in the singular) bringing forth the fruits thereof" (Matt. xxi. 43.)

. . . . . .

What is the "Kingdom of God?" If you ask the spiritualiser he at once essays to give you an ephemeral and nebulous explanation. But the world has not benefited much upon this diet, and it becomes us as British-Israelites to give a fundamental explanation.

The Kingdom of God is that kingdom, or nation, where God dwells, as witness the testimony of a heathen Seer; "The Lord his God is with him (Israel), and the shout of a King is among them." (Numbers xxiii. 21.)

It was because of God dwelling in the shekinah, in the midst of the camp of Israel, that Balaam was unable to accommodate Balak, King of Moab, by cursing Israel, because by so doing he would have cursed Him, who was "King of Israel"; and thereby would have received back his curses a thousand-fold.

We have had a present-day witness of this truth, when William II. of Germany *was* accommodated by Balaam's successor, the Pope of Rome, who blessed the Kaiser's banners, before "The Day" (so dear to German aspirations), but they reckoned without "The Day of the LORD" (Psalm l.): and we can say with the Psalmist, "This *their way* was their folly: yet their posterity approve their sayings. Selah" (Psalm xlix. 13): But, "Thou didst cause judgment to be heard from heaven; the earth feared, and was still" (Psalm lxxvi. 8), and Psalm lxxxiii. was also fulfilled, and although others "joined with them" (verse 8), and did holpen "the children of Lot"; they were all brought to nought; "That men may know that Thou, whose Name alone is JEHOVAH, art the MOST HIGH *over all the earth*" (verse 18).

The only logical conclusion is, that JEHOVAH is *now* with us (Ephraim-Israel), and the shout of a King is among us. Hence we are the "NATION" of Matt. xxi. 43). And the LORD *is seen over us*, vide, Zech. ix. 14.

It has been frequently asserted by those who oppose the Gospel of "the Faithfulness of God" that Identity Truth is a Tribal doctrine, and not a Universal gospel. We reply that, "The Gospel of the Kingdom," was to be "preached in all the world, and then shall the end be." Verse 16 of Psalm lxxxiii., which we have quoted, says, "Fill their faces with shame"; and wherefore? because as it itself explains: "That they (our enemies) seek Thy Name, O LORD" (so that men may know that Thou alone art JEHOVAH).

We cannot add to, or take away, anything, from the Word of God; whatsoever is written, is written: "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20). Although we read that Papal Rome's dupe is eventually reprieved, the Arch-deceiver himself does not escape.

Yes, the Gospel of the Kingdom of God is being preached in the GOD ordained way, not man's way.

An unwitting testimony to this truth is given by the Rev. James Robertson, D.D., in the *Sunday at Home*, 1898, page 170, under the heading of "The Teaching of Jesus"; he quotes as follows: "Since it is so widely agreed that Jesus is our Greatest Teacher, we come with interest to the question—What was the great subject of His teaching? Most readers of the Gospels do not give them systematic study, but open them just for their profit at the moment, and probably would say in answer "*how a soul can be saved.*"

Certainly, Jesus did not forget that or leave it out, but the great subject of His teaching we find, in reality, to have been "*The Kingdom of God*" (the italics are his, not our own). The learned Doctor, in conclusion, states, "I do not count the past times the best in human history, but a time to come, the golden age is not in the past, but in the future. We may now say that the Kingdom which Jesus preached is a great fellowship of human souls in perfect harmony with the Will of GOD. We must point out that if there is to be a good time—GOD *must be obeyed in it.* What Jesus preached about was not first, or chiefly, a soul's salvation: it was something nobler—it was the good of many souls, of a Kingdom of Souls."

Thus, for the testimony of "a blind" Anglo-Israelite, we, as enlightened servants, know that this Gospel of the Kingdom of God must be preached primarily by Ephraim-Israel, GOD'S Firstborn. Vide Isa. xlix. 3, "Thou art My servant, O Israel, in whom 'I' will be glorified"; and further, "He confirmeth the word of His servant, and performeth the counsel of His Messengers" (Isa. xliv. 26). "What shall one, then, answer the messengers of the nation? That the LORD hath founded Zion (the Kingdom of GOD), and the poor of His People shall trust in it" (Isa. xiv. 32). Yes, trust in it, "through good report, and through evil report." If thine enemy hunger, feed him, that thou mayest become the children of your Father which is in heaven. For all the law is fulfilled in *one word*, even in this: "Thou shalt love thy neighbour as thyself" (Gal. v. 14). And yet, as we have previously stated, it must be in God's way; "without repentance, there is no remission of sins." . . . has not yet repented, hence the oncoming Armageddon. We are not idealists, like our Political propagandists; British-Israelism is Realism, not Idealism. Neither the idealism of the League of Nations, or of any of the world's statesmen, will convert Germany; Psalm lxxxiii. 16, is the only *Divinely appointed* way.

The Sermon on the Mount, and the corresponding one in the Gospel of St. Luke, might be summed up under two heads: the Kingdom of GOD, and the righteousness of the Kingdom. To essay fellowship

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with the enemies of the Kingdom in their present unrighteous state is "fighting against GOD," and men must always remember that, "He hath made the earth by His Power (not theirs), He hath established the World by His Wisdom (not man's), and hath stretched out the heaven by His Understanding" (Jer. li. 15): this being so, League of Nations, or no League of Nations, an *Unrighteous Nation* cannot enter the Kingdom of God.

The mission of the Kingdom of GOD was never intended to be carried out by those orators whose one dictum is "Every other country but mine own!"

GOD'S version is far different to this, for in the ensuing 19th verse of Jer. li. GOD declares "The portion of Jacob is not like them; for He is the former of all things; and ISRAEL is *the rod* of His inheritance; the LORD of hosts is His Name" and adds, "Thou (Israel) art My battle-axe and weapons of war; for with thee will 'I' break in pieces the nations, and with thee will 'I' destroy Kingdoms" (verse 20). Where in this Divine Declaration does the "Conscientious Objector" stand? The whole life of Christ is summed up in the one word *sacrifice*: Those who averred before tribunals that they "would stand by and see their wives and daughters, and sisters, ravaged by the unrighteous nation's hordes, without lifting a hand to prevent same" have a very doubtful place in "The Kingdom of GOD." (For verification of this truth, see Numb. i. 3, and Psalm l. 5.) These are the men who, now the Great Sacrifice has been made by Israel's Sons, smirkingly assert: "This was not the Great Sacrifice; there is only One Great Sacrifice, the Sacrifice of the Cross." We reply, in the words of Him, Who made "The Great Sacrifice," viz., "I have *given you an example, that ye should do as I have done*" (John xiii. 15).

It is authoritatively stated that, if Germany had known that Great Britain was coming into the War, she would never have started it. Germany was influenced by the oratory of many unwise sentimentalists, to embark upon her murderous career. This is true. I know of a widow, whose three sons (her sole support) all volunteered at the outbreak of the War; not one came back. To-day the mother sits watching the door, expecting them to come in. We ask: Has she made the Great Sacrifice? Have they not made the Great Sacrifice in order that their mother should not be outraged by an unrighteous and ungodly nation's subjects? We believe that these untimely deaths, and the "living death" of their widow mother, lies at the door of those who encouraged the Marauding War-Lord to embark on his mad career.

If the Gospel of "the Kingdom of God" had been faithfully preached *according to the Word of God*, one million homes would not now have known "the Vacant Chair."

And what is the Gospel that is to be preached to all the nations of the world, by His Witnesses whom He hath chosen? (Isa. xliii. 10). We say, "Thou shalt do no murder," "Thou shalt not covet thy neighbour's lands," "Thou shalt not commit adultery with 'the Great Whore,'" "Thou shalt not bear false witness against thy neighbour." And if there is any other commandment, it is summed up in this: "Thou shalt love thy neighbour as thyself." This is the fulfilling of Malachi iv. 4, viz., "Remember ye the law of Moses, my servant, which 'I' commanded him in Horeb *for all* ISRAEL."

(To be continued.)

Laus Deo.

WE praise Thee, King of Glory,
And laud Thy holy Name,
We hail redemption's story,
To all the world proclaim.
It tells of gentle kindness,
Of love which Thou hast shewn,
Whose Life of perfect goodness
Has bought us for Thine own.

We praise Thee, King of Heaven,
And worship at Thy Throne,
For all that Thou hast given,
In fulness yet unknown.
The stars with all their wonders,
The sun the greatest gift,
The Alpine snows and thunders
Will e'er our souls uplift.

We praise Thee, King of Nations,
And bow before Thy rule,
With offerings and oblations
We deck Thy vestibule.
No choicest flower can render,
No fragrant garden wield
A scent more sweet and tender
Than that which we would yield.

We praise Thee, King of Blessing,
The Lord of Joys art Thou,
Whose Love is always pressing
To make us serve Thee now.
The birds may chant their gladness
At dawn and eventide,
And we who know no sadness
Will bless Thee far and wide.

We praise Thee, King of Beauty,
And see Thee face to face,
We learn from Thee our duty,
And lean upon Thy Grace.
We sing with Saints victorious,
The triumph of Thy Cross,
We yearn for Thee all glorious,
And count this world but loss.

G.H.L.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 14, Fetter Lane, Fleet Street, E.C.4.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. I have been informed that the words "Curse God, and die" (Job ii. 9) should really be translated "Bless God, and die." Is this correct, and, if so, how do you account for it, since there is a great difference between blessing and cursing?—Anon. (London).

A. Your question is an interesting one, and worthy of a little study and attention.

The Hebrew word translated "curse" (Job ii. 9) is *bârak*. This is a primitive root meaning to *kneel*. Hence by implication it means to *bless* God (as an act of adoration), and (vice-versa) to *bless* man (as a benefit). Also (by euphemism) it means to *curse* (God or the king, as treason).

The Authorised Version of the Bible, bearing in mind the idiomatic Hebrew, translates the word variously, according to the context in the different places where it is used, thus:—blaspheme, bless, congratulate (1 Chron. xviii. 10), curse, kneel (down), praise, salute, thank, etc.

The word *bârak* occurs numbers of times in the Old Testament, generally connoting the idea of blessing. For example, it is used 115 times from Genesis to Haggai, where it is always translated "bless," apart from other usages referred to above. It is used in Genesis alone 21 times, meaning "bless" on each occasion.

In the book of Job, I believe the word only occurs three times (i. 11, ii. 5, ii. 9), where in each case the A.V. translates it "curse," whereas the English word "bless" does not occur once in Job (A.V.).

It may be of interest to give other versions and traslations of Job ii. 9. Thus the Revised Version has "renounce God, and die." The Greek Septuagint (LXX.) reads ἀλλα εἰπόν τι ῥῆμα εἰς κύριον, καὶ τελεύτα. i.e., "say some word against the Lord, and die."

The Latin Vulgate reads "benedic Deo, morere," i.e., "bless God, die."

The *Variorum* Edition of the Bible (Eyre and Spottiswoode) gives as a various rendering, "bid God farewell, and die." It will be noticed that this rendering, which incorporates the Hebrew idea of kneeling, leaves it open as to whether Job was to bless or curse God when kneeling before Him, as it were, for the last time.

Those who are interested in Farrar Fenton's translation of the Bible may be pleased to note the characteristic way in which he translates the whole verse—"His wife, however, said to him, Will you stick to your virtues? Curse God, and die." But we cannot congratulate Fenton on his use of the words "stick to," which are unworthy of the beauty of the Old Testament language.

From the above, you will see that it is difficult to pronounce an opinion as to which Version or translation is the better. The Septuagint and the Vulgate give opposing ideas, but both of the English translations follow the Septuagint.

G. H. L.

ACKNOWLEDGMENTS.

DONATIONS for all accredited Christian Agencies are thankfully received by the Editor of the BANNER OF ISRAEL, and acknowledged, under initials only, in the next issue of this paper. There are no deductions whatever for expenses. All postages, bank charges, &c., are paid by the proprietors. Cheques and Postal Orders should be crossed "London Joint City and Midland Bank," payable to the Editor of THE BANNER OF ISRAEL, and sent to 14, Fetter Lane, Fleet Street, E.C.4.

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It is a remarkable discovery, and deserves the closest attention. I have published a book on "THE TITLES OF JEHOVAH." I wish I had known half of what Mr. Goard has produced in his book.

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Israel Among the Gentiles.

THE history of the chosen people has always been full of deep interest to the Bible student. The Divine call which summoned the great progenitor of our race to leave the land of his fathers to go into a land which God promised to show him, and the faith which, on this and subsequent occasions, characterised the patriarch, have often been dwelt upon with feelings of wonder and admiration. The career of Joseph, sketched by the historian in language so simple, and withal so beautiful, has rivetted the attention alike of the village school-boy and the acute theologian. From the moment of his miraculous restoration to the arms of maternal love and care to the closing scene "on Pisgah's lofty height," we have followed again and again the eventful life of Moses, the man of God, with fixed and unabating pleasure. Nor can there be other than one result to even the closest study of the memorable period comprised within the life of the great law-giver than that we should admit the truth of the historian's words, that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel" (Deut. xxxiv. 10-12).

Again, as we pass in review the remaining part of Israel's theocracy, from the death of Moses to the accession of Saul, how numerous are the proofs of human ingratitude and of the tender mercies of our God! With what an increasing ardour we follow the sweet singer of Israel through the many vicissitudes of his career! As the shepherd lad, as the courtier, as the exile, as the king, as the warrior, and, perhaps more than all, as the penitent, David has been a theme for earnest and devout thought. How devoutly fixed, too, has been our attention, while before the eyes of our imagination the materials for the Temple have been collected, as we have seen the work begun, in progress, and completed, and as we have heard the youthful monarch, standing in the presence of all the people before the altar, put up the prayer of consecration. With what mournful feelings, however, we pass from the consideration of Solomon's magnificent reign to the history of the revolted tribes—a history which can only be compared to a desert, in which an occasional oasis relieves the barren waste. Thus, in every age, has Hebrew history received constant and careful study, ever yielding lessons of the deepest import.

But was it ever read with greater eagerness than at the present time? The bringing into prominence of the truths by which we have been led to regard ourselves as the descendants of lost Israel has caused a larger amount of Bible-reading already than has been the case for many years before. And surely this is a result for which we should be devoutly thankful. To see those resorting to their Bibles who have hitherto refused, and to see them not merely reading, but taking pleasure in reading the Word of God, is verily a cause for gratitude to Almighty God. At the same time, this fact is a clear proof that, in respect to the identity, we are not treading in paths so dangerous as some would fain persuade us.

But if the history of Israel under the Old Testament economy has been and is so deeply interesting, what must be the interest which will surround her history if—as we believe she has been—she be once brought forth, and that after the lapse of so many centuries? This would indeed excite feelings of astonishment, but it would supply the most striking proof of Divine power and of the faithfulness of God to His Covenant that has ever yet been given to the world.

But what if she can be shown, not only to be at this very moment in existence, but to have been

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engaged for centuries—though all the time not knowing that she was Israel—in a great and holy mission, as the champion of freedom and truth, and as the chief agent in the dissemination of the Gospel over the earth? Would not such a result be beyond doubt demonstrative of the existence of a covenant-keeping and a covenant-loving God, of whom we read that He said unto Jacob: "In thee and in thy seed shall all the families of the earth be blessed"?

The perusal of the sure prophetic Word, and the comparison of the results thereof with our own history, together with the consideration of many historical links, induce us to the belief that we British are identical with lost Israel. But let us not be tempted to dwell upon the high position assigned to Israel to such an extent that we pass lightly over, if we do not altogether ignore, all due attention to the mission entrusted to Israel. The danger verily does exist. It is quite possible that we may think so much of the privileges vouchsafed to our nation that we may forget that God hath assigned a work to His people Israel, and which work, therefore, we may as reasonably and as certainly expect will be accomplished as that Israel should again take her place in the world, and be recognised once more as the chosen and elect people of God.

What, then, is the mission given, and given alone, to Israel? It is even that they should be the light-bearers of the world, by which we mean the missionary agents; that is, the chief means or instrumentality for the spread of Gospel truth among the heathen or Gentile nations of the earth.

Quoting a few passages of Holy Scripture:—

"He shall cause them that come of Jacob to take root: ISRAEL SHALL BLOSSOM AND BUD, AND FILL THE FACE OF THE WORLD WITH FRUIT" (Isa. xxvii. 6).

"And now, saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, THOUGH ISRAEL BE NOT GATHERED, YET SHALL I BE GLORIOUS IN THE EYES OF THE Lord, and my God shall be my Strength. And He said, It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I WILL ALSO GIVE THEE FOR A LIGHT OF THE GENTILES, THAT THOU MAYEST BE MY SALVATION UNTO THE END OF THE EARTH; . . . that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Isa. xlix. 5, 6, 9).

"AND THE REMNANT OF JACOB SHALL BE IN THE MIDST OF MANY PEOPLE AS A DEW FROM THE LORD, AS THE SHOWERS UPON THE GRASS, THAT TARRIETH NOT FOR MAN, NOR WAITETH FOR THE SONS OF MEN" (Micah v. 7).

"Therefore say I unto you, The kingdom of God shall be taken from you, and GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF" (Matt. xxi. 43).

This relative aspect of the position enjoyed by Israel becomes the more interesting when we consider the means by which God has brought His people into the field of Christian, missionary and philanthropic effort!

When, in the early part of their exile, the Israelites determined that they would "be as the heathen, as the families of the countries, to serve wood and stone," as we see from Ezekiel xx. 32, the Divine declaration is immediately given that such a resolution should "not be at all" carried into effect, but that they should be taken into the wilderness of the people, and there pleaded with face to face. "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant" (Ezek. xx. 36, 37).

Now, when we remember, as shown in a previous article, that the grand end of Israel's election is positively declared in Holy Scripture to be the enhancement of the glory of God, we can at once and readily understand why Israel, though "unmindful of the Rock that begat her" (Deut. xxxii. 18), should not be suffered to do her own will and pleasure. We can also clearly see why Ephraim, of whom it is said he "is joined to idols: let him alone" (Hosea iv. 17), should, after all his wanderings, have been led, along with his fellow-tribes of the House of Israel, to take up his abode in this specially prepared place (2 Sam. vii. 10), in the islands of the West. And it likewise becomes a subject of deep reflection, that the mixing of himself among the people, which is ascribed to Ephraim in Hosea vii. 8, should, after all, contribute to the fulfilment of the Divine decree concerning Israel. "For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). This end has also been greatly furthered by the Ten Tribes losing their name of Israel, by their acquiring another tongue, and by their divorce from the Mosaic Law.

Mingled thus with the Gentiles, or rather treated as Gentiles—indeed, regarding themselves as such—the Ten Tribes of Israel have been enabled the more thoroughly to perform the work placed in their hands. Had they known they were Israel they might have been proud and arrogant; while, had the Gentiles possessed the knowledge, the results might have been far different. As it is, however, when we examine closely the circumstances of the present moment, it at once becomes evident that all the power, influence and renown which have come to the lot of Israel, in accordance with the olden promises, have, and do, contribute to the furtherance of the one grand end of Israel's existence as a specially-favoured people, namely, the proclamation of the good news of the ever-blessed Gospel throughout the earth. Thus, her military power and naval supremacy have enabled her to champion the cause of liberty and truth. Her abounding wealth has contributed largely towards the attain-

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ment of like objects, and has enabled her to assume the responsibilities of the world's philanthropist. Her colonising enterprise has brought numberless spheres of activity within her reach, while in respect hereto she has been realising, unconsciously all the time, the truth of a most important, yet hitherto dark sentence contained in the Song of Moses: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel" (Deut. xxxii. 8). Thus, with the way opened before them, north, south, east and west have Israel's sons gone forth, taking in their hands the Word of God, to proclaim the story of the Cross.

Just reflect for a moment on such a missionary; an Israelite in very deed, but he knows it not. He humbly and patiently plods away at the duty before him. And, as he expounds the volume of Inspiration, he doubtless speaks of the marvellous history of the chosen people, drawing therefrom many impressive lessons of instruction and admonition. The call of Abram, and the faith which he exercised, the release from Egyptian bondage, the wilderness wanderings, the giving of the law from Mount Sinai, the passage of the Jordan, the fall of Jericho, the Psalmist David, the wise Solomon, the wicked Ahab, and, lastly, but perhaps not least, the final captivity of Israel for her sin, severally, and in turn, form themes for meditation, instruction, and counsel. Thus we gain another advantage of Israel's ignorance of her origin; even this, that she, in her missionary labours, has been able to use for the enforcement of principles of moral and religious duty on the one hand, and for warning on the other, the history of her forefathers.

Israel's position among the Gentiles has been, therefore, and remains, one of eminent usefulness. Her mission, too, is truly a grand one, and will assuredly be completed.

But, should it be urged that the world is not yet evangelised, we reply that our Lord's own words declare that this is only a witnessing age. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14; Mark xiii. 10). And, as a proof of the harmony existing between the various portions of Holy Writ, however widely separated, we find that it is distinctly said of Israel, "Ye are My witnesses" (Isa. xliii. 10-12). And has not Israel truly borne witness to God? The members of the other house—the House of Judah—may be said to bear witness to the truth of God's Word, which indeed they do, in that they are living monuments of Divine displeasure; but it has fallen to the lot of ten-tribed Israel alone to declare the Glory of God among the Gentiles (Isa. lxvi. 19).

We have, however, other prophecies, which declare that when Israel shall arise (Isa. lx. 1)—that is, be identified or recognised once more as "the people which the Lord hath blessed," by reason of the many undeniable evidences of God's favour which will accompany her rising—that then the Gentiles shall come to her light, and kings to the brightness of her rising (Isa. lx. 3); that "many nations shall be joined to the Lord in that day, and shall be His people" (Zech. ii. 10); and again, that "in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Micah iv. 1, 2). Happy and glorious time, when, the New Covenant having been established with Israel, the Gentile nations shall be preparing for the enjoyment of like blessings in the Millennial Age!

Happy indeed is Israel. Engaged in so holy a work, she will be ere long rewarded by her God. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel xii. 3). And so it is promised that, gathered from the four corners of the earth, Israel shall, along with Judah, "inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified" (Isa. lx. 21), and that God's "sanctuary shall be with them for evermore" (Ezek. xxxvii. 28), with many other blessings of an equally permanent and enduring nature.

But, as Israel hath been sincere in her work hitherto, as she has, while blind to her origin, sought mainly the good of others, and refused not to employ every means at her command for the furtherance of the spread of Gospel truth, and for the cause of freedom, let her not slacken her efforts. Let not pride take the place of humility, lest the blessing be delayed.

Let us now, as ever, and yet more earnestly, pray that the blessing of the God of our fathers may attend us, so that, in these days, when we are drawing near in an especial manner to the hour of our arising from the grave of forgetfulness to take our place once more among the nations as the recognised people of God, we may be earnest, yet humble, prayerful, yet submissive. W. S. C.

The Migration of the Canaanites.

ONE of the things which show how the words of God to Israel have been fulfilled is the migration of the Canaanites from Palestine to Ireland. In Deut. vii. and Numbers xxxiii., we read the command of God to Israel when they came to the land He would give them, and the inhabitants were conquered, they should smite them, utterly destroy them, make

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no covenant with them, nor show mercy unto them, not marry with them, but drive them all out. In Judges, first and third chapters, we are told how the various tribes disobeyed the commands of God; and in Numbers xxxiii. 5, and Judges ii. 3, we read what God declared should be the result of their disobedience. This result followed while they were in the land of Canaan, as Bible-readers know, but history shows that the punishment still follows them to the present time. I will give a few quotations from various writers concerning the migrations of the Canaanites toward the west. Keating (History of Ireland) states that the people, the Irish descent, established themselves in remote ages on the borders of the Red Sea, at the town of Chiroth, and were expelled from Egypt by the grandson of the Pharaoh who was drowned, because they supplied the Israelites with provisions. Rabbi Simon, who wrote B.C. 200, says that certain Canaanites near the Red Sea gave provisions to the Israelites, therefore they were expelled, and, sailing down the Red Sea, they at length settled in what was subsequently called Phenecia. Herodotus states: "The Phenecians anciently dwelt, as they allege, on the borders of the Red Sea." Spanish historians claim the Phenecians as their principal colonisers. The "Hispana Illustrata," a rare and valuable work, fixes the date of the settlement of the Phenecians in Spain B.C. 764. De Bellegarde says: "The first of whom mention is made in history is Hercules the Phenecian, called by some Melchant." It is alleged that he lived in the time of Moses, and that he retired to Spain when the Israelites entered the Land of Promise. In an old treatise on the origin and antiquities of Cambridge, it is stated that in the year of the world 4321, a British prince, while returning from Denmark, where he had been to enforce tribute from the king, met with thirty ships full of men and women. On enquiring their object, their leader, Partholyan, entreated some portion of land in Britain. Being informed that they came from Spain, the prince received them under his protection, and charged guards to conduct them to Ireland, then wholly uninhabited, and granted it to them on condition of an annual tribute, confirming the appointment of Partholyan as their chief. De Antiq. et Orig. Cantab. This account was so firmly believed that it was referred to in an Irish act (11th of Queen Elizabeth) among the "antient and authentique tytles for the Kings of England to the land of Ireland." Pliny states that the expeditions of Hanno and Himilco (Phenecians) took place during the flourishing time of Carthage. Avienus, who, in the fourth century, had access to the Punic records, collected from them the details he has preserved in his Iambics. Reference is there made to the "tin isles," and the large island inhabited by the Hiberni, and he says: "The planters of Carthage and the common people also went to 'those isles.'" These immigrants, or invaders, were known as Formorians, or African sea-rovers, and an Irish poem, which refers to the capture of their stronghold by the Nemedians, a people from the region of the Euxine Sea, still exists in the noble library of Stowe. Moore (History of Ireland), referring to these Phenecians, says: "At how early a period this remarkable people began to spread themselves over the globe the inscription, legible, for many an age, on the two Pillars near the Fount of the Magi at Tangiers: 'We fly from the face of Joshua, the Robber,' bore striking testimony." Much more testimony I might adduce to show how the words God spake in wrath to our forefathers in Palestine have been most literally and solemnly fulfilled. "Those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell" (Numbers xxxiii. 55). A. D.

"Is Anything Too Hard For the Lord?"

By R. O. Kewley.

Dr. Stuart Holden, discussing this question of Genesis xviii. 14, in his "Chapter by Chapter," says: "Worthy views of God's power are the secret of the victorious life. . . To look at every difficulty through Him, and to see His power interposed for their conquest, is to make them all seem strangely insignificant and negligible. . . . Unbelief is always blind to everything but that which is seen. Faith looks beyond, and finds Him always at hand for the doing of the impossible. 'Is anything too hard for the Lord?' To this challenge Faith responds with a glad 'Nothing,' and goes on to prove it."

Learned divines have gone to some length to show us that even Jesus was wrong in His beliefs. "Had ye believed Moses, ye would have believed Me, for he wrote of Me" (John v. 46). But we read that only chapters xix. to xxiii. Exodus can be ascribed to Moses. The book of the law found by Hilkiah (2 Chron. xxxiv. 14) was (they say) certainly not written by Moses, but most likely by a scribe about fifty years before Hilkiah.

We are told, moreover, that Isaiah could not have mentioned Cyrus by name, so we have introduced to us Deutero and Trito Isaiahs.

There is another writer who says, "We are not doing the prophet an injustice by taking him at his word," and so makes his selection from Amos ix. 8, carefully omitting not only the latter part of this verse, but the remainder of the book, all of which reveal God as One whose goodness faileth never.

In Jeremiah i. 6 we read: "My people hath been lost sheep: their shepherds have caused them to go astray." How very different if the shepherds were "to look at every difficulty through Him, and see His power interposed for their conquest."

The Speaker's Commentary observes that a more literal translation of the words of our text would be, "Is anything too wonderful for the Lord?"

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The occasion was the promise of the birth of Isaac. Previously, in connection with the same event, God had declared, " I am the Almighty God." How, then, could anything be too wonderful?

The great plan by which all the families of the earth should be blessed was being carried out. " I will establish My covenant between Me and thee, and thy seed . . . for an everlasting covenant " (Gen. xvii. 7). " My covenant will I establish with Isaac " (Gen. xviii. 19-21).

It is, therefore, no straining of language to say that the House of Isaac was thus chosen to take to all the families of the earth the knowledge of salvation, wherein they should be blessed.

The foreknowledge of God is briefly related in Genesis xviii. 19. In the Speaker's Commentary we read that here the verb " to know " is used in the same manner as in Amos iii. 2 (" You only have I known . . . therefore I will punish your iniquities "), indicating God's election. The meaning (of verse 19) would be, " I have foreknown and chosen Abraham, that he should be the depositary of My truth, and should teach his children in the way of religion and godliness, so that the promises made to him may be fulfilled in his seed."

As we have seen, the covenant was established for ever, therefore would their iniquities be punished, but never would the race be cut off altogether (Amos ix. 8). " He showeth His Word unto Jacob, His statutes and judgments unto Israel " (Psa. cxlvii. 19), " For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure " (Psa. cxxxv. 4).

They were trained, disciplined, and prepared, but the House of Isaac—and the term excludes the Jews, or more correctly Judahites (Amos vii.)—fell into iniquity, wasted his substance in riotous living. The threatened punishment came, captivity beyond Damascus (Amos v. 27 and 2 Kings xvii.)—" out of His sight." Then for several centuries a famine, not of bread, or of water, " but of hearing the words of God " (Amos viii. 11), during which they wandered from sea to sea, instinctively seeking that appointed " place for My people Israel, that they may dwell in a place of their own " . . . where " thy kingdom and thy throne shall be established for ever " (2 Sam. vii.). This period of wandering is thus referred to in Isaiah liv.: " For a small moment I have forsaken thee, but with great mercies I will gather thee. In a little wrath I hid My face from thee for a moment, but with everlasting kindness I will have mercy on thee, saith the Lord, thy Redeemer."

" Blessed be the Lord God of Israel, for He hath visited and redeemed His people " (Luke i. 68).

" To redeem," to buy back something one has owned; hence " redeemed His people."

So another great step in the Divine scheme.

" Behold, a sower went forth to sow, and as he sowed, some . . fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold and some thirtyfold " (Matt. xiii.). Christ is the Sower. The seed consists of His words. " Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Could any words be more refreshing to those suffering famine " of hearing the words of God," that House of Isaac? They were the lost sheep (Jer. l.) to whom He says He came (1 Peter i. 1-3), begotten again to a lively hope, the nation which should bring forth the fruits of the kingdom of God (Matt. xxi. 43).

In the process of time the tree grows up, and blossoms; fruit is to be expected.

The beginning of last century marked the close of the seven times' (2,520 years') punishment of the House of Isaac, dating from the " captivity north of Damascus." The blossoms became well established. Coincident with the development of an empire by which the wilderness and solitary place were made glad, and the desert made to blossom as a rose (Isa. xxx. 5), the " ransomed of the Lord " established their missionary societies, prepared to abolish slavery and oppression, and translated the Scriptures. Only those who had been shown could do these things, " and He hath not dealt so with any other nation " (Psa. cxlvii.).

Canon Woods, writing in the May issue of the " Church Missionary Outlook," says, after a reference to the peoples of the British Empire who are to be met at Wembley, " These peoples, these things, are not a symbol of might, or a pledge of prosperity: they are a token of something less visible but more real; less tangible but more lasting; less profitable but more fruitful: they signify a stewardship, an opportunity to better the world, greater than the world has ever yet seen."

" *A stewardship, an opportunity to better the world.*"

" In thy seed shall all the families of the earth be blessed."

" For I have foreknown and chosen Abraham, that he should be the depositary of My truth, and should teach his children in the way of religion and godliness, so that the promises made to him may be fulfilled in his seed and lineage."

" Is anything too wonderful for the Lord? "

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NOTICES.

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Notes and News.

MONDAY, the 23rd inst., was a great day for the Federation, our new Headquarters having been formally opened.

We are very grateful for several gifts of furniture, a number of which have already reached the house. May we say that we need, in particular, chairs, tables, desks, bookcases, rugs and carpets? Pictures and books will also be welcome.

The unexceptionable demeanour of the many men at work getting the house ready for occupation has been remarked upon by members of the Executive Committee; their hearty goodwill, their workmanship, and their readiness to oblige in all things, and their attention to every detail have won our praise. Much has had to be done in a short time both inside and outside.

It may be pointed out that Buckingham Gate is a continuation of Buckingham Palace Road, and that our house is immediately opposite the side entrance to Buckingham Palace, about 350 yards from the Queen Victoria Memorial. It was formerly the residence of the late Sir Thomas L. Devitt, Bart. We propose to reproduce a photograph of the house in a future issue of this journal.

A generous and unexpected donation of £100 has just come to hand from South Africa, also one for £10 from New Zealand; others from 10s. to £25 from many parts of Britain. We acknowledge with best thanks the following anonymous gifts: £5, 30s., 20s., 10s., and 5s. All are most welcome and helpful. Every gift is keenly appreciated. Our needs for repairing, painting, furnishing and equipping are great.

The four meetings in the Central Hall, Westminster, on Thursday and Friday of last week were very successful. Excellent addresses were delivered by the Revs. Pascoe Goard, W. H. Stuart-Fox, M.A., Arthur C. Chambers, Joseph Gay, E. L. Watson, and Mr. John J. Morey. Major J. Knowles, Messrs. Daniel Farmer and Herbert Garrison were the chairmen.

It is proposed to start the Teaching College at Headquarters forthwith. Those who wish to attend the classes are invited to send in their names to the Secretary-General. The Rev. Pascoe Goard has been requested by the Executive Committee to take charge of this side of our work, and we are glad to say he has agreed to do so. This will be a source of great satisfaction to all who know and value Mr. Goard's altogether exceptional gifts for Biblical exposition.

We are pleased to report an increasing number of visitors to our kiosk at the British Empire Exhibition, from many and widely separated parts of the world. Mr. Hill has been plied with questions by many earnest-minded men and women who have shown a keen interest in his answers and in the literature he has brought to their notice. There can be no doubt that large numbers of people who are learning about Israel truth for the first time, while others who had vague ideas concerning it are having reliable literature placed in their hands. This work is worthy of the support of those who are interested in B.-I. propaganda.

Our veteran British-Israel exponent and scholar —the Rev. A. B. Grimaldi, M.A.—who resides at Worthing, recently gave for the Branch there a very interesting lecture on "The Zodiac in the Bible."

Among recent gifts for the funds of the Federation are a sovereign minted in the reign of King George IV., and bearing the date 1825, and a fine piece of crochet work by an elderly lady who says it is her last work of the kind. The latter was valued by experts at six guineas. We shall be glad to receive offers for these items, and for others sent us for sale, including gold chains, rings, brooches, etc.

The Rev. Pascoe Goard and Mr. Herbert Garrison are announced to lecture for the Worthing Branch on Tuesday, June 24th, at 3 p.m., in the Literary Institute, and to speak at a Garden Meeting at 6 p.m., at Stoke Court, Abbey Road, or if wet, in Heene Rooms, Heene Road. The Rev. Canon C. J. Hollis, M.A., and the Rev. Philip Young, L.Th. (late Dean of Nassau), are the chairmen.

We have to record with deep regret the passing away of the Rev. John Gawthrop, after a long and trying illness. We offer to Mrs. Gawthrop our most sincere sympathy in her bereavement. Mr. Gawthrop was a fine type of the courageous and conscientious order of men who fearlessly stand by their convictions, and proclaim what they believe to be God's truth. He did this in spite of ridicule and

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opposition from his brother ministers of the Methodist communion. It may truly be said that he suffered for his faith, and for having the courage of his convictions, but, like all brave and true men, he triumphed in the end. Further reference to this champion of Israel truth will be made by one who knew him, in a future issue.

All communications in regard to the British-Israel-World Federation should henceforth be addressed to the Secretary-General, 6, Buckingham Gate, London, S.W.1, and correspondence relating to THE BANNER should be sent to the Secretary, Banner Committee, at the same address.

The Eternal Blessedness of the Ideal Israel.

BY REV. COMMANDER ROBERTS.

No one reading the Prophet Isaiah can fail to see that there are three characters brought out by the prophet.

1. The Ideal Israel. The Lord Jesus (and His followers).

2. Israel obedient, or striving to emulate these.

3. Israel disobedient, "the men that have transgressed against ME."

One and two are both called "the servant of Jehovah." To such an extent is this followed, that it is hard to discriminate whether the Lord Jesus is meant or the nation of Israel who accept Him.

Generally the historical Israel, though not always, is the subject of chapters i. to xxxix., whether under the name of Israel, Judah, or Jerusalem.

The Prophetical Israel is the subject of the remaining portions of Isaiah. Several questions have come to us on chapter lxvi. For instance, verse 5: "Your *brethren* that hated *you*."

Who are *your brethren*, and who are *you*?

Is the first Judah, and the second Israel?

Verse 7, Man-Child. Is this Christ? If so, what of the *Nation* and the *Children* in verse 8; or verses 15 and 16, when will this *coming* be?

Verse 17: What is the time of this abomination?

Verse 19: And sign. What may this be? Those that escape of them. Is this ten-tribed Israel?

Verse 20: "They shall bring all your brethren." Who are *they*, and who are the *brethren*?

Verse 24: Does this = Ezek. xxxix. 17, and Rev. xix. 17?

We think it best to give what we believe Isaiah lxvi. to refer to.

The context, chapter lxv., is headed in our Bibles as "The Calling of the Gentiles." We would sooner say it is *Israel in Exile seeking after God.* Judah rejected for their unbelief, their pride, and hypocrisy. And yet among them is found *a holy seed;* verses 9 and 10 speak of these and those who, though "Not My people," have yet sought for Him. These are the Northern Kingdom (Hos. ii. 14, 15). Then the contrast between Judah and Israel is clearly defined (lxv. 11-16). From verse 17 a parenthesis dealing with the restored Jerusalem, under the figure of "a new heaven and a new earth": in the Millennium. This we find the theme of the next chapter. Isaiah lxvi. leads up to this, verse 22.

The Jew prided himself greatly upon the "Temple of the Lord" (Jer. vii. 4). Herod the Great took advantage of this and flattered their ideal, which, however, was soon to come to naught (Matt. xxiv. 1, 2; xxiii. 38). The Lord dwelleth not in temples made with hands, but in the heart of him that is of a contrite spirit (compare Isa. lxvi. 2 with Matthew v. 3): "Sacrifices and offerings Thou wouldest not," but the body prepared by His holy Word. These who knew the Word of the Lord (Zech. xi. 11) and trembled when they heard Him speak of the coming judgment, these disciples of Jesus were hated by the Jews around them. Like the poor blind man whom Jesus healed, was cast out (John ix. 34), but Jesus appeared, to his joy; so was "the flock of slaughter" dealt with, by their possessors (Zech. xi. 5; John xvi. 2); but He appeared, to Stephen's joy, when he was cast out (Acts vii. 56-60), and to Paul's and to Peter's, and to all who truly believe in Him (1 Cor. xv. 6).

We learn that the brotherhood between Judah and Israel was broken, because the Jews sold our Lord for thirty pieces of silver (Zech. xi. 14). It was because of this, "because when I called none did answer; when I spake they did not hear; but they did evil before Mine eyes, and chose that in which I delighted not." Their Temple was more to them than the Lord Jesus (John ii. 19; Matt. xxvi. 61, 62). So judgment came upon the Temple (Isa. lxvi. 6; Zech. xi. 1-3).

The success of the Jew is Israel, to whom was given the position of building that Temple which the MAN, the BRANCH Himself, built by the sacrifice of Himself (Zech. vi. 12, 13, 15). The figure "before she travailed," "before her pain came" (Isa. lxvi. 7), points to a fact in British history of the comparative ease with which the British-Druids accepted the Gospel and formed the first National Church; no wholesale persecution having come upon it until the time of Diocletian (Rev. xii. 1-5). This is Jerusalem born from above, which is free and mother of us all (Gal. iv. 26; Isa. liv. 1, 13, 14).

The Man-Child is sometimes taken to refer to the Lord Jesus; but in this case it is stated to be children of Zion, and in Revelation xii. it is "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," who brings forth. Again it is a people (Rev. ii. 26, 27) overcoming and keeping Christ's works unto the end, that is "to rule all nations with a rod of iron." It is Israel that is to do this in Psalm cxlix. It is the destiny of Joseph (Gen. xxxvii. 9-11). All nations are called to rejoice

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with this new Jerusalem, and all her enemies are to be cut off.

The day of the Lord's controversy for His people is the subject of verses 15, 16; and if Judah has not been purged of her abomination (Isa. i. 13, 24, 25; Ezekiel xxii. 18-22; Zech. xiv. 1-5) she also will be punished in this overthrow. " And I am coming to gather all nations and tongues " (Isa. lxvi. 18); this may have a double meaning, the first for the preaching of the Gospel as from Pentecost, the second the gathering to the judgment of the nations (Joel iii. 11, 12). Between these two, this " sign " (Luke ii. 34) " spoken against," by those who hated Him. This sign is for a test whether we will serve God or not; called also an " Ensign for the people "; sent to all nations. Tarshish is first mentioned, for the Gospel came very early to Britain, to Egypt, to Lydia, to Asia Minor, from thence even to the nations Moschi, Tubal, Javan (Greece) " and to the islands afar off." The words " that draw the bow " are rendered by Moschi in the LXX, and the original Hebrew seems to allow of this. Then we have the ultimate preaching of the Gospel (Rev. xiv. 6), now taking place, "and the isles," " shall declare my glory among the Gentiles." Verse 20 refers to Israel in the islands, also bringing Judah back as a present to the Lord of Hosts (Isa. xviii.); Zeph. iii. 10; Mal. iii. 3, 4 taking place, " the new heaven and the new earth " shall then be established.

The terrible doom of all Christ's enemies, who would not that He should reign over them, and all nations that will not serve Him, is the subject of the last verses. See also Ezek. xxxix. 17; Rev. xix. 17, and many other passages.

Micah v. 1-3 certainly appears to point to Judah as smiting the Judge of Israel (1, 2), therefore Judah is given up until the travailing one brings forth. Then Judah returns to Israel (Deut. xxxiii. 7).

Zech. xi. 10, the Covenant made with all the people (Israel) is broken. Those poor of the flock knew that this was the Word of the Lord, but the Jew sold Him for thirty pieces of silver. Therefore verse 14, that which had hitherto bound Benjamin to Judah, " the beloved of the Lord " (Deut. xxxiii. 12), having been put to death by Judah, the brotherhood between Israel and Judah is now broken. Benjamin had fulfilled her task (1 Kings xi. 32, 36), and so removed from the unholy city (Jer. vi. 1) and joined himself to his brethren Ephraim and Manasseh (Psa. lxxx. 1-3, 17).

Her mission was to take the Gospel of the Grace of God to Israel of the other house, the Northern Kingdom (Isa. xlviii. 1, 9, 16, 20; xlix. 1, 3; Zech. vi. 6, 8; Isa. lii. 6, 7).

" How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

Is there a greater joy than that Gospel of the Kingdom?

" Utter it to the end of the earth: The Lord hath redeemed His servant Jacob " (Isa. xlviii. 20).

" When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad " (Psa. xiv. 7).

The Kingdom of God.

By John J. Dunford.

(*Continued from page* 299).

This is the " Gospel of the Kingdom of God," which Ephraim-Israel has to enforce upon all nations before they can enter the Kingdom; this is the deciding test, " with the statutes and judgments," which they must accept if they are to be termed " Sheep " and not " Goats," at the dividing of the nations, as foretold in Matt. xxv. 31-33. " When the Son of Man shall come in His Glory, and all the holy angels with Him, then shall He sit upon the throne of His Glory. And before Him shall be gathered *All nations*; and He shall separate *them* (the Nations) one from another, as a Shepherd divideth his sheep from the goats; and He shall set " the sheep " on His right hand, but " the goats " on the left. Then shall the King say unto them on His right hand, " Come, ye blessed of My Father, inherit ' the Kingdom ' *prepared for you from the foundations of the world.* " (See my article on " The Foundations," in The Banner of Israel for April 9th.)

This is the Gospel which we have to preach unto all the world, to all nations, viz., " Where will you stand as a Nation in ' the Great Division ' of Matt. xxv. 32? " This is not the prerogative of " the League of Nations," or of any self-exalted Pope, but it is the sole prerogative of the Supreme Judge: our duty is to preach the Gospel of the Kingdom, and having done that, " To reckon ourselves unprofitable servants," vide Luke xvii. 10. " So likewise ye, when ye shall have done all those things which are commanded you, say, ' We are unprofitable servants; we have done that which was our duty to do.' "

To our critics who say, " Identity Truth is only a tribal doctrine," we reply, " Say rather, it is a ' Family Doctrine,' " vide Genesis xii. 3, and xxviii. 14.

One word more in conclusion: we say to our detractors, " it is written, ' My Spirit *shall not* always strive with man ' " (Genesis vi. 3). This was spoken in " the beginning of the Age," we are now in " the end of the Age "; while you are quibbling, Nations are perishing.

The one great issue to this Nation of Ephraim-Israel to-day is summed up in the words of Joshua xviii. 3: " And Joshua said unto the Children of Israel, ' How long are ye slack to go to possess the land *which the* Lord God *of your fathers hath given you*? ' "

To-day, a greater than Joshua says: " How long are ye slack to go to possess ' the Kingdom of God,' which ' I ' have given you? " vide Matt. xxi. 43. " For thus saith the Lord, that created the heavens:

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'GOD Himself that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited: 'I' am the LORD; and there is none else." (Isa. xlv. 18): "'I' have created, and given you, 'the Kingdom,' to be inhabited; why are ye so slack to go to possess the same?"

We humbly say, "Because the Shepherds of Israel have never preached 'the Kingdom,' how shall Thy People know without a Preacher?" (Rom. x. 14). To-day "the shepherds" are preaching "A confederacy with the Mother of harlots," away with 'the Kingdom of God,' we will not go in to possess it, despite Thy Word of Command." We therefore humbly beseech Him, of His infinite Power, to open the eyes of these same "Shepherds," or they will be removed even according as He has promised in Ezek. xxxiv. 10. "Thus saith the LORD GOD: Behold 'I' am against the shepherds; and 'I' will require My flock at their hand, *and cause them to cease from feeding the flock.*" Fulfil this now, O LORD, and "raise up for us a plant of renown," that we may know that *Thou art with us*, and that we, even the house of Ephraim-Israel, are "Thy People" (verses 29-30).

For we know that, "that plant of renown" will have power over the Nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces: Even as Thou hast received of Thy Father, and given Him" (Rev. ii. 26-27).

In that Thou hast said, "To *Him* will 'I' give Power over the Nations," and further, "And *He* shall rule them with a rod of iron"; and again, "And 'I' will give *Him* the Morning Star." Thou sayest not; "Unto *them*, as unto many"; therefore "he that hath an ear, let him hear what the Spirit saith. For the time is coming, *and now is*, when the dead (Ezek. xxxvii. 11-14) shall hear the voice of the Son of GOD: *and they that hear* shall live (John v. 25).

Search the Scriptures; "I" receive not honour from men. How can ye believe, which receive honour *one of another* (*Popery and Ritualism*), *and seek not the honour that cometh from* GOD *only*. If ye believe not the writings of Moses, how shall ye believe My words? (John v. 39-47).

Brethren, this is the crux of the whole matter concerning "The Kingdom of GOD." They will not believe the writings of Moses, how then can they believe the words of Christ? (Matt. xxi. 43). It is "our duty," therefore, to preach the words of Christ, without adulteration, or adultery with the Great Whore; and let us, not like the theologians, place the writings of men before "the Words of Jesus"; knowing, as we do, that by so doing, we shall incur "greater damnation" (Matt. xxiii. 14); but rather let us obey the command and not be slack to enter into Possession.

For "The LORD is 'not slack' concerning His Promise" (2 Peter iii. 9); let us, therefore, "not be slack" *in accepting* that promise of "the Kingdom of God," and let us fulfil now Isa. lxv. 1: "'I' am sought of them that asked not for Me; 'I' am found of them that sought Me not: 'I' said, Behold Me! Behold Me! unto 'A Nation' that was not called by My Name." The "Nation" of Matt. xxi. 43.

Christian Unity.

By REV. MARK JUKES.

CHRISTIAN Unity is the great subject of thought in the present day in the minds of the people of God. We will try to avoid the old stamping ground and endeavour to discover a starting-point that is common to all Christians; if we can find a second point on which we agree, so much the better. A common ground will not be found till we get back to the garden of Eden. There our first parents lived in perfect communion with God, till Satan tempted Adam and Eve to depart from the one command that had been laid down by God. This brought death or separation from God: a dead man can do nothing to recover his former condition. God summoned Adam and Eve into His presence, and, on their confession of sin, a promise was given by God that a Deliverer would come to redeem them. In the meanwhile, all the seed of our first parents were conceived and born into the fallen nature of our first parents. All the saints of the Old Testament (and there was a line of them all down through the ages) were those who rested themselves in the Divinely-promised coming of the Saviour who was to be their Deliverer: these held communion with and received help and direction from God. This continued till the crucifixion and resurrection of the Christ. Since that time all the children of God look back to the promise of God fulfilled. The Christ paid the penalty for our sins, and set us free to enter into the presence of, and hold communion with God. Yet while the work of redemption of our spiritual lives was so far accomplished, yet our bodies have not hitherto been perfected; this will be achieved when, at the Second Coming of the Christ, we shall be caught up into the clouds to meet the Lord in the air. Till that time comes we believe in the declaration of the Christ, that those who come to Him shall have life. St. John puts it in other words when he said: "He that believeth that Jesus is the Christ is born of God." This is the fulfilment of the word of Christ to Nicodemus, when He said, "Ye must be born again." This act of faith or trust in God's plan for our salvation is of necessity an individual act; it cannot be done by proxy; it is, therefore, independent of human organisation outside of the individual concerned. This truth is commonly recognised by all true believers, of whatsoever sect or nation they may be. It is this single act of faith that makes us one in Christ Jesus. This covers our first point.

Let us return to the beginning once more. The sin of Adam and Eve consisted of one act; in his seed after him evil developed rapidly, till we are told

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" that every imagination of the thoughts of his [man's] heart was only evil continually " (Gen. vi. 5). This brought the punishment of the flood, which swept every living thing from the face of the earth: only the family of Noah were preserved alive with him, and it is recorded of Noah that he walked with God (Gen. vi. 9). After the flood men multiplied, evil also increased; this was followed by the confusion of tongues, which hindered the rapid development of sin, but did not destroy it. This continued to the days of Abraham, to whom came a special call from God: this was heard and followed implicitly by him. This separated him from all people. With him God made an everlasting covenant, and the reason is given: " For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment " (Gen. xviii. 19). We follow on the line of the Covenant Seed, till we come to Israel in Horeb, where the covenant was further developed: " If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine, and ye shall be unto Me a kingdom of priests and an holy nation " (Exod. xix. 5, 6).

Notice particularly the limitations—they are the Covenant Seed of Abraham pledged to obey God. The rest of the Old Testament is the history of this peculiar people, other nations only being mentioned when used by God for the correction of His people when they went astray. The same condition will be found to underlay the New Testament. Here, however, we have been much befogged by the mistranslation of the Greek word " Diatheke." In the translation the word " Testament " has been used, following the Latin Vulgate. The word "diatheke " is used thirty-three times in the New Testament, and is translated " covenant " twenty times and " testament " thirteen times; in every case it should have been translated " covenant ": the first use of the word in the New Testament is in Matthew xxvi. 28, and has reference to Jeremiah xxxi. 31: " Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." In the Septuagint the word " diatheke " is used. Our Saviour's work, then, is altogether connected with the covenant that God made with the seed of Abraham. If this thought is followed, our Saviour's first commission to His disciples comes out clearly (Matt. x. 5, 6, 23): " Go not into the way of the Gentiles, into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. . . Ye shall not have gone over the cities of Israel till the Son of Man be come." This last commission must not be interpreted contrary to this, for our Saviour never made mistakes; the two passages are easily reconciled. The Apostles had to go into all the world to find Israel, because the Word of God, according to Amos ix. 9, had been fulfilled, and Israel had been sifted among all nations as grain is sifted in a sieve. Hence the idea that the Gospel message will be accepted by all people must be revised into its acceptance by the Covenant Seed scattered among all nations. Our Saviour's word is very pertinent in this direction: " I am not sent but unto the lost sheep of the house of Israel."

In sending forth His disciples to their work, He concluded with these words: " Lo, I am with you alway, even unto the end of the world " (Matt. xxviii. 20). And again: " Where two or three are gathered together in My name, there am I in the midst of them " (Matt. xviii. 20). Both these passages seem to indicate that He will keep the directing of the work in His own hand. Here seems to be a second common ground of unity.

To be the Covenant or Brith people of God, with Him as our Protector and Guide—nay, more: He who works in us and by us—is no slight honour, yet this is the stand that is taken by the Prayer Book of the Church of England, the prayers and praises of which have come down to us, in our midst, since the first half of the first century of the Christian era, compiled in Britain by British men, in which services we speak of Abraham as our father, and also of our forefathers in the wilderness; it contains the hymns of praise both by the Virgin Mary and Zacharias. How came it that all this inside information was used by the compilers of the Prayer Book? How were they possessed of it? The problem is solved when we learn that Joseph of Arimathæa, a cousin of the Virgin Mary, Martha, Mary and Lazarus, with some others, fleeing from the persecution that arose after the death of Stephen, came to Britain, lived, died, and were buried at Glastonbury; here is the key. We are assured of the truth of these things, when Archbishop Cranmer, in 1549, asserted before the House of Commons that in the Prayer Book in the English language, which he asked might be authorised by that body for general use in the Church of England, were the same prayers that had then been in use in Britain for over 1,500 years. It remains to be proved whether these prayers will become more generally used than they are at the present time; there are none to be found to equal them. This, however, is a matter of much less importance.

Now, what are the results arrived at?

1. That there is but one way of reconciliation with God, and that is by the faith of the individual in the atoning work of the Christ.

2. That the Covenant Seed of Abraham assembled at Mount Horeb was the one united assembly serving God acceptably.

3. That only the Covenant Seed were the subjects of God's special protection and care; therefore, there should be a unity among them, both in civil and religious matters, according to the will of God, that He may, with and through us, work out the achievement of all His plans in this world, and in the world which is still future to us.

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King of Kings.

By Daniel Farmer.

"A King shall reign and prosper, and shall execute judgment and justice in the earth."—*Jer xxiii.*, 5.

I.

A universal Monarch (Psalm lxxii. 11)
Shall reign right gloriously, (Isa. xxiv. 23)
His throne in Zion's city, (Jer. iii. 17)
His subjects good and free. (Isa. lx. 21)
And from that holy centre, (Ezek. v. 5)
His Kingdom shall extend, (Isa. ix. 7)
Till every far-off nation (Psalm xxii. 29)
To Him the knee shall bend. (Phil. ii. 10).

II.

He'll wield a mighty sceptre, (Num. xxiv. 17)
His rule so true and just, (2 Sam. xxiii. 3)
That all who dare defy Him (Luke xix. 27)
Will rightly "lick the dust." (Psalm lxxii. 9)
He'll spare the poor and needy (Psalm lxxii. 13)
So merciful His ways, (Psalm cxlv. 17)
And all the truly righteous (Psalm li. 6)
Shall flourish in His days. (Psalm lxxii. 7).

III.

Then men shall really prosper (Deut. vii. 11, 12)
Because God's will is done: (Matt. vi. 10)
And wealth increase on ev'ry hand, (Isa. lx. 17)
Like corn on Lebanon. (Psalm lxxii. 16)
No more the crowded city, (Isa. v. 8)
With cry of pain and dearth, (Psalm cxliv. 14)
The citizens shall flourish (Psalm xcii. 12)
Like grass upon the earth. (Psalm lxxii. 16).

IV.

Nor shall that fifth, last kingdom (Dan. ii. 34, 35)
Like others cease to be, (Zeph. iii. 8)
For God has said Christ's royal throne (Luke i.
Shall last eternally. (Psalm xlv. 6) [32)
All men shall call Him blessed, (Psa. lxxii. 17)
Who hath done wondrous things; (Psa. cxlv. 5)
And North and South and East and West (Luke xiii. 29)
Shall crown Him King of kings. (Rev. xix. 16).

"Trevose;" Swanage.

The following two paragraphs are reprinted from *The Times*, with our kind acknowledgments:—

A "CHRISTIAN ATHEIST."

New York, June 1.—An ecclesiastical court, consisting of seven bishops of the Protestant Episcopal Church, sitting at Cleveland, Ohio, yesterday, found Dr. William Montgomery Brown, retired Bishop of Arkansas, a self-styled "Christian Atheist," guilty of heresy. Sentence will be passed on October 14.

The indictment of Dr. Brown was based largely upon his book "Communism and Christism," which the author describes as an examination of the Scriptures in the light of the studies of Darwin and Marx. He invited the trial in an effort to force the House of Bishops to enunciate the specific doctrine of the Church. The Court, however, contented itself with declaring that his teachings contradicted those of the Book of Common Prayer, of the Apostles' Creed and of the Nicene Creed, and declined to be drawn into any discussion of the literal truth of the Bible.

GEN. SMUTS SHOUTED DOWN.

"The Red Light is Up."

Durban, June 1.—The Town Hall was crammed to-day, over 5,000 persons being present, to hear General Smuts speak. Organised disturbances by a minority, however, created a pandemonium, and General Smuts eventually left the hall without speaking.

Afterwards General Smuts addressed a small open-air meeting of supporters. "The red flag," he said, "has come to South Africa, and free speech is denied us. The fundamental rights of free citizens are denied us. This night will do more than any speech of mine to arouse the public to a realisation of the dangers coming from Pact rule." He denied that the men who had prevented him from speaking were hooligans, and declared that everything was carefully organised. It was a well-thought-out and well-executed scheme of anarchy. The same thing had happened at Bloemfontein [where General Smuts and Mr. Jagger were shouted down last week] and elsewhere, and he had heard it happen at other great centres before.

General Smuts charged the Pact leaders with responsibility, as they worked on the people's feelings and exploited them. In conclusion, he made a spirited appeal to law-abiding citizens to rouse themselves and not to submit to the degradation of their public life, not to sit still while the seeds of future revolution were being sown. "The Red light," he said, "is up. There is danger to all we hold dear, the denial of civil rights, revolution, and ultimately secession. I ask you to vote decisively on the 17th in order that these dangers may be effectively removed from the path of our young country."—*Reuter.*

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QUESTIONS AND ANSWERS.

RULES.

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All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

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Q As a regular reader of the BANNER, and being very much interested in it, will you kindly explain the following verses:—

(1) "I will loose the loins of kings, to open before him the two leaved gates" (Isa. xlv. 1).

(2) "I will break in pieces the gates of brass" (verse 2).

(3) "I will give thee the treasures of darkness."—W. M. (Rossett).

A It will be noticed that these words are addressed to Cyrus, who was the great deliverer of the Jews from Babylon. He was an Aryan, and possibly of Israelitish descent, and was the founder of the great Persian Empire. His character was exceedingly noble; his ideas monotheistic, and there was none like him in the ancient world, save, perhaps, Akhnaton, the famous revivalist of the eighteenth Egyptian dynasty, the father-in-law of Tutankhamen, centuries before.

All writers, both ancient and modern, unite in singing praises to the character and life-work of Cyrus, while Isaiah calls him the Lord's "shepherd" (xliv. 28), "His anointed" (xlv. 1). Greek writers represent him as being energetic and patient, magnanimous and prudent, just and modest. Aeschylus calls him "kindly" or "gracious." Xenophon regarded him as a model prince for all nations. In his *Cyropædia*, which is regarded by some as a "philosophical novel," Xenophon draws a picture based upon the life and character of Cyrus of what a wise and just prince ought to be. Plutarch, in his famous *Lives*, says that "in wisdom and virtue and greatness of soul he appears to have been far in advance of all kings." In fact, so great was his personality, and so inspiring his life, that the classical writers wove round the story of his career a variety of legends which may be paralleled with those that are recorded of Solomon.

This then was the king who received a special vocation from "the God of Israel." "I, the Lord, which call thee by thy name, am the God of Israel" (Isa. xlv. 3). Although Cyrus was a monotheist, it is probable that he had not known Jehovah (Jahweh) before his call. But he then carried out his mission in the name of Jehovah, for he was "raised up in righteousness" by Him, and the Lord directed all his ways (verse 13). The result was that Cyrus let go the captives of Judah, and commenced the restoration of the Temple, "not for price, nor for reward, saith the Lord of Hosts."

(1) When Belshazzar saw the handwriting on the wall, "the joints of his loins were loosed" (Dan. v. 6). Cf. Job xii. 21.

(2) "The two-leaved gates" and "the gates of brass" refer to the gates of Babylon, which were, says Herodotus (1, 179) made of brass. Herodotus further says that the gates of Babylon were left unbarred on that terrible night.

(3) "The treasures of darkness" refer to the golden treasures of Babylon, the luxurious city, "abundant in treasures . . . and the measure of covetousness" (Jer. l. 37, li. 13). Nor must it be forgotten that Cyrus defeated Croesus, whose wealth, on data supplied by Pliny, (*Natural History* xxxiii. 2), has been estimated at more than 126 millions stirling!

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The Oldest Church.

By G. B. H. Brooke.

THERE is a proverbial saying that a lie has no legs; but if it has not, it manages to stand and get about a long time without any. No doubt in the end it may fail; lies and mistakes must give way eventually to truth; but a long time—even centuries—may elapse first. Especially is this the case when mistakes get into history books, so that they are learned by the young, for the impressions of our early days are very indelible, and, besides, once such errors are printed, they may keep on misleading people as long as the book lasts.

Here is a story that we are all familiar with from childhood. Pope Gregory the Great had once seen some lovely, fair-haired, blue-eyed slave children in the Roman market, and was told they were Angles. "Not Angles," he said, "but Angels." And long afterwards, when he became Pope, he sent a Roman abbot, Augustine, with forty monks, to preach the Gospel in England, and they landed in Kent, where King Ethelbert was then reigning, who had already a Christian wife, Bertha, daughter of the Frankish king. Ethelbert, after hearing Augustine, was baptised, with many of his people, outside the chief gate of Canterbury, where the little Church of St. Martin now stands. This was in 597 A.D.

Now, this story is true, but it is the sort of truth that obscures truth, and leads to error. Anyone, reading it, would imagine that the people of England were all heathen when Augustine came—except Queen Bertha—and that Augustine was the first to bring Christianity to this country, whereas the truth is that when Augustine came, there was an Archbishop of York, a Bishop of London, and a Bishop of Kent, and there was a little wooden church, St. Martin's, at Canterbury, where Queen Bertha and her retinue worshipped, and where Augustine and his monks might have worshipped if they liked—there was no need for them to wait and build one. Yet one would think, from the story, that Augustine built the first Christian church in England, and that is what has been thought, and still is, by many.

How, then, had Christianity come to these islands, since Augustine was certainly not the first to bring it? There is testimony that cannot be ignored as to a very early mission under Joseph of Arimathea, about A.D. 38, only a few years after our Lord's ascension, and to the building of a church at Glastonbury. All about this place there are proofs of this in the excavations that are being made, and the traditions and names of places. But as testimony that *must* be accepted, there are the decisions of four church councils—Pisa, 1417; Constance, 1419; Sena and Basle, 1431; which affirmed that the English Church took precedence of all others as having been derived from the British Church which was founded in Apostolic times by Joseph of Arimathea. What becomes of Rome's boast of being the oldest Church, with this historic testimony?

But there are two other ways in which also Britain might have received Christianity—by Roman soldiers, who had received the truth as Cornelius did, while stationed in Judea, or by the preaching of St. Paul himself. There is great reason to believe that St. Paul came here whensoever he took his journey into Spain. Anyhow, it is certain that Britain was very early Christianised—the first country, indeed, to proclaim itself nationally Christian. Does not that correspond with the proved fact of Israel being in Britain already?

There was a British martyr, St. Alban, in 303, and British bishops were present at the Council of Arles, A.D. 314, and of Sardica, 347. Fastidius, who was Bishop of London in 341, was one of a succession of sixteen bishops who held that see before Augustine came.

What, then, did we get from Rome if Augustine was not the first to bring Christianity? We got the conversion of part of the English, those in Kent, to the kind of Christianity that Rome was then

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teaching, already corrupt, with errors as to images and idolatry, which the purer British Church rejected, and when, at the Synod of Whitby, 664, Oswy of Northumbria made the fatal decision, "Let us hold on to him that has the keys" (that is, the Romish Church, which claimed special connection with St. Peter), many British bishops gave up their Sees rather than conform to Roman customs. The affiliation of the English Church with Rome dates from this Synod in A.D. 664. Sussex, Wessex, Essex, Northumbria, Mercia and East Anglia were all Christian then, but that was through the instrumentality of the Celtic Church, not of Rome—the Roman mission was mainly to Kent. St. Aidan and other missionaries from Iona converted the rest of England.

The great error that we owe our Christianity to Rome is thus exposed. We should have been Christian if Augustine had never come, and with a purer Christianity than he brought.

No member of the English Church should ever hear these three statements made without contradicting them:—

(1) *That the English Church was made at the Reformation—made by Parliament.* This is what Rome falsely says. The very word "Reformation" means re-making: to re-form is to form again: that is what was done with the Church—it was made over again, leaving out Rome's errors. The Church thus reformed was the National Church still, as it had been before that fatal Synod of Whitby, which connected it with Rome.

(2) *That we derive our Christianity from Rome.* We do not: we derive it from the Celtic Church, which, linked on to the Church of Israel, founded on the Apostles and Prophets, makes us the one Church of the Ages.

(3) *That Rome is the oldest Church.* Let the Romanist prove that there was a Church of Rome before A.D. 38, when the first British Church was built by Joseph of Arimathea. Four Church Councils, quoted before, affirm this, and give the English Church precedence as to antiquity.

And with Nonconformists it is just the same. They derive their Christianity from the National Church; therefore they do not get it from Rome. In our law they are still reckoned part of the National Church, for, as with the Church of Israel, the law regards the nation and the Church as one. No man could be a member of the nation and not of the Church of Israel. An Israelite uncircumcised—that is, uncovenanted—was to be cut off from his people.

It is a remarkable fact—has it ever been noticed?—that the English nation is the only one that has a strong National Church, that has grown up with the State, and is called by its name. There is no Church of Germany, or of Holland, or of Sweden. The State Church of those countries is called the Lutheran Church. There is no Church of France, or of Spain, or of Italy; the State Church of those countries is a foreign church, the Church of Rome.

But the State Church of this country is called the Church of England, and, even when connected with Rome, was never called Ecclesia Romana, but always Ecclesia Anglicana. The Church and the nation were made at the same time, and it would be just as correct to say that the nation began at the Reformation, as to say the Church did. The Church was no more made by Parliament than the nation was—the two grew up together, as did the State and Church of Israel. Does not that correspond with the fact of our being Israel?

Solomon's Temple.

THE GLORY OF ISRAEL: MASTERPIECE OF ASIA, AND WONDER OF THE WORLD.

"*The House to be builded for the Lord must be exceedingly magnifical: of fame and glory throughout all countries*" (1 Chron. xxii. 5).

"*The House I am about to build shall be wonderful great*" (2 Chron. ii. 9.).

FROM the very dawn of History (Sacred or Profane: Legendary or Recorded), the pivotal or rallying centres, around which the religious, political, and social economics of the nations circled, have ever been the localities indicated by tradition as the cradles of their various faiths, or those connected with the life-story or mission of great religious leaders. And upon these venerated spots huge national temples, more or less ornate, have been reared, upon which the peoples of all time have lavished their dearest, rarest, and most costly treasures.

Such were the lofty Tower (*Zuggarat*), erected by the Hamitic Shumiro-Accadians, at Babel; the great Temple of Amen-Ra, at On, of which *Poti-phera* was priest, and to whose daughter, *Asenath*, Joseph was married (Gen. x. 6-10: *ibid.* xli. 45); the Hittite (*Mongolian*) temples, at Boghaz Keui, Eyuk, and other localities in Asia Minor (the vast remains of which astonish the modern traveller); the Fire-Temple (*Ayrian*), at Urmiah, the traditional birthplace of Zaratrusthra ("Zoroaster," who died in 1089 B.C.); the House of the Fish-god, *Dagon*, at Ashdod (1 Sam. v. 1-5); the Shrine containing the *tooth* of Siddartha the "Wise" ("Gautama-Bhudda"), on Adam's Peak, Ceylon; the oblong Pagoda, at Tai-Shan, China, the birthplace of K'ung-Ch'iu ("Confucius," 551-470 B.C.); the Temple of Minerva, on the Athenian Acropolis; the Pantheon of the gods, at Rome; the Kaaba, at Mecca (according to Moslem tradition, built by Adam and restored by Abraham and his son Ishmael); and the Mosque at Medina, where the prophet of Arabia was buried—the two latter shrines, in the *Hedjaz*, or holy land of Islam, are still places of pilgrimage to the Mohammedan world.

But all these hallowed fanes of antiquity—the cynosures of the ancient and mediæval races of man-

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kind, and the reputed palladia of their several nationalities—pale into insignificance when brought into comparison with the magnificent, HOLY TEMPLE OF THE "LORD OF HOSTS" AND "KING OF GLORY," built by Israel's greatest king, on Mount Moriah, at Jerusalem (Psalm xxiv. 7-10). And, if Israel was the "Glory of all lands" (Ezek. xx. 6 and 15), then this Temple was Israel's glory.

THE COST OF SOLOMON'S TEMPLE.

It is a time-honoured axiom, "That which costs little is but lightly esteemed." If the *cost* of anything is to be taken as a criterion or standard of excellence and real value, then the sumptuous Temple erected by Israel's most opulent monarch, stands unique amidst the architectural wonders of the world. Even in Solomon's time, when "silver was nothing accounted of," and the highly-priced mountain "cedars were as abundant as the common sycamore trees of the vale" (1 Kings x. 21 and 27), the outlay on the materials used in the building and furnishing of this splendid edifice must have been truly enormous; and, when calculated in the modern estimates of these degenerate days, it appears stupendous and such as to stagger the most elastic and accommodating credulity.

The actual value of the Gold, Silver, and Brass used in the construction, furnishing, and adornment of the Temple—reckoned according to the lesser talent of 3,000 light shekels of 160 grains weight—may be estimated at £4,000,000,000 (*four thousand million pounds*); that of the many and various Vessels of Gold and Silver used in the ministrations, at £100,000,000; the choice Timber and costly Stones, at £250,000,000; that of the Wages and Food of the 10,000 timber-fellers, 20,000 masons, and 70,000 navvies, for seven years, at £100,000,000; that of the *Garments* for the priests, Levites, etc., at £2,500,000—in connection with this latter charge, compare Exod. xxviii. 2 and 4, with 2 Kings x. 22—the whole making a grand total of £4,452,500,000 (*four thousand, four hundred and fifty-two millions, five hundred thousand pounds*).

Well, indeed, might the spirit of the erstwhile incredulous Queen of Sheba (who made a donation of £480,000, *in gold*, to Solomon, 1 Kings x. 10), sink within her when informed of the prodigious outlay in building of the Temple, and she had witnessed the lavish splendours of Israel's royal court (1 Kings x. 4, 7, and 10). For certain it is that no such superb and costly building was ever erected by man as this House of THE LORD, at Jerusalem, which "GOD chose and filled with His Glory" (2 Kings xxi. 7: 2 Chron. v. 14); and no such regal magnificent has ever been displayed as that exhibited by the great Israelite monarch, who "exceeded all the kings of the earth for riches and for wisdom" (1 Kings x. 23-25); whose name is to-day a household word, throughout all Asia and Northern Africa, as that of a great Potentate, possessed of all knowledge and of "wealth beyond the dreams of avarice."

Notwithstanding the fact that the accounts given in Holy Writ as to the wealth and consummate art lavished on the Temple of Solomon are confirmed in both Talmuds (Babylonian and Palestinian, "B" and "J"), and their Gemaras, as well as in the Midraschim, and other Rabbinical Traditions, there are still many doubters in the Christian *Assemblies*, and even amongst Anglo-Israelites, who are oft-times "tempted to fling down these exaggerating scrolls, exclaiming that even in fiction some decent bounds of probability should be observed—that even in the Arabian Nights no such prodigies are wrought by spells and talismans; even by the Lamp of Aladdin or Seal of Solomon!" (Lord Mahon's *History*, Chap. xxxix). And, when we consider that the sum expended on this Temple at Jerusalem—£4,452,500,000—was more than the total cost involved in the erection of twelve of the world's great Cathedrals—St. Peter's, Rome; Notre Dame, Paris; St. Paul's, London; those of Cologne, Milan, Canterbury, Ely, Exeter, Gloucester, and York, as well as the Abbey Churches of Westminster and St. Albans; that it represents a sum more than twice that of our National Debt (including our indebtedness to the U.S.A.), and, perhaps, more than all the gold now in Continental Europe (Germany excepted), there may be some excuse for these incredulous people.

* * * *

The enormous cost of the Temple was not owing to its actual *size*, for its dimensions were smaller than those of our most diminutive Cathedral (Oxford); it was due to the "costly" and "glistening stones," valuable timber, rare and highly-prized woods, the precious metals and gems profusely used in its construction and embellishment, with the exquisite skill brought to bear upon the finishing and adaptation of these choice and exorbitantly expensive materials (1 Kings v. 17; *ibid.* vii. 7, 9, 11, *et seq*; and x. 2, 11, and 12: 1 Chron. xxix. 2-8). And, in regard to the latter item, it will be noted that the capable artists and expert craftsmen who executed the fine, decorative work—both in the Old Tabernacle of the Wilderness and this Temple of Solomon's—were men of *Judah*, *Dan*, and *Naphtali*, who would appear to have excelled in these highly technical and delicate branches of architectural adornment (Exod. xxxi. 1-6: *ibid.* xxxv. 30-35: and xxxviii. 21-23: 1 Kings vii. 13-46: 2 Chron. ii. 12-14).

The Sacred Objects and their appurtenances, peculiar to the Holy of Holies and the Holy Place—the originals of which (*save the Ark of the Covenant*), appear to have been lost or destroyed during the grievous times of the Judges—were made out of the pure and fine gold of Havilah, Ophir, and Parvaim (Gen. ii. 11 and 12: 1 Kings ix. 28: 1 Chron. xxix. 4: 2 Chron. iii. 6: *ibid.* viii. 18), according to patterns Divinely communicated to David (1 Chron. xxvii. 11-19).

The entire exterior portions of the Temple itself was overlain with gold beaten out—not merely gilded,

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the surrounding Courts being flagged with blocks of the purest white marble, having the footways finished in mosaic: so that this sumptuous fane, in its shimmering, pearly setting, would scintillate in the unclouded Eastern sun like some priceless and transcendently-beautiful jewel. Truly, the craftsmen of Solomon's day builded like Titans and finished like jewellers!

HOW THIS VAST AMOUNT OF TREASURE WAS ACCUMULATED.

When King David, after subduing all the kings on this side of the Phraates ("Euphrates"), was debarred from building this House of the LORD, he set himself to "prepare with all *his* might for the House of *his* GOD": and we may be well assured that he who declared that he would not offer . . . unto The LORD my GOD of that which doth cost me nothing!" would perform this labour of love with no niggardly hand. (1 Chron. xxix. 2-5: 2 Sam. xxiv. 24).

For some sixteen years before his demise, King David "dedicated unto the LORD all the silver and the gold" received as tribute from the subjugated nations (1 Chron. xviii. 9-11): he received gold and treasure from Ophir (*Abhira*, in the Indusian Delta), which he accumulated (1 Chron. xxix. 2-5): he had trafficking with Hiram of Tyre in cedars and building-stones; and he must have heaped together gems as if they were pebbles (1 Chron. xxix. 2-4; 1 Kings vii. 51). The princes also contributed munificently to David's fund for supplying material for the proposed Temple (2 Chron. xxix. 6-8): so that when Solomon came to the throne most of the requirements for the erection of this great national temple were already prepared in every detail (1 Kings vi. 7).

Of Solomon's acquirements of gold and silver, timber and stone, we have already spoken. The yearly receipt of *gold* alone—666 talents, representing £2,664,000, 1 Kings x. 14—would go a long way in accounting for the unsparing use of this precious metal in the great work bequeathed to him by his father, to which he applied himself in the fourth year of his reign (1 Kings vi. 1: one of the most important of Biblical landmarks).

[A clerical commentator, sceptical as to this huge import of gold, and utterly ignorant of the chemistry of metals, suggests that this large consignment must have been *gold ore*. There is no such thing as *gold ore* in existence: this metal, like platinum, being always found native, both metals being immutable under ordinary telluric conditions.]

A certain phil-Hellenist doubter thinks that the fame and glory of Solomon's Temple have been much overrated, otherwise it would have found a place amongst the "Seven Wonders of the World."

According to the conceited Greek Sophists, these marvels of the ancient world were the Pyramids of Egypt: the so-called Hanging Gardens of Babylon: the Pharos of Alexandria: Temple of Diana at Ephesus: the Statue of Jupiter at Olympus: the Mausoleum of Artemis at Helicarnassus: and the Colossus of Rhodes: thus places for *five* artistic and architectural wonders were assigned to their adored Hellas, leaving but two niches for the great Continents of Asia and Africa!

This vainglorious assumption of the Greek *savants* (Rom. i. 22: Titus i. 12) is on all-fours with that of the Scottish divine (ministering to one of the smaller islets of the Outer Hebrides), who invariably wound up his long-winded prayers, in kirk, with the kindly wish that the blessings he had invoked on behalf of his diminutive parish and sparse congregation, "might be graciously extended to the inhabitants of the adjacent islands of Great Britain and Ireland!"

This Greek ignoring of the greater architectural achievements of Asia, especially of the glorious Temple and magnificent King's House erected by Solomon at Jerusalem, is not attributable to lack of knowledge, for the report of these two superb edifices had gone out into all lands: and Thales of Miletus, Pythagoras, Herodotus, Plato, and other widely-travelled Greeks, must have heard of them during their peregrinations in the Near and Middle Easts. We must, rather, I think, attribute this studied and contemptuous silence as to Israel's masterpieces to deliberate envy, fostered by "covetousness, which is idolatry" (Coloss. iii. 5): or, as our American kinsfolk would forcibly put it, to "innate cussedness!" It was the spirit of the supercilious demeanour of these sons of Japheth towards their Shemitic brethren: the insolent bearing shown by "Men of this world, whose portion is in this life" towards the "People of the God of Abraham," which has obtained for upwards of four millennia (Psalms xvii. 14, and lxix. 4; John xv. 18 and 19; 2 Tim. iii. 12 and 13; 1 John iii. 13).

J. J. P.

Jacob's Stone.

LECTURE BY REV. EBENEZER FOX.

BEFORE a largely-attended meeting of members of the Queensland branch of the British-Israel-World Federation, held in Ann Street Presbyterian Church, the Rev. Ebenezer Fox (minister of Wynnum Presbyterian Church) delivered a thoughtful lecture on "Jacob's Stone." Mr. C. W. Gregory (vice-president) was in the chair.

The lecturer dealt at some length with the covenants and the stone of Bethel. First, there was God's covenant with Abraham, the sign being that of circumcision. Then there was God's covenant with Jacob, the sign being a stone, variously described in Scripture as "the stone," "a pillar," "the stone of Israel," "the rock of Israel," and "Bethel"—God's House.

Although stones were in common use as memorials, even in patriarchal times, the stone of Bethel had the distinction of being anointed, thus typifying Christ, the Anointed One, the Stone which the builders rejected. Jacob's pre-Bethel and post-

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Bethel life differed materially. Speaking to Jacob at Bethel, God promised to keep him in all his wanderings and to bring him back into that land. God thus became Israel's shepherd. Christ referred to Himself as "the Good Shepherd." The anointed stone and the pastorship of God were Israel's hope, as indicated by Joseph's dying words. Hundreds of years afterwards the Israelites carried out of Egypt Joseph's coffin and Jacob's stone.

Twice Moses brought water out of a smitten rock. A pillar in the temple was used for coronation purposes (2 Chron. xxiii. 13). The pillar also was a place of covenanting. Jacob, Jehoiada, Josiah, and David all covenanted in that way. Peter (ii. 4, 5) wrote: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

"This stone," proceeded the lecturer, "becomes the promise of the future union of Israel and the Church. Peter here identifies 'The lively stones built up into a Spiritual House' with the church, while our Lord, in Matthew xxi., speaking of Himself as the rejected stone, goes on to liken a nation bringing forth the fruits of the Kingdom of God to a stone which shall break in pieces anything that falls upon it, endorsing the teaching of Daniel vii., where in vision he sees the everlasting kingdom given unto 'One like unto the Son of Man.' And the angelic interpretation states that the saints of the Most High 'shall take the kingdom and possess the kingdom for ever.'

"The covenant of which the anointed stone was the seal and token, and the altered name the sign manual, embraced first, the altered name; second, 'A nation and a company of nations shall be of thee'; third, 'Kings shall come out of thy loins'; fourth, the land, when the King sat in his house and the Lord had given him rest round about from all his enemies. God promised, 'I will appoint a place for My people Israel.'

"The throne of His kingdom shall be established for ever. 'My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.' There is to be the house, the kingdom, the place. Isaiah cries (chap. lv. 3), 'I will make an everlasting covenant with you, even the sure mercies of David.' Jacob's stone, the rock of Israel, became the token of an enlarged covenant involving (1) the royal family; (2) the people of Israel; (3) another promised land and a better; (4) the nations of the whole earth in blessing.

"Catastrophe overtook both the House of Israel and Judah; 721 B.C., 606 B.C., and A.D. 70 were days of disaster. Where is that other 'place' where God said He would plant His people? Believers in British-Israel truth know where that place is.

"What about the royal house? Christ is the fulfilment, we are told. Easter rings with the cry 'Crucify Him!' 'Shall I crucify your King?' asks Pilate. That, say our leaders, is the realisation of God's solemn covenant with David, 'The sure mercies of David.' Who said, 'My mercy shall not depart from him as I took it from Saul, whom I put before thee'? The last reigning king of David's line in Jerusalem, 2,520 years ago, saw his sons put to death. His own eyes were put out. And so ended, we are told, Israel's dream of world power.

"What about God's covenant? Let God answer. Jeremiah xxxiii. 20 says: 'If ye can break My covenant of the day and My covenant of the night, and that there shall not be day and night in their season, then also may My covenant be broken with David My servant, that he should not have a son to reign upon his throne.' Jeremiah xliii. 6 says: 'And Johanan and all the captains of the forces took all the remnant of Judah, and the king's daughters and Jeremiah the prophet, and Baruch the son of Neriah; so they came into the land of Egypt, for they obeyed not the voice of the Lord.' Ezekiel has some light to give in the 17th chapter of that book, under the figure of the two eagles that came unto Lebanon and took the highest branch of the cedar. 'He cropped off the top of his young twigs and carried it into a land of traffic. He set it in a city of merchants. He took also of the seed of the land and planted it in a fruitful field.' These spurious counterfeit plantings of the twigs of the cedar (the royal family)—shall it prosper? Shall it not utterly wither when the east wind toucheth it? But thus saith the Lord God: 'I will also take of the highest branch of the high cedar and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit and be a goodly cedar.' That is God's vindication of His covenant with David. The mountain of the height of Israel is not to be found in Palestine, but elsewhere. A new land, safe, impregnable, but not a new royal family, but a change from the male to the female line. The great, the wise, the prudent may continue their hereditary scoffing, but we know where the royal house, the land, the place, and the seed are to be found.

"In the family of Abraham there were rival sons contending for the birthright. Ishmael persecuted Isaac, and that rivalry has not ended, though it is drawing to a close. Israel has her Westminster in the North-West Isles, and its mysterious, sacred covenant stone. And Ishmael at Mecca also has his Westminster with its sacred stone, the Kaaba, which, notwithstanding the scorn of the British Encyclopedia, they claim to trace back to the time of Abraham. They claim the right to the land, the title deeds of which is the anointed stone of Jacob. Shall they hold the land? Shall their claim be successful? Let Moses answer (Deut. xxxii. 30-35). 'How should one chase a thousand, and two put ten thousand to flight, except their rock had sold

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them, and the Lord had shut them up? For their rock is not as our rock, even our enemies themselves being judges. Their vine is as the vine of Sodom. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me and sealed up among my treasures? To me belongeth vengeance and recompense. Their foot shall slide in due time, for the day of their calamity is at hand, and the things that come upon them make haste."—*Brisbane Telegraph.*

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

The members and friends of the British-Israel-World Federation (Croydon Branch), who were present at Eldon House, Wellesley Road, Croydon, on Thursday, June 19th, were of the unanimous opinion that they could not have heard two more interesting and instructive addresses than those given by Mr. J. J. Morey, of the Federation Staff.

The subject in the afternoon was "Who are the British?" and in the evening "The Great Pyramid."

The audience listened with keen attention as Mr. Morey explained in the most simple language, so that all could fully understand, many wonderful truths relating to the Bible and the British race.

Mr. Daniel Farmer, of Swanage, was the Chairman at both meetings, and gave a few remarks on the subject of British-Israel Truth. At the close of the afternoon address, Mr. Farmer (by special request) read a poem entitled "Who are the British?" This (although Mr. Farmer did not mention the fact) was written by himself, and was printed in THE BANNER OF ISRAEL, February 6th, 1924.

As these meetings at Eldon House are drawing together a goodly number of enquirers, it has been decided to carry them on through the summer months, the next being July 10th, the second Thursday in the month, at which Mr. Daniel Farmer will give addresses at both afternoon and evening meetings. Next Bible Study at 2.45 for 3 o'clock, July 22nd, the fourth Tuesday in the month.

(Miss) C. L. COOK, Hon. Sec.

OPENING OF THE NEW HEADQUARTERS.

THREE full meetings of members and contributors assembled to take part in the opening of the new Headquarters at 6, Buckingham Gate.

The fine rooms on the first floor held upwards of three hundred at each of the meetings.

At 11.30 the Right Hon. Lord Gisborough took the chair and opened the proceedings of the day.

On rising he was presented, on behalf of the Canadian Contingent, with a gavel to be used by the President of the Federation. The gavel was sent by Mr. George Henderson, of Vancouver, for that purpose. It is made from the tip of the tusk of a Mastodon which was exhumed in North-West America.

Following this, Commander Roberts presented to the Federation, as on behalf of the service of the Navy, of which he is an honoured Commander, a copper shield with the "Victory," Nelson's flagship at the Battle of Trafalgar. This is made of copper from the cockpit of the "Victory."

The President, Lord Gisborough, then addressed the meeting in most well-chosen words, expressing his gratitude to God and that of the Federation for the great gift of the new quarters.

He moved a resolution of congratulation to the Prince of Wales on this his thirtieth birthday. This was carried with acclamation and sent forward.

Lord Gisborough then formally declared the building open for the purpose of furthering the work of preaching the Gospel of the Kingdom throughout the Nation, the Company of Nations, and the Great People, and throughout all the world.

Every succeeding item of the programme of service was then taken by clergymen and ministers, members of the Federation. No two items were taken by the same person.

Rev. Pascoe Goard preached a sermon on the words of Matthew, "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom."

In the afternoon at 3 the Right Hon. Lord St. John of Bletsoe took the chair and gave a very stirring and acceptable address as a Deputy-President of the Federation. There followed most stirring addresses from Colonel E. F. Gosset, who gave a vivid description of the origin of the Movement. He was followed by the Rev. Arthur Pritchard, Revs. Husband Davies, Ebenezer Fox, Arthur Chambers, Pascoe Goard, and the Secretary-General, Mr. Garrison. The meeting was of the highest order, and every speaker reached his highest point of excellence.

At 7 p.m. the rooms were filled with a third audience. All of those in attendance were admitted by ticket, and the three audiences were largely made up of different sets of people, so that well on towards a thousand people participated in the meetings of the day. Major James Knowles, the Deputy-President, occupied the chair in the evening, and introduced the meeting in his usual happy and acceptable style, and was greeted with the warmest kind of welcome. Then came a galaxy of speakers from all over Eng-

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land and from beyond the seas. These were:—Mr. T. W. Plant, of Doncaster; Mr. Daniel Farmer, of Swanage; Mr. J. J. Morey; Rev. J. B. Gratton, of Towcester; Rev. Kenneth Dodds, of High Wycombe; Rev. Commander Roberts, of Lincoln; Rev. T. H. Whitehouse, of Birmingham; Mr. Herbert Garrison (the Secretary-General); Professor Schuyten, of Belgium; Rev. W. H. Stuart-Fox, of Crouch Hill; Miss Hamilton Hunter; Baroness de Knoop; Rev. Pascoe Goard. The meeting closed with the singing of the Doxology and the National Anthems of Britain and America.

Further meetings in connection with the opening of the new Headquarters will be held at 6, Buckingham Gate, S.W., on Wednesday, July 2nd; afternoon at 3, and evening at 7.

BIRMINGHAM.

In pursuance of a plan adopted by the Executive Committee some time ago, arrangements have been begun to take a forward step and to organise Birmingham as a District centre.

Meetings were called in Ebenezer Chapel for the 19th inst., afternoon and evening. These were very well attended. The speakers were Rev. Ebenezer Fox, of Australia, and the Rev. Pascoe Goard. In the afternoon Rev. Arthur Pritchard presided.

In the evening the Secretary-General presided, and after the addresses he proceeded to place the plan for action before the meeting. The boundaries of the District were roughly outlined, and the plan. The latter is that there should be a man appointed to devote his full time to the work of the District. In order to make this possible it is necessary that there should be a minimum amount sufficient to enable a man to carry on guaranteed. Bread and water at least must be assured. Thereafter the work itself may be looked upon to supply the requisite comforts.

A very helpful meeting was enjoyed, and then the people were invited to contribute towards the support of their District Secretary, or Commissioner, or whatever he shall be called. A very good beginning was made, and it seems to be clear that with a little more explanation and work the required guarantee will be forthcoming. This will enable the work to be organised and carried forward with vigour.

Birmingham is taking the lead in this matter, but it is hoped that there will be a number of such centres organised within the year.

Great Yarmouth British-Israel Association.

ANNUAL MEETING.

THE annual meeting of the local branch of the Federation took place at "Tregarron," Wellesley Road, well attended by local and district sympathisers. Letters regretting absence were read from the Deputy Mayor, Dr. R. H. Carter, Mr. Tench and others. Mr. R. Cook presided.

The committee were re-elected, and the accounts passed, with thanks to them and the secretary (Mr. J. J. Hall) for a good year's work, which earned the commendation of headquarters at Buckingham Palace Gate. They were indebted to Mrs. Brett, the retiring president, and to Miss Maynard, their hostess, for sympathy and practical help.

The annual report showed growing interest and increased membership, and without effort at seeking funds, the year's income exceeded £20. The circle library of over ninety books was in full use. Next year's study was outlined, and the Earl of Meath's Empire Day message read, showing that our nation and race, the true League or Commonwealth of nations, alone were in actual possession of the territorial, mineral, agricultural and maritime birthright promised to the House of Joseph (or Ephraim-Israel) in these latter days, as stewards of a trust for the good of mankind.

The Rev. F. Aston being absent by illness, Mr. H. Day kindly filled the breach by an informative paper on the history of the ancient Britons prior to and during the Roman occupation, their religion, culture, skill in arts of peace and war, in which evidence was given completely refuting the teaching still found in a few histories, introduced from certain sources, that Britons were uncultured savages until after Augustine's time.

Mr. J. Dudley, a veteran of 80, who had postponed a visit to the B.-I. Empire Day meeting and conference at Wembley Exhibition to be present, spoke of identity work in the '70's. In spite of opposition and even ridicule that Britain could not be identified with lost Israel owing to the improbability of our race possessing Egypt, Palestine, etc., he had lived to see the entire land from the Nile to the Euphrates promised to National Israel (Gen. xiii. 15) fall into our hands, as a step to Ezekiel's predicted union of the two houses of Israel and Judah in the Holy Land. Thereby Scripture was vindicated, God's honour upheld, and our own destiny and duty made plain. References to the Old Testament found in the New ran into hundreds, and the speaker uttered a warning that we, as a nation, would receive our share of God's pending judgment of the nations in a very few years for listening to those erstwhile wise men, whose knowledge is turned to foolishness, and who were seeking to destroy faith to substitute the traditions of men. The New Testament was dovetailed with, and its message misunderstood apart from, the Old.

The local Press were thanked for affording space for reports, and for their high ideals in permitting discussion of Scriptural and social subjects in their columns.

Religious Societies.

"Paris for Christ." Paris City Mission

(Inter-denominational Evangelistic) 92nd Anniversary Caravans Gospel Services progressing — (notwithstanding difficult circumstances) — Prayerful Financial Sympathy Welcomed—Memorial Hall, London.

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Correspondence.

To the Editor of THE BANNER OF ISRAEL.

DEAR SIR,—I enclose draft of the programme drawn up for the Conference of the B.-I.N.U. at Bristol, July 14th to 19th inclusive.

Will those delegates and members who propose attending the conference please let me know, *as soon as possible,* so that we may make arrangements for hospitality.

I should also be glad to hear from those who desire to join the char-a-banc outing to Glastonbury. The Rev. L. S. Lewis, vicar of Glastonbury, has kindly promised to conduct the party round the Abbey, and the opportunity is an excellent one for seeing the famous abbey and learning something of its history from an authority. *Early application* for seats should be made, *enclosing remittance.*

Yours faithfully,
C. F. WADDINGTON,
Hon. Sec., Bristol Branch, B.-I.-W.F.

PROGRAMME.

July 14th.—Conversazione and Welcome to Delegates; 6.30 p.m., tea, refreshments, music.

July 15th.—Conference, 10 a.m. and 2 p.m.; Public Meeting at 7.30.

July 16th.—Char-a-banc outing to Wells and Glastonbury, depart Bristol 9 a.m. Price (inclusive of lunch, tea, and admission to Abbey: members, 10s. 6d.; non-members, 12s. 6d.

July 16th, at 7.30 p.m., and July 17th, 18th, and 19th, at 3 p.m. and 7.30 p.m.—Addresses by Rev. W. Pascoe Goard, Mr. J. J. Morey, Mr. T. W. Plant, and others.

All meetings are at the Redland Park Hall, Whiteladies Road. C. F. W.

To the Editor of THE BANNER OF ISRAEL.

DEAR SIR,—Here are a few figures arising from a study of Stonehenge and Pyramids. God's "Pillar of Witness," Isaiah xix. 19. Astronomers agree dates from B.C. 2170. According to Sir Norman Lockyer, famous astronomer, the Altar, etc., at Stonehenge was erected B.C. 1680, which is seventy Sabbatic weeks later, and equals 490 years.

The Chosen of Israel, or Anglo-Saxons, commenced to arrive in Kent 449 A.D., and taking forty years as in the Wilderness, completed migration and commenced a new era in the "place appointed" in A.D. 490.

We have 490 years from the Pyramid date, until the beginning of a new era, for the Pioneer Israelites, sent to "*prepare a place*" in 1680, B.C., to be occupied in 490 A.D. Thus 1680 B.C. and 490 A.D. equals 2170, which looks like a confirmation of the dates as accurate, and is the date of the Pyramid. W. M. B.

Regina, Sask.,
June 4th, 1924.

Obituary.

THE LATE REV. JOHN GAWTHROP.

ANOTHER of our stalwarts has been called up higher. The Rev. John Gawthrop, whose energy, fiery vigour and enthusiasm in the winning of souls, or the making known of God's love to Israel in the British and Anglo-Saxon race, could scarcely be beaten anywhere.

We remember his telling us how some of his congregation set the wires to work to stop his ardour, and laid hold of the British-Israel Truth as a subject in order to force his Ordinary to remove him. A couple of the Wesleyan authorities came to hear him, but when they saw the church, which once was empty, now filled and doing so well, they cautiously refrained from action. He had been for twenty-four years a firm believer, and one of the obituaries in a contemporary says, "the instrument of saving thousands of souls."

"His fiery eloquence and great sincerity attracted large congregations wherever he preached, and his success increased with his age. At the same time he was a thoughtful man, and studied hard all his life. He was a great historian, and few men could equal his profound knowledge in Biblical history. His books—"The House of Israel found in the British Empire and America" and "God's Socialism for Israel"—furnish ample evidence of his historical knowledge."—*The Pioneer,* May 30th.

He never failed to put forward B.-I. Truth, and many of his congregations testified to the great comfort they received through its teaching. He was constantly on the Imperial B.-I. platform, and we are sure everyone will heartily join with us in sympathy and condolence with his widow, son and daughter, who sorely miss his cheerful and happy presence. He was seventy-one when called home after an enforced retirement through physical pain of about one year.

Leeds Association.

ON Wednesday, February 27th, we were delighted to have with us at our Monthly Meeting Mr. A. W. Dargue, the President of the Halifax Association. He gave us a very interesting hour's talk on "The Seven Avenues of British Israel Exploration." The address was instructive and had a charm which held the meeting from beginning to end. We regret the attendance was not so good owing to bad weather, and other meetings preventing. We trust we may have the pleasure of a lecture from Mr. Dargue during the coming session.

William Turner, Esq., the President of the Sheffield Association, kindly favoured us with a visit and lecture on March 12th. The subject he had selected under the title "Peter the Apostle to the Dispersed Ten Tribes" was an interesting one.

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He stated that Peter was the chief Apostle and always put first. He was chosen as the first Apostle to proclaim the Gospel to the Gentiles (Nations). How reluctantly was Peter convinced that God intended him to do this particular service. The first tribe of Israel being Joseph, the Shepherd or Stone, it was significant of hidden meaning that had its close relationship with Peter, who was also the Rock (or Stone); "Upon this," stated our Saviour, "will I build My Church." The weighty words of the Son of God, about to depart from this world, when He reminded Peter of the work required of him (St. John xxi. 15-21), are only fully understood when we take into consideration the position Peter occupied amongst the Apostles. Mr. Turner believed the ruling position of Peter has special reference to the House of Joseph. The address was much appreciated, and the discussion which followed was instructive in its nature.

On April 19th Mr. John H. Tench, of Darlington, visited us. It was the first occasion, and we enjoyed the pleasure accordingly. He lectured to us on "The Throne of the Lord." First drawing our attention to the message delivered to Mary, by the Angel Gabriel, that her Son should be great and be called "the Son of the Highest," and the "Lord God shall give unto Him the throne of His father David." He related the instances in the Old Testament where the Stone of Israel is mentioned, deducing therefrom with clear argument strong evidences of God's intentions throughout the ages—from the time when Jacob selected the stone as his pillow at Bethel—that He was laying the foundation in the world of a Kingdom which should have no end. Mr. Tench exhibited a sketch of the Coronation Chair with the Stone.

His remarks with reference to the carrying of this Stone by the Children of Israel, through the wilderness, to the Promised Land, the position it occupied during the time of the Judges and Kings of Israel, were instructive and convincing.

He pointed out that this stone was the Rock which Moses smote to obtain water in the wilderness, and the one which followed them, as mentioned by Paul. To-day, the rings which can be seen in the stone are the evidence that the Coronation Stone was carried with a pole put through the rings and borne on men's shoulders in the manner the Ark was conveyed during the Children of Israel's wanderings.

We trust at an early date Mr. Tench will favour us with another lecture, which we are sure will be equally interesting.

The Rev. J. Oliver Vince, B.A., B.D., gave us a pleasing visit on May 14th. The subject for his address was entitled "Bible Help in Taking Long Views."

It was with regret that he appealed for indulgence, as he was installed in an exceptionally arduous Parish, necessitating heavy demands upon him.

Taking us to the parable of Balaam, contained in the 23rd and 24th chapters of Numbers, he called our attention, incidentally, to the British Empire Exhibition and its references. He said, pointing out this prophecy, that that exceptional statement (xxiii. ch. and 22 v.), "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel," was the attitude of love, and reminded him of the love of a mother for her boy, when speaking of him to others; drawing our thoughts to the necessity of taking Long Views when looking for the fulfilment of Scripture. The command Balaam received to bless the Children of Israel could not be reversed.

Israel should be as a lion. The lion shown in connection with Wembley, we were told, was a Belgian lion, but it was similar to the one on the Field of Waterloo, and denotes Victory. The British are the only people who cried "God Save the King"; other nations received their Royalty in silence. Balaam said, "The shout of a King is among them." Long views were further illustrated by our country being a country of gardens, and blooming with fertility. The Colonists referred to this country as the Homeland; even those who had been born Colonials.

We were glad to note that Mr. Vince was listened to by a good audience.

FLORENCE H. LEE.

The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty-one words:—

July 1st, Tuesday.—Look unto Me, and be ye saved, all the ends of the earth; for I am God (Isa. xlv. 22).

July 2nd, Wednesday.—The Lord appeared unto Abraham, and said, Unto thy seed will I give this land (Gen. xii. 7).

July 3rd, Thursday.—At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel (Isa. xvii. 7).

July 4th, Friday.—The Lord, Whose name is Jealous, is a jealous God (Exod. xxxiv. 14).

July 5th, Saturday.—I will make mention of Thy righteousness, even of Thine only (Plalm lxxi. 16).

July 6th, Sunday.—Thy maker is thine husband; the Lord of Hosts is His name. (Isa. liv. 5).

July 7th, Monday.—The Lord will command His lovingkindness in the daytime (Psalm xlii. 8).

July 8th, Tuesday.—All thy children shall be taught of the Lord; and great shall be the peace of thy children (Isa. liv. 13).

July 9th, Wednesday.—The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him (Isa. lvi. 8).

July 10th, Thursday.—The Lord of Hosts shall be exalted in judgment, and God that is Holy shall be sanctified in righteousness (Isa. v. 16).

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July 11th, Friday.—Because Thy lovingkindness is better than life, my lips shall praise Thee (Psa. lxiii. 3).

July 12th, Saturday.—As the heaven is high above the earth, so great is His mercy toward them that fear Him (Psa. ciii. 11).

July 13th, Sunday.—Therefore My people shall know My name. . . . I am He that doth speak (Isa. lii. 6).

July 14th, Monday.—Thou shalt arise, and have mercy upon Zion; for the time to favour her . . . is come (Psa. cii. 13).

July 15th, Tuesday.—O Lord, save Thy people, the remnant of Israel (Jer. xxxi. 7).

July 16th, Wednesday.—Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God (Isa. xlviii. 17).

July 17th, Thursday.—They shall serve the Lord their God, and David their king, whom I will raise up unto them (Jer. xxx. 9).

July 18th, Friday.—Thus saith the Lord, the Holy One of Israel. . . . Ask Me of things to come (Isa. xlv. 11).

July 19th, Saturday.—As for our Redeemer, the Lord of Hosts is His name, the Holy One of Israel (Isa. xlvii. 5).

July 20th, Sunday.—All thy children shall be taught of the Lord, and great shall be the peace of thy children (Isa. liv. 13).

July 21st, Monday.—The Lord hath redeemed Jacob, and glorified Himself in Israel (Isa. lxiv. 23).

July 22nd, Tuesday.—I will rejoice in the Lord, I will joy in the God of my salvation (Hab. iii. 18).

July 23rd, Wednesday.—Thou art My King, O God; command deliverance for Jacob (Psa. xliv. 4).

July 24th, Thursday.—O worship the Lord in the beauty of holiness; fear before Him, all the earth (Psa. xcvi. 9).

July 25th, Friday.—I will cause to return the captivity of the land, as at the first, saith the Lord (Jer. xxxiii. 11).

July 26th, Saturday.—Then said he, These are the two anointed ones, that stand by the Lord of the whole earth (Zech. iv. 14).

July 27th, Sunday.—Mine hand also hath laid the foundation of the earth, and My right Hand hath spanned the heavens (Isa. xlviii. 13).

July 28th, Monday.—The Lord shall establish thee an holy people unto Himself (Deut. xxviii. 9).

July 29th, Tuesday.—He giveth power to the faint; and to them that have no might He increaseth strength (Isa. xl. 29).

July 30th, Wednesday.—Ye shall be unto Me a kingdom of priests, and an holy nation (Exod. xix. 6).

July 31st, Thursday.—I have called thee by thy name; thou art Mine (Isa. xliii. 1).

Hidden Text for May.—Isaiah xlv. 11.

Correct answers received from:—Mrs. Heald, Sunnyside, Ashtead; Mrs. Sparkes, Ashtead; Mr. John Washington, Hoylake, Cheshire.

Solutions for July can be sent to Miss Florence H. Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

Young Folks' Corner.

SCRIPTURAL ENIGMA.

1. Eight letters form my whole: take *two*, and now say where
   A king from priestly house once called a maiden fair,
   To be the wife of noble prince of wisdom rare.

2. Take *four*, and form his name who in the desert grew,
   Whose preaching in the wilderness, so strange, yet true,
   From regions far and near hearers around him drew.

3. *Four* others will disclose who, in the temple, blest
   The infant Saviour, and there openly confessed
   Full faith in Him as bringing Israel peace and rest.

4. Take *four* yet once again, and bring his name to mind
   Whose grandfather, the longest lived of all mankind;
   And here "a just and perfect man" you now shall find.

5. *Five* letters of the list his well-known name will show
   Who learned obedience to his God the waves below;
   Whose prayer then reached to heaven, above the billows' flow!

6. *Six* letters will point out that prophet who did bring
   Self-condemnation to a good, but erring king,
   Making his conscience keenly feel guilt's venomed sting!

7. With *seven* form his name whose father in the sight
   Of God and man ruled well, a perfect king upright;
   His noble life was Judah's day; his death her night!

8. The *whole*, heir to a throne; a king he ne'er became:
   Good son, true friend was he; his virtues were his fame;
   Beloved by Israel's band, his memory and his name.

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Residence of the Ardrighs.

THE following excellent account (probably the best) of the residence at Tara of the Ardrighs of Ireland is taken from the *Transactions*, Royal Irish Academy, March 1902, Vol. xxxi, Part xiv, pp. 686, 687.

72. Tara, Meath (O.S., No. 31, 37).

This deeply interesting group of forts, the residence of the Ardrighs of Ireland, subsisted from prehistoric times as a most important social and political centre. Having been cursed by Ruadhan of Gorrha in consequence of a quarrel with King Dermot, it became deserted on the death of that monarch, A.D. 567. The Dindsenchas gives elaborate descriptions of the names and positions of the various forts, wells, and monuments.

The whole having been treated at great length in the *Transactions* of the Royal Irish Academy, we must confine ourselves to brief notes of the existing remains alone. Cathair Crofinn or Rath na Riogh, a large, nearly oval earthworth, 853 feet across, but much levelled, consisting of a fosse and mound: inside it are two conjoined high Raths, the Forradh, 276 feet in diameter, and Teach Cormaic, 244 feet in diameter. Towards the northern segment of the great enclosure were two tumuli, the Dumha na n Giall and the Dumha na m Bo; the former was crowned by the pillar-stone now set on the Forradh.

Rath Gasqhaire, the latest of the forts, and dating from the first half of the fifth century, is a large defaced ring on the hill slope south of Cahererofinn. It was made by the Ardrigh Haoghaire, son of Niall of the Nine Hostages, and is 300 feet in diameter. Its builder was buried in its rampart to the south.

A triple ringed, circular low fort, the "King's Chair" or the "Rath of the Synods," lies to the north; it has been recklessly cut into and defaced in the ill-conceived search for the "Ark of the Covenant" (1899). Nothing was found but animals' bones, rusted iron, and one burial; the trenches were cut into the rock. There were two tumuli towards the N.W. and Teach Mairises (built in the third century by the Ardrigh Cormac Mac Airt) to the S.W. but they are now entirely defaced, though traces of the tumuli were extant when the first Ordnance Survey took place. The Protestant Church stands in another Rath; near it is a sandstone pillar with a shaelanagig cut in relief.

Teach Miodhchuarata, the banquetting hall, lies down the northern slope. The great side mounds remain with fourteen entrances, and enclose a space 760 feet long and 46 feet wide. To the west lies another group of Raths, the northern, Rathgrania, lies on the steep edge of the hill, its deep fosse dipping boldly down the slope; it is 260 feet in diameter. Close to it, on the south and east are two more forts, Fothath Ratha Graine and Rathcaelchon; the latter is a commonplace Rath with a fosse and mound, and is 220 feet in diameter.

The well of Haoc lay near Rathgrania and is stopped, but the site is known; the same remark applies to the well Haegh. The well Neamhneach is still flowing down the slope to the east of Cahercrofina.

The large group of forts down the nothern slope has perished; it included Treduma Nesi and the Raths of Conor Mac Nessa and Cuchullin, the monument over the latter warrior's head and neck and many other remains.

DESCRIPTIONS.

The standard work is, of course, Dr. Petrie's essay in the *Transactions* of the Royal Irish Academy, vol. xvii. Some smaller additions appear in a paper by Rev. Denis Murphy and T. J. Westropp in the *Journal*, R.S.A.I. (xxiv), 1894, p. 232. No scientific account of the recent unfortunate excavations has as yet been published. *Vide* BANNER OF ISRAEL, No. 2,473. A. B. GRIMALDI, M.A.

Britain and the Overseas Dominions.

THE Scriptures ages ago laid down the manner of the connection between the Motherland and her Overseas Dominions. They should not be parts of the nation located in the British Isles, but should be united by the throne of David.

This is the manner of the relationship. But there may be a very wide difference between the ideal and the actual relationship existing between the Motherland and the Dominions under that system. Now there are certain matters of extreme importance which should be attended to and developed without loss of time.

Chief among these is the matter of Immigration, as far as the Dominions are concerned, and Emigration from the British Isles. The fact of the matter is that the Dominions need, and need badly, every man and woman of the British race that the Motherland can spare. And the surplus British men need the wealth and opportunity the Dominions have to give.

But the antiquated homestead system will not meet the case of the present emergency. There should be arranged a semi-military system and all emigrants should be caused to enlist in it; these, then, should be sent out under direction to assigned positions. There are plenty of fields for the activities of such a system. There are the various branches of Agriculture, nursery, gardens, orchards, grain-raising, cattle-breeding, horse-raising, sheep-farming, fur-bearing animals, farming, forestry in all its branches, beginning with reafforestation and ending with the sawmill, mining in all its branches.

Intending emigrants should enlist in one or other of these branches, and then go straight to the public domain—that is to say, property still possessed by the Government—and there under direction take up their selected line of employment. More than half of the natural territory and wealth of the Dominion of Canada, and also of the other Dominions, is still the

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property of the various nations. These will yield to the Government great revenues in return for constructive labour in the lines mentioned, and will enable the Government to pay to its employees full wages and salaries from the commencement of service.

For, say, three years, the enlisted settler would work at his chosen vocation as an employee under instruction; at the end of three years he would be encouraged to enter upon an allotment of his own; one hundred and sixty acres for farming, more of inferior land for pasture and cattle-raising and for sheep-farming, ten to fifteen acres for orchard or gardening. Entering upon this allotment he could be supplied with buildings, seed, stock, and implements, to be repaid to the Government over a term of years without interest. During three years thereafter he should develop and work his place under direction; thereafter he should be free from direction and be reckoned as established in his chosen sphere.

This would avoid terrible waste; for the homesteader is, and has been, very far from ideal in efficiency. Some, because of lack of both equipment and efficiency, and some, with plenty of knowledge and practical skill, lacking in equipment.

The full value of service would be received from every man, and every man would receive full value in return for his services.

But in order to do this there will have to be the fullest co-operation between the Home and the Dominion Governments. Is it too much to hope that the parties and leaders involved will be sufficiently awake to the needs of the hour to undertake such a great scheme?

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1. What mercy and compassion
To Israel hath been showed,
That they who have been faithless,
Will yet return to God.
God says, "I will allure her,
No guidance shall she lack,
I'll speak in comfort to her,
Give her her vineyards back."

2. "The valley dark of Achor
A door of hope shall be:
And Israel be set singing
As when she crossed the sea:
As when she came from Egypt
In youthful days of yore;
And she shall call me, 'Husband,'
Nor Baal worship more!"

3. "I'll pour upon her people
The spirit of My grace;
Redeem, renew, and change them,
And they shall seek My face.
The words of seers and prophets
I will in them fulfil,
They shall be then My people,
And I their Father still!"

4. "No savage beasts shall hurt them
Nor creeping things molest;
For them, o'er all creation
My covenant shall rest.
The bow shall then be broken,
The roar of battle cease;
And Israel lie down safely,
Her days be days of peace."

5. "For lo! I will betroth thee
For ever; 'tis My word;
In righteousness and judgment,
And thou shalt know the Lord.
On her I will have mercy
Who bent beneath the rod;
I'll say, 'Thou art my People;'
And they, 'Thou art My God.'"

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The Lost Piece of Silver (Luke xv. 8-10).

BY JOHN H. TENCH.

"EITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it?"

The thirteenth chapter of Matthew contains no less than seven parables of the Kingdom of heaven, and Luke xv. contains three, for in the parable of "The Lost Sheep" we see our Lord's care and love for each lost soul of His people Israel; in the parable of "The Lost Piece of Silver" we see our Father's providence for the return of the Lost Tribe of the house of Israel; and in the parable of "The Prodigal Son" we recognise the Father's love for the Lost Nation—the house of Israel.

In the parable before us the *Drachma* here translated *a piece of silver* is the eighth part of an ounce, which in value is sevenpence halfpenny, and is equal to the Roman penny.

Some writers regard the woman as the symbol of the Holy Spirit in the work of recovering lost sinners, and there is no doubt that this is true, for we notice the guidance and direction of the Holy Spirit in Paul's work of seeking to save the lost sheep of the house of Israel in his second missionary journey. We read in Acts xvi., "They were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia they assayed to go into Bithynia; but the Spirit suffered them not. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." But the Holy Spirit is only once represented as a woman. In the Book of Proverbs *Divine Wisdom* seeks the salvation of men. The wise man there says, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. *She* is more precious than rubies; and all the things thou canst desire are not to be compared unto *her*. . . . *Her* ways are ways of pleasantness and all *her* paths are peace. *She* is a tree of life to them that lay hold upon her."

It seems, however, if we light our candle and examine this symbol by the Word of God, far nearer the truth to represent the woman as *Israel*, who in the Scriptures is frequently compared to a woman. For example, in the Book of Hosea, Israel is likened to a divorced wife, who shall one day give up her love of idolatry and shall call the Lord Ishi [*my husband*]. In Isaiah the Almighty says to Israel, the barren woman, "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of Hosts is His name, and thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a *woman* forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God" (Isa. liv. 4, 5, 6). Jeremiah also says in chapter xxxi., "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a *husband* unto them." (See also Jer. iii. 20, and Ezek. xxiii. 4). It seems plain, therefore, that this woman is the symbol of Ten-tribed Israel who, we know from 1 Kings xi., lost the tribe of Benjamin, lent to Judah for a time. Our Lord, in His parables, frequently brings in the number *ten*. In the parable of "The Pounds," before the nobleman goes to the far country to receive for Himself a kingdom and to return, He calls His *ten* servants [the house of Israel] and delivers to them *ten* pounds, and says unto them, "Occupy till I come." He leaves these *ten* in charge of the kingdom and commands them to bring forth the fruits thereof. Also

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in Matthew xxv. Jesus says, " Then shall the kingdom of heaven be likened unto *ten* virgins, who took their lamps and went forth to meet the bridegroom." In the parable under consideration the woman had *ten* pieces of silver and lost one of them.

The division of Israel and Judah took place in the days of Rehoboam, who, taking the counsel of his foolish young companions, determined to tax the people more heavily than his father Solomon had done. The separation then occurred between Israel and Judah, but one of the tribes of Israel, Benjamin, was lent to Judah for a special purpose, and for a certain time. The special purpose we read about in 1 Kings xi. 36. " And unto his son will I give one tribe that David My servant may have a light alway before Me in Jerusalem, the city which I have chosen to put My name there." Had not Benjamin thrown in his lot with Judah at the rending of the Kingdom, Jerusalem, which was in Benjamin's territory (Josh. xviii. 28), would have become the capital of the Northern kingdom. What was the certain time that the union between Judah and Benjamin was to continue? Shortly after our Lord's Death, Resurrection and Ascension, Jerusalem was destroyed, and though thousands of the Jews perished in that fearful siege, none of His disciples were destroyed because they obeyed His command. " Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out " (Luke xxi. 21). In fleeing from Jerusalem they fulfilled the prophecy of Jeremiah, " O, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerim; for evil appeareth out of the north and great destruction " (vi. 1). This tribe had now fulfilled God's purpose for which it was lent to Judah, and according to the prophet Zechariah, the staff, called *Bands*, was cut asunder. " I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder Mine other staff, even *Bands*, that I might break the brotherhood between Judah and Israel " (xi. 13, 14).

In our Lord's time there were two Israelitish peoples, the Jews and the Galileans, in Palestine. Both were called " Jews " in the general sense of being subjects of the province of Judah; but they occupied different positions in the land, and were under separate Roman governors, and kept themselves apart. Thus the Jews, speaking of the apostles as preaching on the day of Pentecost, said, " Are not all these which speak *Galileans?* " While the disciples, remonstrating with Christ when He declared His intention to return to Judea, said: " Rabbi, the *Jews* were but now seeking to stone Thee." All the apostles, with the exception of Judas Iscariot, appear to have been Galileans. Is there no explanation for this remarkable fact? Certainly there is. When God divided the kingdom He commanded Rehoboam not to attempt its re-union, saying unto him, " *This thing is from Me.*" One of the tribes of the kingdom of Israel (*i.e.*, Benjamin) was given to the kingdom of Judah, in order, it was said, that " David My servant may have a lamp alway before Me in Jerusalem." May we not infer from this that Benjamin, who really belonged to the House of All-Israel, was the Divinely-appointed medium through which the light of the knowledge of God in Christ was to be preserved after the Jews had rejected Jesus? After our Lord's Ascension into heaven we read in the first chapter of the Acts, " Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? " This shows that these eleven apostles were men of Galilee of the tribe of Benjamin in contrast with the Jews, and it was to these that the command was given, " Go ye into all the world, and preach the Gospel to every creature," a command that Ephraim-Israel [the British] and Manasseh-Israel [the people of the United States] are doing, at the present day, and which the Jews are not doing, because of their lack of faith in the Son of God. Why did our Lord say to His eleven apostles, " Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost part of the earth "? He leaves out Galilee because it was the men of that country—Galilee—to whom the command was given, " Go forth and make disciples of all nations." They obeyed His command, and especially went to their outcast brethren, " the lost sheep of the House of Israel."

This woman [Israel] lights a candle, which is usually interpreted as the symbol of God's Word; and quite truly, for David says, " Thy Word is a lamp unto my feet and a light unto my path." With this light to aid her the woman sweeps the house to find the lost piece of silver. We therefore see that it is in the *house* that the lost tribe will be found. This *house* is the home of Israel, the *appointed* place where God says, " Moreover, I will *appoint* a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as beforetime " (2 Sam. vii. 10). This *home* is in the Isles north-west of Palestine as foretold by Isaiah in chapter forty-nine.

The woman, when sweeping the house, with the aid of the candle, creates some dust which had settled in the *house* and had accumulated for centuries. British-Isralites are creating such a dust by proclaiming the truth of God's word about Israel and the Kingdom of the Lord, so that they have even been accused of blasphemy by a writer in the *Church Times*. These unbelievers in the Scriptures do not want their selfish ease to be disturbed. How unwelcome this disturbance to those who take no interest in proving the truth of their Father's word! The charge against the Gospel of the kingdom is still the same, that it turns the world upside down (Acts xvii. 6); and so it does, for now that British-Israelites are proclaiming this Gospel of the kingdom earnestly, how latent aversion to the truth reveals itself as open enmity; how much dormant estrangement from God

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is changed into active hostility; what indignation there is against the troublers of Israel, the witnesses in sackcloth, who torment the dwellers upon earth (Rev. xi. 10).

Amid all this uproar and outcry the woman [Israel] has diligently searched in the house [the appointed place], and has found her lost piece of silver, Benjamin, one of the Ten tribes of the house of Israel.

The tribe of Benjamin is no longer with the Jews, but, guided by the Spirit of God across Europe, they came at last as Normans to the British Isles; they joined themselves with the other tribes of Israel. As Ezekiel says, "There was a noise, and behold a shaking, and the bones came together, bone to his bone" (xxxvii. 7). One battle, that of Hastings, was sufficient to establish the right of Benjamin to dwell once more with Joseph, in whose mother's tent they had passed their early days. It is stated in the "Encyclopædia Britannica," vol. ix., p. 751, "There can be no doubt that the establishment of the Norman power in England was, like the establishment of the Danish power, greatly helped by the essential kindred of Normans, Danes and English."

The same writer says on page 753, "By the end of the twelfth century the Normans might fairly pass as Englishmen, and they had largely adopted the use of the English language. The Normans in England therefore became Englishmen, because there was an English nation into which they could be absorbed." William the Conqueror's flag is said to have been a wolf, which reminds us of the flag of Benjamin, to whom Jacob said on his dying bed, "Benjamin shall ravin as a wolf."

After the blending of British, Saxons, Angles, Jutes, Danes, and Normans, etc., in the island *home, the appointed place,* we are kept by our heavenly Father in perfect peace, and no weapon formed against us shall prosper. Thus we see the woman, Israel, has swept her house, and, aided by the candle of God's Word, has found her lost piece of silver, and still bearing the family mark. So she says to her friends and neighbours, "Rejoice with me, for I have found the piece which I had lost."

The Great Charter.

By the Rev. W. Pascoe Goard.

The most valuable legal document in the world to-day is found in the seventeenth chapter of Genesis; although stated in other chapters, this is the great Covenant chapter.

It involves the Divinely produced birth of a new race, the founder of which—Isaac—by a lifetime of isolation from the corrupt associations of the East—which was the experience of Abraham, his father—was entirely severed from environment; and by the functional death of his parents, prior to his birth, was entirely severed from the taint of heredity. (See the Epistle to the Romans). Thus the youngest and purest race of all mankind, as far as its beginnings are concerned, was called into being.

It contained the Grant of a land gradually increasing in area, as the numbers of the race increased, for a dwelling-place for ever.

It contained the Grant of a royal strain who should reign over the newly-born royal race, which, as a race organised into nations, should exercise rule over all the nations of mankind.

It contained the provision that the race thus born should be the distributors of the bounty of God to all the ancient branches of humanity throughout the succeeding centuries, declaring that "in thee, and thy seed, shall all the families of the earth be blessed."

It contained the Charter to enormous territories which should comprise the dominion of the royal nation, and the kingly house which should rule in it. And, finally, it carried with it the heirship of the world.

By constant reiteration that great Charter has been confirmed again and again; and by the prophets, the Lord, and the Apostles, it has been predictively carried forward to the end of time and to the new heavens and the new earth beyond.

Marking the importance of the new departure for the purposes of this Covenant alone, God revealed Himself by a new name, El Shaddai; He gave a new name to Abraham and a new name to Sarah; thus the three persons through whom the new race came into being were newly named in the great Charter.

Only those descended in the line of the patriarch Isaac, or given entrance into and citizenship in Israel, through Christ, the open door, are beneficiaries under the Charter, except as all the world benefits by the ministration of the chosen servant race.

It is now well established that the official organisation of the people as a nation holding and administering this Charter—through both inheritance and grace—is Great Britain and her daughter Nations.

The title of our nation to its domain and overlordship is vested in this Charter.

The title to the territories she holds in both hemispheres rests upon this Original Grant from the Crown. The individual right to ownership of lands and other natural sources has its foundation in this first Charter of the "Brit-ish" or Covenant People.

In view of the importance of that which has been stated, what shall be said of those who, in the name of scholarship, have joined with the enemies of our race to declare invalid, not only this fundamental Charter but all the priceless literature in which it lies embedded?

What shall be said of those who, posing as educationists, declare these vital Scriptures, in which are contained such priceless Charters, not suitable and unworthy to be taught to our children in the schools?

Let the Nation awake to the priceless possession and the priceless heritage handed down to it from our fathers, which Jesuit, atheistic Jew, and destructive critic are endeavouring to wrest out of its possession that it might be destroyed.

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The Chronology of the Kings of Judah

By C. C. Ogilvy Van Lennep.

[*From the Foundation of the Temple by Solomon to the Servitude.*]

Before giving the regnal years of these kings, I beg the reader's leave to make a couple of corrections in figures that I have already published, and to explain how they arose.

My first now realised mistake was in my reckoning of the years up to the deluge. I took Noah's age at that event to be 600 years, relying upon Genesis vii. 6, and failing to notice the more exact statement of his age at verse 11, which tells us it was 599 years, 1 month and 17 days, which is, therefore, more accurately to be counted as 599 than as 600 years. That correction would make the date of Exodus A.H. 2512 instead of 2513, as most chronologers who follow the Hebrew have reckoned it. They include the author of the Bible margin dates, for B.C. 4004, minus 2513, equals B.C. 1491, which is the date given for Exodus. I venture to think that I am not the first to have made the mistake that I plead guilty to.

May I, therefore, ask any reader who may be taking a practical interest in the dating of my paper on the Chronology of King David, published in the Banner of June 4, 1924, to put back by one year all my dates as given in that article, making the Foundation of the Temple A.H. 3031.

My second mistake appeared, like the first, in my "Biblical Chronology." As it happens, however, it balances the first, so that my final conclusion therein is not affected. It is that, in effect, I made the years remaining of Solomon's reign after the Foundation of the Temple only 36, whereas they were really 36 years and 11 months, less 1 day. This, again, can only be written down as 37.

The fact of the matter is that anyone attempting to work out the chronology of the Bible must pay minute attention to ordinal numbers, a method of dating very usual in Scripture. To miss the effect of them is often to miss very significant facts.

With this apology, and with these corrections, I will now put before my readers as simply as possible the regnal years of the kings of Judah, without even giving the references, though the years are given in cardinal numbers in each case both in the books of Kings and in the second book of Chronicles, without the least difference in any figure, and therefore not subject to controversy. Where controversy does, unquestionably, arise is when chronologers attempt to blend the chronologically unimportant kings of Israel with the kings of Judah, who, as the above-mentioned exact accord of reign lengths proves, are most important to the whole chronology.

The following list starts with my now corrected date of the Foundation of the Temple, viz., A.H. 3031.

A.H.

3031. Temple founded when Solomon had reigned 3 years and 1 month.

3067. Solomon dies, 36 years and 11 months later (say), 37 years.

3068. Rehoboam succeeds. He reigned for 17 years.

3085. Abijam succeeds. He reigned for 3 years.

3088. Asa succeeds. He reigned for 41 years.

3129. Jehoshaphat succeeds. He reigned for 25 years.

3154. Jehoram succeeds. He reigned for 8 years.

3162. Ahaziah succeeds. He reigned for 1 year.

3163. Athalia usurped the throne for 6 years.

3169. Joash regained the throne. He reigned for 40 years.

3209. Amaziah succeeded. He reigned for 29 years.

3238. Uzziah succeeded. He reigned for 52 years.

3290. Jothan succeeded. He reigned for 16 years.

3306. Ahaz succeeded. He reigned for 16 years.

3322. Hezekiah succeeded. He reigned for 29 years.

3351. Manasseh succeeded. He reigned for 25 years.

3406. Amon succeeded. He reigned for 2 years.

3408. Josiah succeeded. He reigned for 31 years.

3439. Jehoiakim succeeded and reigned, free from servitude to the king of Babylon, until A.H. 3446 inclusive, that is to say, for 8 years.

Total number of years from the Temple's foundation, A.H. 3031, up to the end of the last year of freedom, A.H. 3446, both years inclusive—416 years.

By taking eight as the number of years that Jehoiakim reigned free, before "serving the King of Babylon," I anticipate an article upon the Chronology of the Servitude, wherein I hope to be able to demonstrate the correctness of that figure.

I would here draw attention to a point vital to correct calculation. It is to note carefully whether the year, from which any given event is dated, has to be included in the count or not. For instance: Jehoiakim's first year, A.H. 3439, has to be included in the count of his years. Therefore he had reigned eight years at the end of 3446, just as the last of eight consecutively numbered Treasury notes is 3446, when the first number is 3439. It is wrong in that case to say 3439 plus 8=3447, because 3439 is *included*, and the correct sum, therefore, is 3438 plus 8=3446, because the former is the last number *not* included. This is very elementary, of course, but none the less it is a mistake easily made in practice, as I can testify personally. The same remarks apply to the total years of the free rule of the Kings of Judah added to the year of the Foundation of the Temple, because the year of that event is included, so that from the *beginning* of A.H. 3031 to the *end* of A.H. 3446 is 416 years as the regnal years of the Kings of Judah, plus the remaining years of Solomon's reign, total altogether as shown.

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There is not much in ordinary non-biblical history either to confirm or to deny the above-tabulated accession years of the kings of Judah. It is true that we have always thought that the fall of the Kingdom of Israel occurred in B.C. 721, whereas it appears from this list to have been dated A.H. 3327, that is, in the sixth year after Hezekiah's accession in A.H. 3322. That would be 672 years plus " x " days before the Nativity.

On the other hand, Ahab's 21st year* is said to be fixable astronomically at B.C. 854. As Ahab began to reign in Asa's 38th year, we have to add 38 and 21 to Asa's accession date, viz., A.H. 3088. These additions bring us to A.H. 3147, which, deducted from 4,000, gives us 853 years before the Nativity. Moreover, as both the 38 and the 21 are ordinal numbers, their sum in cardinal numbers is more likely to be 58 than 59. If so, the astronomical date, and the date found by this table, agree exactly.

"The Stranger in Israel."

By Henry D. Houghton.

In olden time a wonderful provision was made for the *strangers in Israel*. They were to be as those born in the land.

" And if a stranger sojourn with you, . . . and will offer an offering made with fire, of a sweet savour unto the Lord; *as ye do, so shall he do*. One ordinance shall be both *for you of the congregation, and also for the stranger* that sojourneth with you, *an ordinance for ever in your generations, as ye are so shall the stranger be before the Lord* " (Num. xv. 14, 15).

Here is a gracious provision by which afterwards Ruth the Moabitess came in to the stock of Israel. She said, " Thy people shall be my people, and thy God my God." This choice made her one with Israel.

Isaiah also says the same thing: " Also the sons of the stranger that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy mountain . . . their burnt offerings and their sacrifices shall be accepted upon Mine altar " (Isa. lvi. 6, 7).

Under this head every Gentile may come in, become the Lord's, and form part of the stock of Israel, as the next verse proves.

" The Lord God which gathereth the outcasts of Israel, saith, *Yet will I gather others to him;* besides those that are gathered unto him." These " others " are to be gathered *to* him, *not instead* of him.

But who are these " others "? They are the strangers, the Gentiles, of whom it has been speaking in the previous verse, as joining themselves to the Lord to serve Him, . . . to hallow the Sabbath and lay hold of His covenant. These are the strangers, the heathen or Gentiles, and they are to be *gathered unto Israel*. Please note, there is not a word about a spiritual Israel these strangers are gathered to and then form part of literal Israel.

Even after the final re-union in Palestine, *after* God's miraculous deliverance of His people, Israel and Judah; *after* the final defeat and burial of the hosts of Gog, and *after* God takes once more His personal control over the united houses, even then when He refers to the Gentiles in Israel, *God still calls them by the name of " strangers."* " And it shall come to pass, that ye shall divide it (the land) by lot for an inheritance unto you, and to *the strangers* that sojourn among you, . . . they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe *the stranger* sojourneth there shall ye give him his inheritance saith the Lord God " (Ezek. xlvii. 22, 23).

Observe, very particularly, that the fulfilment of these two passages *is yet future*. Now while God gives these future Gentile converts *full share with Israel, yet He does not call them by the name of " Israel," spiritual or otherwise;* but still refers to them under their old name of " *strangers.*" This is very significant. These latter-day Gentile converts being called " *strangers* " by God is indeed a revelation.

This passage in Galatians iii. 29 declares the wondrous calling in of the Gentiles through the opening of the door, but not the expulsion of Israel.

When Ruth the Moabitess came into the stock of Israel, *she did not disinherit a single one of them*. So when the Gentiles came into the commonwealth of Israel they join it, form part of it, and become accounted actually and literally Abraham's seed, but not to the expulsion, the exclusion of God's everlastingly loved people " Israel."

But further, Galatians iii. 29 is not talking about " salvation." The persons spoken of already possessed that. It is referring to Abraham's seed, and shows them how by the act of faith every one of them came in and was accounted the actual and literal seed, but it never once hints at the exclusion or the superseding of the literal heirs. Indeed, the passage in Isaiah specifically declares that these Gentile strangers shall be joined TO Israel, and therefore could not in any way disinherit the original possessors.

Mr. Charles Stubbs will give an address for the Worthing Branch at 71, Rowlands Road, on Wednesday, July 9th, at 5 p.m. Subject:—" God's Love to Israel, and what God Expects from Israel." All are invited.

* Battle of Qarqar. From a long Assyrian inscription. See T. Eric Peet's " Egypt and the Old Testament," Hodder and Stoughton, 1924.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

A VERY cordial message of Birthday Greetings to H.R.H. the Prince of Wales was voted by the crowded meeting of the British-Israel-World Federation on June 23rd on the occasion of the opening of the Federation Headquarters at 6, Buckingham Gate, S.W. This was telegraphed to His Royal Highness at the conclusion of the Dedication Service, by the President, the Rt. Hon. Gisborough, who received the following reply: "The Prince of Wales sends sincere thanks to members of the British-Israel-World Federation for their kind birthday wishes."

Letters and telegrams of congratulation continue to reach us on the acquisition and opening of the Headquarters, from branches, members and supporters throughout Britain, the Dominions, and the U.S.A. To all we send our best thanks and warmest greetings. Our gratitude to Almighty God for the blessings He has bestowed upon our efforts is deep and real; and our thanks to all His servants who, as His stewards, have generously donated the funds, cannot be adequately expressed in words. They were remembered in our prayers and our thanksgivings. Regret was expressed at the unavoidable absence of the Earl of Dysart, Mrs. Craven Jones, and other large donors, and special prayers were offered for Colonel Leigh, C.I.E., the President of the Bath Branch, who was absent through having to undergo a serious operation.

Prayer-meetings were held on Sunday evenings June 22nd and 29th at 8.30 p.m. in the Secretary-General's room.

All who wish to be entered on the register for the Teaching College are invited to send in their names to the Secretary-General.

We have now to set ourselves to the task of furnishing the new Headquarters, and we appeal for help in this direction.

Will any good friend help us by presenting an up-to-date visible type-writer, Underwood preferred?

Preparations are on the way for the Fifth Congress, to be opened on October 13th next. Our readers are asked to book the late, and those following in that week. We hope for a record attendance. All the public meetings will be held in the Central Hall, Westminster.

As previously announced, Professor Odlum, M.A., of Vancouver, had started on his journey to Britain, and we had looked for the pleasure of his company on Empire Day, and also on June 23rd. But alas! he was recalled from Toronto, owing to serious illness in his family. He addressed special audiences in Toronto, Calgary, and other Canadian centres, in some of which he was aided by Colonel Mackendrick, D.S.O.

Mr. C. F. Waddington, hon. secretary of the Bristol Branch, writes:—"I give hereon the programme for the Conference of the B.I.N.U. at Bristol, July 14th to 19th inclusive:—

July 14th.—Conversazione, and Welcome to delegates, 6.30. Music and refreshments.

July 15th.—Conference, 10 a.m. and 2 p.m. Lantern lecture by Herbert Garrison, F.R.G.S., on "The Keys and Gates of the World," 7 p.m. Reserved seats, 2s. 6d.; unreserved, 1s. 3d.

July 16th.—Char-a-banc trip to Wells and Glastonbury, starting from Bristol at 9 a.m. Cost—inclusive of lunch, tea, and admission to the Abbey—members, 10s. 6d.; non-members, 12s. 6d.

July 17th, 18th, and 19th.—Public meetings at 3 and 7 p.m. Speakers, the Revs. Pascoe Goard and Arthur Pritchard, and Messrs. T. W. Plant, J. J. Morey, and others.

All meetings are to be held in the Redland Park Hall, Whiteladies Road, Clifton.

Will those delegates and members who propose to attend the Conference please let me know as soon as possible, so that we may make arrangements for hospitality, etc.

I shall also be glad to hear from those who desire to join the char-a-banc trip to Wells and Glastonbury. The Rev. L. S. Lewis, Vicar of Glastonbury, has kindly promised to conduct the party round the Abbey, and the opportunity is an excellent one for seeing the famous Abbey and learning of its history from an authority. *Early application* should be made for seats, enclosing remittance, to C. F. Waddington, 29, Harcourt Road, Redland, Bristol.

Miss C. L. Cook, hon. secretary of the Croydon Branch, writes in terms of enthusiasm of the two meetings held there and of the excellent addresses by Mr. J. J. Morey on June 19th. Mr. Daniel Farmer was the chairman on both occasions. By special request he read a poem, of which he is the author, entieled "Who are the British?" As a goodly number of enquirers attend these meetings

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it has been decided to carry them on through the summer months. The next meeting will be held on July 10th at Eldon House, Wellesley Road, Croydon, when Mr. Farmer will be the lecturer.

Another of our beloved members—Mrs. Edwardes, of No. 1, The Queen's House, Wimbledon—has passed away. She has been an ardent British-Israelite for over forty years, and often spoke of the great comfort and joy that Israel truth had been to her, and she lost no opportunity for passing on the light to others. She was in her ninetieth year. We respectfully tender our sincere sympathy to her daughters and all her family.

As the acquisiton of new Headquarters means new obligations, it is essential that we should have a largely increased membership; all our readers are therefore earnestly requested to join the Federation. Forms will gladly be sent on application to the Secretary-General, 6, Buckingham Gate, S.W.1.

Mr. H. A. Marchant will (D.V.) lecture for the Associations at Halifax on July 21st, Southport on July 22nd, Leeds on July 23rd, and Liverpool on July 24th. Subject:—"Reasons why some Christian Teachers oppose British-Israel Truth."

The Christian Sunday.

By Rev. Wm. Chas. Thomas.

A few months ago the Press said its best for a Pagan Sunday when it pleaded for the opening of the parks for games on the ground that it would keep the people from lolling about aimlessly. That is a pathetic confession that the people of our country do not know how to make use of one of the greatest privileges that belong to them as human beings. It is this aimlessness of life that the religious use of the Sunday would cure. Were the soul of the people to respond to pure religion and undefiled they would be delivered from blue boredom, and on the Sunday above all the other days they would know the joy of living. The recovery of the Sunday as a day of spiritual festival is the urgent need of the moment. It is not enough to thwart the new plans for its further secularisation. Every man and woman with religious convictions should work with might and main to rescue the soul of the people from the slough of spiritual apathy into which it has got. A Labour member of the L.C.C. pleaded for Sunday games so as to prevent crowds of young people from playing pitch and toss. Would it not seem that we are growing so morally inert that the sense of the necessity for high motive is in danger of disappearing from our national life? Until the pitch-and-toss type of mind is changed, the playing of tennis, cricket, football, etc., in the parks on Sundays will be only another kind of pitch and toss. All this belittling of religion shown in the universal readiness to secularise the Sabbath is nothing less than the withering of the tree that hitherto has fed our national soul with the fruit of freedom. There is a saying attributed to our Lord that has not found a place in our version of the Gospels that is very applicable to those who are playing fast and loose with the great institution of Sunday. "Seeing one working on the Sabbath He said unto him, O man, if indeed thou knowest what thou doest thou art blessed, but if thou knowest not thou art accursed and a transgressor of he law."

Do the people who are making Sunday one great romp of secularism know what they are doing? They are enemies to their own highest interests. A man is none the less a slave because he enslaves himself. The people who voluntarily pursue secular exercises on Sunday are as much slaves as if a Pharaoh compelled them to make bricks on seven days of the week. The man who works on his allotment on Sunday is a voluntary slave to secularity. He does not know what he is doing. The cultivation of potatoes is an excellent thing in itself, but man does not live by bread alone. The cultivation of the flowers and fruits of paradise in the soil of the soul is quite as urgent a matter for the human being as the cultivation of his allotment, and it needs, on his part at least, as much energy and enthusiasm as that which he puts into the growing of the bread that perishes. He will want the whole of Sunday and all the Sundays of the year in order to do it worthily and with any degree of success. If he would have success in this greatest field of all human enterprise he must strive to be "in the Spirit on the Lord's day." The working man who spends his Sunday in his garden, and the business or professional man who gives his energy on Sunday to games, get no real respite from their secular occupations. Their spirit is moving in the same *milieu* as on the other days of the week. It is the change of mood and not the change of occupation that brings real relaxation and recreation to body and soul. Contending for the mastery on the golf course is very similar to contending for the mastery in the business of the city. There is never any freedom from the secular burden except when the sluices of the soul are opened by the exercises of religion to the incoming of the divine mercy and charity.

Many of those who are busy wresting the Sunday from its religious setting have the temerity to imagine that they are in the line of the reformers who bring blessings to their fellow-creatures. Sometimes we see them quoting our Lord to back up their position. They say "the Sabbath was made for man and not man for the Sabbath," and by their superficial thinking they imply that the great Master has given them a charter of freedom to do as they like with the Sunday. Nothing could be farther from the truth. That great saying of Jesus

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was spoken in defence of the Sabbath as a spiritual institution. It was none the less striking because it was aimed at correcting the abuses to which the religious formalists of His time had subjected the Sabbath. He claimed the right to do divine deeds of mercy on this holy day, and He did not scruple to break rabbinical rules when the deeds that He did were the highest realisation of the religious spirit. To Jesus the Sabbath was a day secured to man by divine wisdom so that he might have freedom from secular cares and burdens in order to get the divine charity into his heart. The one thing that the great Master cared supremely about was the expansion of the being of man by the incoming of the life of God. On the Sunday the creature has the golden opportunity to lift himself up into the zone of the pure and energising life of the Creator. In that sense only did Jesus signify that the Sabbath was made for man. The Sabbath to Him was the means, and the enrichment of the soul of man was the end. But He did not countenance any use of the Sabbath that did not have its spring in religious privilege and moral obligation. We are in deadly danger of forgetting that the Sunday is the gift of religion, and it exists that man may have his chance to realise himself as a spiritual being. When he ceases to use the Sabbath for the purposes for which it was given, he himself will also cease to make progress as a spiritual being. Thus will he defeat the end for which the Creator made him, and he must, therefore, sink down into miserable ruin.

For what are men better than sheep or goats,
(That nourish a blind life within the brain)
If knowing God they lift not hands of prayer,
Both for themselves and those who call them friends.

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The Lord's Day.

FROM NEWELL'S "ANCIENT BRITISH CHURCH."

Note p. 186.—"Queen Margaret of Scotland reproved the Scottish Church for desecrating the Lord's Day. They appear to have rested on Saturday as the Sabbath, and kept the Lord's Day as the day of the Resurrection, but not abstained from worldly labours upon it."

THE CHANGE OF DAY.

The change of the day at the departure from Egypt, and the restoration of the original day of rest, as observed from the creation and restored at the Resurrection, will be rendered clearer by the following plan:—

Creation Week.	General Order.	Exod. xvi.	Hebrew Week.
6th,	Saturday	15th day (They did not keep this.)	Day of March Elim to Sin.
7th,	Sabbath	16th day	1st day of Fall of Manna.
1st,	Monday	17th day	2nd day of Fall of Manna.
2nd,	Tuesday	18th day	3rd day of Fall of Manna.
3rd,	Wednesday	19th day	4th day of Fall of Manna.
4th,	Thursday	20th day	5th day of Fall of Manna.
5th,	Friday	21st day	6th day. Twice as much.
6th,	Saturday	22nd day (Ezek. xx. 24, 25.)	7th day. Manna ceased, now made Sabbath to Israelites.
7th,	Sabbath*		1st day of Hebrew Week. Christ arose and thus restored the original Sabbath.

*This was the first whole day, after Man's creation, to be hallowed in grateful acknowledgment of all God had created for him to enjoy. He was to rest in God.

Let not our Sabbath be a day of looking down upon our Lord lying dead and seemingly defeated, but rather as One Who has overcome the penalty of our broken law, prefigured in that Sabbath kept under the Law; in that He has conquered death and brought in immortality and Life to all His redeemed. How necessary was the injunction, "Remember the Sabbath day," etc., since they had neglected it.

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St. Peter and Rome.

By Rev. A. B. Grimaldi, M.A.

There is a widely-spread belief that the Apostle Peter was connected with Rome. It is part of the doctrinal teaching of the Church of Rome that Peter was its first Bishop; and many members of other Churches consider that this Apostle had some mysterious connection with Rome. Important issues depend upon Peter's being or not being at Rome; so the question cannot be too carefully examined.

The Roman Church is the only one that makes Peter's connection with Rome a question of doctrine, other Churches leaving the question to private opinion; we must therefore notice what Rome's teaching is. She holds that the Apostle Peter went from Jerusalem to Rome A.D. 42, founded a church there, became its first Bishop and Pope and, after twenty-five years' episcopacy, was imprisoned with Paul in the Mamertine dungeon, converted its guards, caused a spring miraculously to appear in the prison so as to baptise them, bribed the gaoler to free him, met Christ on the Via Appia, returned to his gaol, and was martyred with Paul soon after.

In confirmation of these statements, they still show at Rome his prison with the mark of his face on the wall, the spring, the spot where Christ asked him, "Quo Vadis?" his chains, the socket for the cross on which he was crucified head downwards, his tomb in St. Peter's containing his head, and the sarcophagus in St. John Lateran containing his body (Allnatt, "St. Peter in Rome").

The Biblical evidence must come first; does it support the dogma that the Apostle Peter was Bishop of Rome? Peter is never once mentioned in the New Testament as Bishop of Rome; or as Bishop, though we read of Bishop Timothy, Bishop Titus, and others (2 Timothy iii. 2; Titus i. 7; Philippians i. 1). All the New Testament writers knew Peter personally, yet not one designates him as "Bishop." The twenty-two books were all written subsequently (most, many years) to A.D. 42, yet not one mentions Peter as "Bishop." Peter is spoken of more often than anyone else except Paul, yet never as Bishop. Peter wrote two Epistles, and calls himself Apostle, Elder, Servant, but never "Bishop." (Maguire: "St. Peter; non-Roman in his Mission, Ministry, and Martyrdom"; 1871). It appears that Paul's mission was to the Gentiles, and Peter's to the Jews (Galatians ii. 8). And so we find Peter labouring in Palestine, and at Antioch, in Asia Minor, and at Babylon (Acts x. 25; Galatians ii. 11; 1 Peter i. 1; v. 13). All these places were full of Jews. They were so numerous at Antioch that they had special privileges. As to the provinces Peter mentions, Philo Judæus says they were full of Jewish colonies; and as to Babylon, Josephus and Philo Judæus say it contained tens of thousands of Jews ("Life and Writings of St. Peter," 1873). While as to Rome, it was not a resort of Jews, and at that very period the Emperor Claudius commanded all Jews to depart from Rome (Acts xviii. 2). Peter's Apostolic Commission, therefore, would not lead him to Rome. Paul's would, and did.

Paul specially mentions that it was not his plan to *build upon another man's foundation* (Romans xv. 20). Yet we find him labouring at Rome, writing a long Epistle to the Roman Church, and several Epistles from Rome. Peter, therefore, could have had nothing to do with the Roman Church.

If Peter was a Bishop, who appointed or consecrated him to the office? It is very unaccountable, if such a person as the inspired Apostle Peter was a Bishop, there should not be the slightest hint as to his consecration to the office! In enumerating the offices in the Christian Church, Paul places Apostles first of all. Peter being then an inspired Apostle, and one of the twelve, would he descend from his high office to become a Bishop of a small local church? (Ephesians iv. 11). It appears that the special commission of Apostles was to found and confirm Churches, not to settle as the Bishop of a single church. Hence we find Paul, not a Bishop of one church, but traversing Asia and Europe, founding and confirming many churches. So with Peter, who appears journeying over Palestine, Syria, Asia Minor, and finally Babylonia, where he dies (2 Peter i. 14).

And if Peter was twenty-five years Bishop of Rome, how could he evangelise in all these places? Why should the Apostle Peter, in this vastly important matter, act differently to the Apostle Paul?

The persons selected in the Epistles are remarkable for the absence of "Bishop Peter." Paul writes a long Epistle to the Church at Rome. In his salutations he mentions some thirty people by name, but makes not the slightest allusion to "Bishop Peter." The Galatians is dated as written at Rome, but it contains no mention of "Bishop Peter." The Ephesians, the Philippians, the Colossians, Philemon, are all dated from Rome, and Hebrews from Italy, yet there is not the faintest allusion to "Bishop Peter" in any one of them! Was Peter at Rome all this time, and did his "brother" Paul purposely ignore him? Or was Peter wandering over Syria and Asia Minor, while his diocese was Rome? (*Vide* "Simon, Mission and Martyrdom of St. Peter," 1862).

It is very extraordinary, if Peter was Bishop of Rome for twenty-five years from A.D. 42, that the New Testament mentions his labours in numerous places in Palestine, Syria, Asia Minor and Babylonia, yet never once mentions him in connection with his own diocese of Rome! The chronology is important. In A.D. 42 Peter became "Bishop" (Vulgate), but in that year we find him in many places in Palestine, but not in Rome (Galatians i.; Acts ix., x.). How could he also be far distant at Rome? In A.D. 44 he was still in Jerusalem, and in prison there. Then he went to Antioch. In A.D. 56 he is in Jerusalem, and yet makes no mention of any visit to Rome, though the others relate their minis-

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terial work (Acts xv.; Galatians ii.). Then we find Peter at Antioch (Galatians ii.), then at Jerusalem. In A.D. 57 Paul writes to the Romans, *to impart to them some good gift*. Was this necessary if they had an inspired Apostle for their Bishop. But he never alludes to Peter, who, they say, had been thirteen years Bishop! Was Bishop Peter's fourteen years Episcopate of so little effect that another Apostle had to intrude into his diocese? But as Peter (pace. New Testament) had been spending his time in Palestine, Syria, etc., of course, he could not be at Rome. In A.D. 61 Paul goes to Rome, and the brethren meet him, but "Bishop Peter" is conspicuous by his absence. So, as usual, whenever Rome is mentioned, it is Paul, not Peter, who appears.

A.D. 63 are Paul's letters from Rome, *ut supra* Turner, "Present Truth," No. 5). So, as Professor Garvie well says, "It is quite certain that the Roman Catholic claim that Peter founded the Roman Church in A.D. 42, and acted as its Bishop for twenty-five years until his martyrdom, has not a shred of hisorical evidence in its favour" (Epistle to the Romans, *vide Churchman's Magazine*, November, 1914).

Finally, Peter himself, in his old age, says he was at Babylon, *not* Rome (1 Peter v. 13), and soon about to die (2 Peter i. 14). To overcome this overwhelming evidence that Peter never was at Rome, the advocates of the Roman fable are obliged flatly to contradict Peter himself, and to declare that though he wrote "Babylon" he meant Rome! They might as well say London. Of the twenty-two books in the New Testament not one is symbolically dated. Even Revelation (the most symbolic book in the Bible) is plainly dated "Patmos," and "Babylon" in it occurs, *not* as a superscription, but in the very body of the book! Space prevents other evidence being adduced.

Rome not only claims Peter as its founder, Bishop, and Pope, but shows various relics connected traditionally with him. It may, therefore, be advisable to notice these so-called evidences of his connection with the Roman city.

1. In St. Pietro ad Vincula are shown the iron chains with which he was bound (Acts xii.). But there is not an atom of evidence to support their genuineness; and old iron chains are easily obtained.

2. In a small circular chapel, richly adorned with coloured marbles, I saw a square socket in the centre of the marble pavement under the dome. It was lined with a rich varigated marble, and is said to be the hole in which Peter's cross rested. In the pavement of the vault below is a similar socket for the cross. But it has no proof.

3. In a small church, on the Appian Way, about two miles out, is a stone slab bearing the impress of two feet. They are said to be those of Christ, when He met Peter flying from the Mamertine dungeon, and asked him "Quo Vadis?" So Peter returned, and was crucified. The slab was put in the "Quo Vadis" church. The whole is a very late invention.

4. In a sarcophagus in the crypt of St. Peter, under the high altar, under the dome, is said to be Peter's skull. But no one has seen it, and none could identify it if they had.

5. In St. Giovanni Lateran is a sarcophagus said to contain some of Peter's bones. But no proof is adduced.

6. Against the end west wall of the Basilica San Pietro is affixed a huge bronze chair by Bernini, supported by the four greatest Greek and Latin doctors of the Church—Chrysostom, Ambrose, Augustine, Jerome. Inside this is the celebrated Chair of St. Peter—his episcopal throne. It is an ancient Roman curule chair, made of wood. On the front are twelve plaques bearing the twelve signs of the Zodiac. Lady Morgan says that when the French occupied Rome (*temp*. Pope Pius) they took the two chairs down, and on examining the wooden one found on it, in Arabic, the Mahomedan inscription: "There is but one Allah, and Mahomet is his Prophet." Not a shred of evidence connects it with St. Peter.

7. The celebrated Mamertine dungeon is the most remarkable and interesting of the Petrine relics. I therefore examined it carefully. Entering by a small door in the end of the small church at the side of the Capitol hill, on which is the Ara Coeli Church, I descended a very narrow, steep flight of stone steps, dug out of the wall and the rock. On the tiny landing at the bottom the custodian pointed to the wall on the left, to an irregular line, which, he said, was the profile of St. Peter, made by the gaoler thrusting his head against the wall. It is nothing but one of those common damp stains found on old walls. Passing through the little door opposite, we were in the "dungeon." It is square, with a dome roof, and deep underground, having a circular opening in the roof centre. In the right-hand corner is a spring, the water escaping by a concealed conduit. The custodian describes it as the miraculous spring that appeared in answer to Peter's prayer for water to baptise the soldiers he converted. It is as clear as possible this was never a prison; and the stairs to it are modern. It is an extremely ancient Roman subterranean cistern, supplied by that spring, the water being drawn up in buckets let down through the roof aperture. It was for the Roman barracks, whose large ruins are close by.

The Petrine relics in Rome are as fictitious as the Petrine records.

"Khumri."

By Henry Proctor, F.R.S.L., M.R.A.S.

The word "Khumri" is a keystone to the Arch of British-Israel Truth, for it links up Briton and Saxon, and, in fact, all the tribes of the people formerly known as Israel, but whom

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God " cast out of His sight," so that for centuries since the Assyrian captivity, no one, not even they themselves, have been aware of their identity with Israel, although that portion of the British nation which we call " Welsh " still call themselves by the very name of Cymri, pronounced " Kumri," taking us back to the Assyrian cuneiform inscriptions, in which Israel is so called. Now this name " Khumri " became in Greek " Kimmerioi," as a designation of the whole of the various tribes who have now united to form the Israel of to-day.

There is no historical evidence so clear as that given by Sharon Turner in his " History of the Anglo-Saxons, as to their descent from the Kimmerians,* or Kimmerioi. From them descended, not only the Anglo-Saxons, but also the Lowland Scotch, Normans, Danes, and Norwegians, in all of whom we recognise various tribes of Israel. What renders it certain that the Kimmerians were Hebrews of the Ten Tribes is the fact that hundreds of gravestones, in Hebrew characters and bearing Hebrew names upon them, were found in the Crimea (which took its name from the Kimmerians), being a shortened form of the word " Kimmeria."† This is fully demonstrated on pages 24, 25, of a splendid booklet by Oxonian: " History on our Side." But quite apart from British-Israel writings, Dr. Harris Rule, in his work on " Oriental Records," fully confirms our view in stating that: " Within the region indicated as that of the Assyrian captivity under Tiglath-Pileser and Sargon, or known by subsequent histories to have been occupied by Israelites in dispersion, are the Crimea and Tartary. In the Crimea there is perhaps the largest necropolis (cemetery) which the Hebrews possess in the whole world, and it contains gravestones dated soon after (and some before) " the beginning of the Christian era." Professor Chwolson has examined no less than 700 (of these). . . . .

According to Sharon Turner the most celebrated tribe among these Kimmerians were called " Sakai " in Greek, and " Sacae " in Latin. They were so celebratel that the Persians called all the Skythians by the name of Sacae, and Pliny mentions them as among the most distinguished people of Scythia.‡ Strabo places them eastward of the Caspian, and calls them " Saxoi."

" They seized Bactriana and the most fertile part of Armenia which from them derived the name of " Sakasina "; they defeated the Biblical Cyrus, and reached the Cappadoces on the Euxine or Black Sea. We must not suppose, however, that the Kimmerians were ever confined to the Crimea, for under the name of " Kimbri," they were spread abroad over a large part of Europe, from Thrace to Jutland, or from the Kimmerian Bosphorus to the Kimbric Chersonesus.§

* Greek Κιμμεριοι

† "History on our Side." by W. M. H. Milner, M.A., F.R.G.S.

‡ Pliny, Lib. vi., c. 19.

§ " History of the Anglo-Saxons," Vol. I., page 30.

For the Young Folks.

SCRIPTURAL ANAGRAM.—No. II.

A Name with Seven Letters.

Letters 1, 4, and 5.—The name of a city of Canaan, conquered by Joshua, and allotted to the half-tribe of Manasseh, who allowed the heathen inhabitants to remain on paying tribute.

,, 2 and 1.—The name given to an altar erected after the Conquest of Canaan; supposed to be built for the purposes of idolatry and emblem of secession.

,, 3, 2, 4, 5.—The man whose son was greedy of gain; he sought to obtain rewards in direct opposition to God's declared will, but this purpose was frustrated in a remarkable manner.

,, 4, 3, 2, 1,—The grandfather of the King, whose son was a great builder, and a botanist of high repute.

,, 5, 7, 4, 1, 6.—A person accused of being mad, during a period of deep distress in the early Assembly of the Disciples.

,, 6, 5.—A city of Moab, inhabited by giants. The Israelites were commanded neither to contend for or distress this place.

,, 7, 6, 3, 4, 1.—The name of a well by the side of which an army of 32,000 men encamped; of which a host no less than 31,700 were rejected as unfitted for the enterprise contemplated.

The whole seven letters.—A very capable and patriotic woman, unto whom the Israelites came up for judgment.

ANSWER TO SCRIPTURAL ENIGMA.

No. 1.— Jonathan.

1. On.—Gen. xli. 45.
2. John.—Matt. iii. 1-6; Luke i. 13, 17 and 80.
3. Anna.—Luke ii. 36-38.
4. Noah.—Gen. v. 25-29; *ibid*, vi. 9; Heb. xi. 7; 2 Pet. ii. 5.
5. Jonah.—Jonah ii. 5-7, 12, 15, 17; Matt. xii. 39, 40.
6. Nathan.—2 Sam. xii. 7-13.
7. Johanan.—1 Chron. iii. 15; 2 Kings xxii. 1, 18, 20; *ibid*, xxiii. 25, 29, 30, 31.

   Jonathan.—1 Sam. xiv. 45; *ibid*, xviii. 1; xix. 2-7; xx. 1-3, 11, 17, and 23; 2 Sam. i. 5, 11, 12, 19, *et seq*.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. I thank you for your courtesy in answering my questions in the BANNER of May 7th, and I will now gladly avail myself of the kind offer under your item (5).

We believe that the lost House of Israel has now been revealed in the British race in order that, seeing they are the people of God, they might obey the command of Rev. xviii. 4 to come out of Babylon. This cannot apply to any other period than the present, when all the signs clearly indicate the circumstances of verse 2.

Will you kindly inform us (i.) in what manner the command has been obeyed; and, if it has not been obeyed yet, why not? And (ii.) considering the variety of interpretations to which British-Israelites resort, while at the same time claiming to teach "the whole counsel of God," how can God be accounted the author of confusion? Confusion, be it noted, being the special characteristic of Babylon (Gen. xi. 9).—E. D. R. (Taunton).

A. There is no doubt but that the mystic Babylon of the Apocalypse refers to the Church of Rome. The vision does not embody the City of Rome merely, but the Papal Ecclesiastical State in Italy, and the Papal Metropolitan Bishopric under the headship of the Pope. It portrays the future downfall of Rome and the false claims and doctrines which have been for so long associated with the Vatican. Article 19 (Articles of Religion, *Book of Common Prayer*) says, "So also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

The Church of England has for some centuries made a definite stand against the errors of the Church of Rome, and being the National Church of our island home, it shows that Israel is utterly opposed to those same claims which the Vatican has so falsely made.

Space does not permit here for us to analyse and interpret this chapter fully, but you will find interesting matter in Elliott's *Horæ Apocalypticæ*, Vol 3, pages 1266 to 1274, especially in the footnotes and their quotations.

The command "Come out of her, My people," etc., was given in the vision to St. John, who is here the Apostolic representative of Israel redeemed, and it shows that Israel and her Church must have no part or lot with anything that appertains to the falsity of Rome, and her erring doctrines. It has therefore applied to Israel in the past, and it certainly applies to Israel to-day and to the future.

(1) English history surely proves that the National Church of England has long since thrown off that suzerainty which Rome sought to impose upon our land. It is now exactly 1260 years (time, times and a half) since the Council of Whitby in 664, when the dispute arose as to whether the Anglican or the Roman succession should be adopted in our country. This was followed in later centuries by the Reformation, so that the mass of our British laity, speaking generally, are opposed wholeheartedly to Rome, regardless of the fact that we have large numbers of Roman Catholics in our midst.

(2) The fact that there may be more than one interpretation of certain visons or prophecies in no way militates against the cause of British-Israel Truth. In the main, British-Israelites are agreed as to their teaching, but the larger the tree the greater the branches, and there may be room for more than one interpretation, while, at the same time, "the whole counsel of God" may be faithfully taught.

(3) God is never the author of confusion (1 Cor. xiv. 33). When confusion does exist it is either in the minds of those who study and teach incorrectly, or it is the result of there being insufficient light upon what may be an abstruse subject. On the other hand, discernment must be made between that which is relative and that which is absolute. Take, for example, the question of human sin; from an absolute point of view there is no such thing in this life as sinless perfection, and yet St. John, speaking relatively, says, "whosoever abideth in Him sinneth not" (1 John iii. 6), the difference being between that which is relative and that which is absolute, in which case there is no confusion.

I wrote a letter to you personally some weeks ago, but it was returned to me through the "dead letter" office.

G. H. L.

ACKNOWLEDGMENTS.

DONATIONS for all accredited Christian Agencies are thankfully received by the Editor of the BANNER OF ISRAEL, and acknowledged, under initials only, in the next issue of this paper. There are no deductions whatever for expenses. All postages, bank charges, &c., are paid by the proprietors. Cheques and Postal Orders should be crossed "London Joint City and Midland Bank," payable to the Editor of THE BANNER OF ISRAEL, and sent to 14, Fetter Lane, Fleet Street, E.C.4.

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The Tripartite Heritage of Israel.

BY REV. W. PASCOE GOARD.

THE possession of the great heritages granted by the God of Israel is of a threefold nature, or rather fourfold. Israel the nation has two separate and distinct inheritances. The first is the land and territories promised to the fathers in the east, "From the river of Egypt, to the great river the River Euphrates." The second is the "appointed place, where they were planted in a place of *their own*," from whence they should move no more, and in which the sons of the stranger should afflict them no more. There need be no question but that this appointed place is the British Isles.

With these two separate and distinct properties or possessions God endowed Israel. The appointed place to be occupied for ever, but the Israel properties in the east to be forfeited during the time of their rebellion, until the end of their seven times sentence, and then to be restored to them. The seven times have ended, the punishment has ceased, and the land is now restored to Israel as far as authority over it is concerned, and shall be restored to them in actual possession before two decades have run their course.

But there are two other inheritances. These were not granted to the nation of Israel. These were granted to the King of David's line, who is seated upon the throne of the house of Israel. The great charter or Crown grant to these two inheritances is to be found in the second Psalm.

"Yet I have set My King upon My holy hill of Zion. I will declare the decree: The Lord hath said unto Me, Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, and dash them in pieces like a potter's vessel.

The two items of the inheritance are the heathen and the uttermost parts of the earth.

These two interests conveyed by the decree are given, not to the nation of Israel, but to the King established upon the throne of David. How, then, have the conditions of the charter been fulfilled?

They were fulfilled in Solomon's day—for Solomon—and with his consent, his ally Hiram, King of Tyre—between them possessed both the heathen and the uttermost parts of the earth. I am strongly of the opinion, and that opinion is founded upon well-considered facts and reasons therefrom, that the two centres, Jerusalem and Tyre, at that time and during succeeding centuries, embraced at least four of the continents and the islands of the seas within their commercial and colonial commonwealth. They possessed the heathen and the uttermost parts of the earth. By the closest alliance these were practically one in world government, and voluntarily divided the spheres of authority between themselves.

Then came the time of Israel's division, then the time of Israel's fall and captivity. Then the ages when Israel was lost to the pages of history as a leading factor therein, although here and there history is constantly taking knowledge of them under one name or another. Now at long last has come the time of Israel's restoration. During the time of the "diminishing" of Israel, the David throne lost its possession of the heathen and of the uttermost parts of the earth.

But now the King of David's line, George V., has been restored to the kingly possession of these inheritances.

Never in the history of all the earth has there been such a progress as the young Prince David has made, and is now making, to these phases of the inheritance of the Crown. First he went to the uttermost parts of the earth—that is to say, the Overseas Dominions, Canada, Australia, New Zealand, etc.; and now to the second phase, the non-Bible nations, commencing with India and proceeding to Burmah, and soon, officially visiting the possessions of the Davidic throne.

Mark again: The Middle East is the possession

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of the nation; the overseas Dominions and the non-Christian peoples are the inheritance of the Davidic king.

LET THE LEADERS OF THE NATION UNDERSTAND THE NATURE OF THE CHARTER UNDER WHICH THEY ARE ADMINISTERING THE VARIOUS SECTIONS OF THE GREAT BRITISH COMMONWEALTH. THEY WILL THUS AVOID ENDLESS TROUBLE.

When the British nation attempted to impose its parliamentary authority over America, she rightly resisted, and rebelled against the throne as well. Thus the throne suffered for the presumption of the nation.

Whenever the British nation, through the parliamentary institution, attempts to impose its will upon either of these sections of the inheritance of the crown it will find itself in trouble.

In Canada the Crown is represented by the Governor-General; so in Australia, New Zealand, South Africa. Thus the Crown enjoys its inheritance in the uttermost parts of the earth. But the British Parliament has no authority in the Dominions.

Also in India and the other dependencies of the Crown, the Governor-General administers, and the parliament of Britain very largely keeps its hands off the reins.

In the Middle East the nation has authority, as we have already stated.

Let it not be considered from the foregoing that, because it is not given to the British Nation, as distinct from the Crown, to rule the Overseas Dominions and the non-Bible Nations, they have therefore no responsibilities—especially in regard to the latter.

Neither let it be considered that they have no responsibility regarding the non-British races of Europe.

As a matter of fact, there is no race and no nation concerning which direct responsibility has not been laid upon the British race—for Abraham, Isaac and Israel, our fathers and their descendants, were called and chosen to be the servant race to humanity at large, and especially to the non-Bible nations.

Anyone who has familiarised himself with the great Israel message from the fortieth to the end of Isaiah, for instance, and has read it in the light of the fact that the Celto-Saxon peoples, organised into the British Empire and the United States, are Israel, will be familiar with that fact. For Israel is given as a " Brith " or Covenant to these nations and races, and the Covenant seems to be " in thee, and in thy seed shall all the families of the earth be blessed." It is hers to carry light into the dark places of the earth; it is hers to bring liberty to the captive, and the opening of the prison to them that are bound; it is hers to restore again the waste heritages, and to cause the desert to " bloom and blossom as the rose "; it is hers to champion the cause of the weak against the oppressor; and, as the " battleaxe " of the Lord, to " dash in pieces " the military organisations of predatory nations.

It will be seen, therefore, that God's plan includes for the lesser nations:—

1. The Throne of David to rule.
2. The Nation of Israel to serve.
3. The Church of Christ to evangelise.

Back to Beginnings.

BY REV. ARTHUR PRITCHARD, M.A.

I.—THE A B C of GOSPEL TRUTH. The stages through which God's people pass are:—

(1) REBELLION. " All have sinned " (Rom. iii. 23).

(2) SALVATION. " Behold the Lamb " (St. John i. 29).

(3) RESTORATION. " Come unto Me " (St. Matthew xi. 28).

Represent these by Black, Red and Yellow. Out of the darkness of sin, by the way of the Atoning Blood, into the golden radiance of " The Light of the World."

" All have sinned," and Sin is Rebellion against God. So all are rebels; and none should be foolish enough to approach the Sovereign Overruler by the way of assumed innocence.

" All have sinned," and if we haven't the "sense" to realise it, we fall short not only of the apprehension, but of the favour, the praise, and the glory, of the Father of all, who, at Calvary, manifestly showed humanity the *measure* of His hatred of sin. For, let it ever be remembered, the Scheme of Salvation originated with Him Who has been offended, because He " so loved the world."

" If we say that we have no sin we deceive ourselves (but nobody else), and the truth is not in us." Now, " without shedding of blood, there is no remission . . . so Christ was offered to bear the sins of many." " Behold the Lamb of God, which ' beareth ' the sin of the world." " He is the Propitiation for our sins." " He bare our sins in His own body upon the tree," that we might be crucified with Him. " Christ," in the words of Bishop Westcott, " offered the humanity He had taken to Himself, upon the Cross."

" There is life for a look at the Crucified One"; and it is the look of penitence and faith, on the part of the confessedly guilty sinner, who needs to realise his oneness with his Saviour in the all-prevailing Sacrifice. Well, having died with Christ upon the Cross, we have now definitely to die unto sin, and to rise again to newness of life, " continually mortifying our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

Such is the restorative effect of our willing response to the Saviour's loving entreaties: " Come unto Me." . . " Come and see." . . " Come ye after Me." . . " Come, . . follow Me."

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So far, all readers will probably agree with the A B C of the Gospel, as here presented, but let not one now turn away from the A B C of British-Israel truth simply because it may be new to them, for, as a divine has remarked:—

"In God's Word we gain truth not by denying our brother's view of it, but by combining together what he and we both see."

II.—THE A B C OF BRITISH-ISRAEL TRUTH.

REBELLION. "All Israel have transgressed" (Dan. ix. 11).

REDEMPTION AND SALVATION. "Blessed be the Lord God of Israel" (St. Luke i. 68).

RESTORATION. "Come up out of your graves" (Ezek. xxxvii. 12).

Again represent by Black, Red, and Yellow. Out of the darkness of sin and slavery, through the Redemption and Salvation of a Crucified Saviour, into the golden age of a restored Nationhood, with a God-given position and a mighty destiny.

"All Israel have transgressed." This was the case when united in one kingdom under David and Solomon, but more so after the Revolution of 975 B.C., when the kingdom became definitely divided into the two separate nations of Israel and Judah.

"All Israel have transgressed" was the confession of the prophet Daniel, in his great intercession for his race just before the end of the Babylonian Captivity. They had erred and strayed from God's ways, like lost sheep, as many passages indicate; and so, in consequence, the Ten Tribes, for more than a century and a half, had been nationally "lost in the land of Assyria" (Isa. xxvii. 13, margin), and Judah had been forcibly removed from Palestine nearly seventy years before. But the Man of God pleaded for both sections, for "all Israel that that are near and that are afar off"; and in a short period, about 42,000 Hebrews of the tribes of Judah and Benjamin went back to Jerusalem and its vicinity; and their descendants continued thereabouts until 70 A.D.

As for the Ten Tribes, their destiny was different, and they can now be traced under various names, in various countries and in various centuries, until the call of the blood settled them here about a thousand years ago.

At the time when the praying Zacharias was being visited by the same Archangel who, aforetime, had visited the praying Daniel, there would be many thousands of these Gentilised Israelites within reach of Jerusalem; and they were known to the Jews as the "Uncircumcision." It was mainly to these that St. Paul preached, in his great missionary journeys, which seem to have extended to Spain and Britain. They are undoubtedly referred to in the Benedictus, whose Author, we are shown, was the Holy Spirit, speaking through the lips of Zacharias, the aged priest.

The Canticle contains many "perfects of prophetic certitude," foreshowing the unfailing results that would follow the coming of the Saviour into the world to visit and redeem His people Israel, that have never been the heritage of the Jews. This Song of Zacharias has been sung in the daily services, in Britain, from British and Saxon times until now—a fact peculiar to our "peculiar people," and to none other—and so it is about time that we Britishers knew that the rock from which we have been hewn is "OUR FOREFATHER ABRAHAM," and that the oaths solemnly sworn by the Almighty have been, and are being, fulfilled to us and to no other race on the face of the earth; being nationally delivered out of the hand of our enemies, thus being able to serve the God of Israel in a land of liberty, without fear of invasion by the children of wickedness, "as at the first," in Palestine, 3,000 years ago (see 2 Sam. vii. 10).

Blessed be the Lord God of Israel, for He hath visited and redeemed His people of the "Isles."

While the Jewish nation has been suffering under the awful curse it heaped upon itself at the Crucifixion, our own branch of the Hebrew race—the first, by-the-bye, to accept Christianity *nationally*—has had a wonderful history up to now, and has yet a more glorious future in store. What splendid material the British-Israel authors of the future will find in the Old Testament Scriptures (which our Lord bade us search), when re-writing history books for the Millennial era, so near at hand!

Prominent above the rest, methinks, will be Psalm cvii., our nation's story in four scenes; and Ezekiel xxxvii., another epitome of British history, showing the long historical sleep of national death succeeded by a national resurrection. As a Covenant people the House of Israel died and was buried, in 721 B.C.; but, in sections, the wandering tribes united in this new Land of Promise. They then became evangelised, and subsequently their old National Church underwent a much-needed Reformation. "Come out of your graves, the graves of your oblivion, to National Life, to Public Knowledge, to Colonial Expansion, and to World-wide Power and Service"; such has ever since been the impelling call, instinct, urge, within, and so gradually (though occasionally with leaps and bounds) the National and Imperial Resurrection has been going on according to the Divine plan. The latter part of Ezekiel xxxvii. has yet to be *fulfilled*.

The God of Israel is to join the Houses of Israel and Judah together after their age-long separation, under a Prince David, when a Covenant of Millennial Peace for a distracted and war-weary world will finally ensue.

Black, Red, and Yellow: out of the blackness of the former days, under the Red Cross of Sacrifice in these "latter days," Israel and Judah, owning the one Messiah, shall be "together in unity" throughout the Golden Age of Peace with Heaven, and Peace on Earth.

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Israel's Call and Covenant.

(Gen. xv. 1-5, 18.)

By Rev. W. E. Woodhams Denham, F.R.G.S.

The call of God which is of great importance for us was made about the year 1920 B.C. Abraham's emigration was a great venture of faith. It was a response to a definite call of God, and as a reward to this response he was given a great and amazingly precious covenant. So great was the blessing that God bestowed upon him that he is called the heir of the world. He is to be the father of kings and through the kingly descent a Saviour of the World would be born, Who by eternal right is "both Lord and Christ." As Lord, He is King of kings and Lord of lords, and Who by infinite condescension, as *Christ*, took upon Himself the eternal salvation of man. The Divine promise runs throughout the whole strata of the earthly destiny of human society.

The promises are repeated with enlarged conditions to Isaac and to Jacob. No word of God ever returns void. What has been written in the Sacred Scriptures will be fulfilled; and though men may discredit, minimise, and localise the promises made to the patriarchs, the fact remains that the evidence of their fulfilment is strikingly demonstrated by history.

Israel was called out of Egypt to possess the land which had been formerly granted to faithful Abraham.

But national disobedience and rebellion meant national dispossession and removal, and we pass over centuries during which Israel has been dispossessed, until the time when the call of God rings in the souls of men to return to the land of their forefathers, and we see that event taking place before our very eyes. Israel-Britain has regained possession; Judah is walking to the house of Israel, and though political upheavals are distressing the peoples, there is the sure and certain movement of the national resurrection as foretold in that wonderful 37th chapter of Ezekiel.

Not only has there been a great call, but there has been a sure covenant. It is necessary that there are two parties in a covenant. The donor and the recipient. In spite of unbelief on the part of the recipients, the Divine Donor has never disannulled the covenant. It is as certain and sure as the Universe.

At the time of the disruption of the kingdom the Lord said not that He would blot out the name of Israel from under heaven, and at the time of the captivity the prophet Hosea declared, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." Surely this is to be understood literally. God's everlasting love is manifested to Israel even in her outcast condition; even when she was a wanderer over the earth migrating from the region of Armenia to Arsareth, between the Caspian and the Black Seas, and from this location passing on by various stages until the isles of the North and West are reached and when from these isles they spread abroad to the West and to the remotest corners of the earth. Now it is in these latter days that the veil is being removed and thousands of earnest Christian men and women are being enlightened by the truth that we are His people in a very special and providential manner. We read of the new and gracious covenant made with Israel at a time when she was seemingly cast away and there seemed to be little hope of her regaining her prestige and when she was blind to her own great destiny. Read Jeremiah xxxi. 33.

Now the pledge of this covenant was given which we solemnly commemorate every week in the churches of our land and Empire in the cup which the Lord Jesus blest at the time of His last passover, when He took the cup and when he had given thanks He gave it to his disciples, saying, "Drink ye all of this," . . . He came to redeem Israel. The Jews rejected Him, refusing His offer of redemption, and as a result they have suffered the severe judgment of God in the destruction of Jerusalem and the forfeiture of the kingdom, and as was foretold, the kingdom was taken away and given to a nation bringing forth the fruits thereof. So we conclude that this nation is the Kingdom of God which the prophet Daniel predicted should be set up and would continue to grow until it would be ripe for the return of the rightful king who should completely fulfil the conditions of the covenant. Under His reign the powers of evil should be destroyed and everything that is vile and unholy shall be excluded; those who accept Christ and His covenant shall be as the good olive branches regrafted into the good olive tree of Israel by personal faith in the better promises.

Surely this should inspire all of us with hope and joy in that we have found our destiny.

The First Settlers in Britain.

When the Tuatha de Danaans arrived in the British Isles, they found others here before them. Who were these? Camden, in his day, gives the testimony of Postellius, who lectured on Pomponius Mela's writings of *the first century A.D.*; in which he, the latter, says that Jews (*sic*), Syrians and Tyrians came here (*i.e.*, to Ireland) very early; and thus Ireland was called Jurin or Erin (Jews' land). Scripture seems to give us a clue in 1 Chron. vii. 20-24, where we find Ephraimites leaving Egypt a long while before the Exodus, and building three cities in Palestine. Shuthelah had a son Er-n, mentioned in Num. xxvi. 36. We are told on the Thothmes III. tablets, on the Dog River off Beirut, that Thothmes the Great conquered two cities, Jacob-el and Joseph-el. This was about the year 1620 B.C. These were Cyclopean builders, for they had a circle of stones like Stonehenge on

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Mount Gerizum. "The twelve tribes in Etruria" also had a circular temple in Italy. We find, then, these Cyclopean stones again in Normandy, and then all over Britain and Ireland; Stonehenge has the reputation of having been erected about 1600 B.C. There seems a probability that Stonehenge was restored in the interlude between the departure of the Romans and the settlement of the Saxons. We have other colossal stones at Stennis, Abury, Rowldrich, Classerniss, and elsewhere in Britain, as well as Ireland.

All these were built upon the plan revealed in Exodus, Deuteronomy and Joshua. These whole-stones without tool-mark are characteristic of the same people. Even in Jacob's time we find these stones of Witness. It is not supposed that Britain was colonised before this time, but *all our antiquarians trace the oak groves and ceremonies of the ancient Druids back to Abraham's days.* We find them wherever the ancient race has come, even in Malabar.

The twentieth chapter of Ezekiel is a wonderful compendium of the history of Israel, first of all whilst in the land of Egypt. Apparently, at the death of Joseph, or thereabout, God pleaded with them to put away the idols of Egypt. They did not do so. It is probable that then some first migrated, as Æschylus tells us, on account of a religion being forced upon them; these are known as Danai. Scripture, however, informs us of Ephraimites getting away and the men of Gath not permitting their return, as we have seen. We know from Æschylus that the Danai came into Greece, and we trace them clearly through their migrations through Italy, Spain, and into Britain. The Ephraimites, however, seem to have no sooner built them cities—Beth-horon the nether, and the upper, and Uzzen-sherah—than that these cities fell into the hands of Thothmes III., whose predecessor was the founder of the new dynasty after Joseph's death. What more likely than that these Hebrews refused to become slaves to Pharaoh, and went away. Hence the resolve of Thothmes to pursue them and overcome them in Palestine, and therefore their escape. We have some of Benjamin escaping at the same time, and, again, some of the tribe of Judah. We are told that the Phoceans, the first navigators before the Phœnicians, settled at Tarshish in Spain. Now, one of Benjamin's descendants was Tarshish (1 Chron. vii. 10), and this word signifies "the younger brother" in the Hamitic tongue.

Note.—It may be new to some of our readers to imagine that Israel took the ordinary course of what our nation has done ever since history mentions the race. But a little acquaintance with Scripture reveals to us that this colonising propensity was innate in them from the very first. Why should we suppose them to be "*adscripti glebæ*"? asks Sir William Latham. As a nation, Egypt and Palestine were their homes, and Stukeley and others bring our race from both these places.

God's Message to Britain.

KEEP silence before Me, O Islands; and let the people renew their strength; let them come near; then let them speak: let us come near together in Judgment (Isa. xli. 1).

* * *

Ye shall keep My Sabbaths, and reverence My sanctuary: I, Jehovah (Lev. xxvi. 2).

* * *

Behold, I have taught you statutes and judgments . . . keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people (Deut. iv. 5, 6).

* * *

For what nation is so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Deut. iv. 5-8).

* * *

For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth (Deut. vii. 6).

* * *

But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen (Deut. vii. 8).

* * *

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth (Deut. xxvii. 1).

* * *

The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them (Deut. xxviii.).

* * *

The foregoing are from God's Brith or Covenant Message to Israel, the Brith people, or people of the Covenant; and in it we, the Brith-ish, or British, have our inheritance.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

OUR readers in the Bristol district are reminded of the B.-I.N.U. Conference to be held next week in the Redland Park Hall, Whiteladies Road, Clifton, as per programme given in our last issue. The first item is a Conversazione, at 6.30 p.m., on Monday, July 14th. The delegates are to assemble at 10 a.m. on the following day for devotions. The Conference opens at 11 a.m., and is to be presided over by the Rev. J. Oliver Vince, B.A., B.D., the President. Luncheon at 1 p.m. Conference re-assembles at 2 p.m. Tea at 5 p.m., to be followed by a Lantern Lecture by Mr. Garrison, tickets for which may be booked at Messrs. Duck, Son and Pinker's, Queens Road.

The Rev. Ebenezer Fox, M.A., of Queensland, is addressing the members of the Liverpool Branch this week. On Sunday next he is preaching in Blackburn. He and Mrs. Fox are booked to sail for Australia on 29th inst. It is a great regret to us and to them that they cannot remain in Britain for the Congress in October.

The Liverpool Branch sent a protest to the local authorities against the opening of the public parks for amusements on Sundays.

Two successful meetings were held by the Worthing Branch on June 24th; the first in the Literary Institute, at 3 p.m., when the President, the Rev. Philip Young, L.Th. (late Dean of Nassau), presided, the second, a Garden Meeting, at 6 p.m., at Stoke Court, by kind invitation of Mr. and Mrs. Hughes, when the chair was taken by the Rev. Canon Hollis, M.A. The speakers on both occasions were the Rev. Pascoe Goard and Mr. Garrison.

Mr. Ernest Hill sends us an encouraging report of the work at the Kiosk at the British Empire Exhibition, and of the circulation of literature therefrom. The Visitors' Book has nearly 500 signatures. Mrs. de Courcy Hamilton, Mrs. Walker, Mrs. Cameron, Mrs. Barry, Mrs. Beaumont, Mrs. Mason, Miss Houldsworth, Dr. Sworder, and others, have kindly rendered assistance. The visitors include a number from Australia, New Zealand, Canada, the United States of America, Africa, China, Copenhagen, Budapest (the chief Councillor of the city), and many from various parts of England, Scotland, Ireland and Wales. A teacher from New York was so much impressed that he told Mr. Hill he intended to teach Israel Truth in his church classes. Mr. Hill wishes to thank especially the Rev. Commander Roberts, the Rev. Pascoe Goard, the Rev. Arthur Pritchard, the Rev. J. B. Gratton, Major and Mrs. Knowles, Mr. and Mrs. Garrison, and Mr. J. J. Morey for their visits and their help and encouragement.

Two interesting meetings were held at our Headquarters, 6, Buckingham Gate, S.W., on July 2nd. Major Knowles presided in the afternoon, when addresses were delivered by the Revs. G. H. Lancaster, Joseph Gay and Pascoe Goard. In the evening, the speakers were Messrs. J. J. Morey, Daniel Farmer, and Herbert Garrison, Secretary-General, who, by request, told the story of how he had been Divinely led to the discovery of the new premises, and how they were acquired. It was listened to with breathless interest. The Rev. Pascoe Goard presided.

The work of literature distribution is being vigorously prosecuted by our Publicity Department, to which Captain A. H. F. Young, R.N.R., and Mr. F. O. Bates are devoting themselves with ceaseless energy. "The Case for British-Israel," by Mr. Anthony Noel Denny, has been sent to all members of both Houses of Parliament, and many thousands to the clergy. When it is remembered that there are some 28,000 clergymen in Great Britain, and thousands overseas, and that added to these there are many thousands of Nonconformist ministers at home and in dominions, the colossal task before the department may be realised. The call "to be up and doing" is being complied with. All who value this important branch of our work will, we are sure, be glad to help in the cost involved by contributing to our official "British-Israel Literature Distribution Fund."

Mr. Arthur Exley, J.P., of the Brisbane Branch, is doing excellent work in Queensland by lecturing, conducting study circles, and circulating literature.

The Rev. G. W. Plasting, of Jersey, has been championing the British-Israel Cause in that town at a debate in the Lyric Hall. His opponent was Mr. N. J. Prigg. The chairman was Mr. A. P. Queree, Sub-Editor of the *Jersey Evening Post*, who conducted the proceedings with efficiency and fairness. He reminded the large assembly that they were gathered for further enlightenment on God's Word, and that the discussion would be of a sacred-literary character on a subject worthy of study and

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investigation. Mr. Prigg considered that the House of Israel was representatively absorbed in Judah, and he stated that at the future restoration of the Tribes in the Promised Land it would be impossible to settle each tribe in the narrow strip of territory apportioned to it if the vast population of the British Empire were represented as Israel. He also brought forward the old thread-worn argument about the so-called "mixed" character of the British race. Mr. Plasting suitably dealt with his opponent's contentions, after which a member of the audience offered violent opposition in terms so rude and contemptuous as to call forth a stern rebuke from the chairman. We understand another debate is to take place, next time between the said opponent and Mr. Plasting, Mr. Queree agreeing to preside again.

The Rev. Pascoe Goard and Mr. J. J. Morey have addressed two meetings at Crawley, Sussex, kindly promoted by Mrs. Zoe Bell. Mr. Morey took Mr. Garrison's place in this case, he being unable to leave important work at 6, Buckingham Gate.

Mr. H. A. Marchant will (D.V.) lecture at Halifax on July 21st, at Southport on the 22nd, at Leeds on the 23rd, and at Liverpool on the 24th. Subject: "Reasons Why Some Christian Teachers Oppose British-Israel Truth."

A BLIND WITNESS TO THE TRUTH.

LORD CURZON AND THE EMPIRE.

Speaking at the Annual Dinner of the Central Asian Society, at which he was presiding on the 3rd inst., Lord Curzon traced the crumbling of several great Asiatic empires. He is then reported to have said that "in this area of chaos and dissolution there was one great dominion, still intact, with its frontiers untouched, and that was still capable of exhibiting those virtues that would help to arrest the decline of Central Asia, namely, India and Great Britain" (cheers). "The duty imposed on us from on high still lay on the British race" (cheers). We may add "Thank God that He has called us (Israel) into His service." It is indeed from on high that we have inherited our great task in the world—both East and West. "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21).

"British-Israel Fallacy" Reviewed.

A BOOK, entitled "British-Israel Fallacy," by Rev. L. E. P. Eirth, of Lichfield, has appeared, and has attracted some little notice among those who are interested in opposing what they imagine to be British-Israel teaching.

The book is unusual, in rather an unpleasant, because unsavoury, manner. It therefore calls for some slight notice on our part. The book is a symptom of the progress of British-Israel Truth. At first the opponents of Israel Truth were content to smile and to assume vast superiority to those who hold it. But now has come the stage in which the opponents, sensing that their "craft is in danger," give way to anger. The book in question is written under the impulse of such anger, judging from the tone and phraseology.

It is usually implied that an ordained minister should exemplify the spirit of the gospel he preaches, by mildness of expression and kindliness even to opponents. But such is not the spirit of the book under review; and it is therefore not uncharitable to suppose that such was not the spirit of the author when he produced the book.

It is usually supposed that the office of an ordained minister of the Word carries with it the assurance that the holder of the office is a gentleman essentially, independent of the accident of birth. But the book is not a gentlemanly book. What are we to think, then, of the author? Let us at least hope that it was a gentleman who was acting in a very ungentlemanly manner when he wrote it.

And most certainly it is not a scholarly book, although purporting to be the product of a scholar.

That these statements are just, let the following quotations from the book show: "Crank" appears twenty-five times; "Fallacy," nineteen times; "Absurdity," ten times; "Delusion," ten times; "Perversion," seven times; "Fanatics," seven times; "Ridiculous," four times; "An illusion of vain conceit"; "Conceived in ignorance"; "Nourished on prejudice"; "Fantastically ridiculous"; "Obsession"; "Hallucination"; "A nightmare"; "Recklessness"; "Plausibility"; "Hollow learning"; "Invention"; "Garbled version"; "Sheer effrontery"; "Unscrupulous manufacturing of evidence"; "Deliberate distortion of history"; "Evasion of facts"; "Utter nonsense"; "Futility"; "False interpretation"; "False evidence"; "False exegesis"; "Outrageous statement"; "Balderdash"; "Wrong-headed interpretation"; "Utterly absurd"; "Grotesque argument"; "Specious juggling"; "Preposterous assertion"; "Stupidity"; "Sheer ignorance"; "Farrago of nonsense"; "Rubbish"; and so on *ad nauseam*. Thus as to the persons and teachings of British-Israel exponents.

As to the Bible, the following illustrates the position: "Not always coherent story"; "Inconsistencies"; "Contradictions"; "Deuteronomy drawn up in secret during the reign of Manasseh, but ascribed to Moses"; "The writings of the prophets not literally accurate, they only foretell the immediate or proximate future," etc.; "The Israelite historian not scientifically trained, content to employ scissors and paste."

Any barrister will readily see the plight of the writer. Had he been furnished with material for strong constructive argument, he would have known that these arguments would have defeated those to whom he desired to direct his attack, more than

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oceans of abuse. But it is axiomatic in the practice of certain classes of court procedure, "When your case is weak, abuse the other party."

But passing from the manner of the book, what of the matter?

The author does not deal with fundamental facts and conclusions upon which British-Israel scholars rest their case, but he takes detached statements and articles or addresses which are made by separate individuals, and assumes that, by showing these to be right or wrong, he is demonstrating the rightness or wrongness of the Israel position. As one at the head of a college, this man ought to have known that nothing of the kind could result from such a course. What system of fact or truth in the realm of science, philosophy, or theology, could ever be defended or overthrown by such a method of attack, or what system of fact or truth is not open to such unjustified attacks? There is a simple, strong, scholarly field of fact and truth known and clearly presented in due order by the leaders of Israel thought and teaching. These, in due order, the writer should have reviewed, instead of abusing individual persons, and all and sundry. That he did not do so, seems to be evidence that with so much zeal as was displayed by the author, calling forth the use of the best materials he had at hand, he had not those which would yield such a constructive argument.

The author's assumption of towering scholarship deigning to brush aside unlettered and foolish persons will scarcely pass muster in these days. In fact it amounts to little but cheap and petty bluster. It will be well that he should know that he is going out against men who (judging him by this production alone, for it is all we have to judge by, he being, at least to us, an unknown personality) are stronger in self-restraint, in knowledge of facts, and in the power of clearly presenting them to the public mind.

But enough of the author who enters the field of acquaintance with such a sorry introduction. Let us come to the root of the matter.

The author seems to be the mouthpiece of a school who are so situated that they must either utterly deny and oppose Israel facts and truth, and make good their defence, or must see their system scrapped as untrue to fact and to revelation. For the position of German-Jewish philosophy, and that of Israel fact and truth, are in diametric opposition to each other, and cannot live in the same mind together. It is, therefore, on the part of the defenders of a dying phase of error, a belated echo of the Ephesian cry, "Great is Diana of the Ephesians," for, indeed, "their craft is in danger."

It is the determination of British-Israel leaders to carry on not an aggressive war, but a constructive labour. They know that the entry of Israel Truth puts to flight the darkness of German-made agnosticism.

There never has been such a tissue of absurdities and unlearned conclusions as the destructive critics have foisted upon the Christian world during the last thirty years, in all the history of literature within the scope of Christian civilisation. True this has appeared to carry the sanction of the Universities. Really it has not. It is well known that in the Universities, men of the professions and of science have paid little attention to the proceedings of the "theologues." They have ignored them in the University life to a great degree, careless of what course they took, and looked with mild contemptuous tolerance upon that wing of work. The leaders of the British-Israel movement are conscious that the movement they lead is steadily exercising pressure against these absurdities of conclusion, and the system is as surely doomed as a house of cards in the way of the resistless though slow advance of a glacier. British-Israel scholarship welcomes the work of constructive modern scholarship, as shown in the additions to Archæological knowledge contributed by Assyriology, Egyptology, etc.; but it repudiates the conclusions arrived at by some schools of critics and the absurd system built thereupon.

Instead of attacking the latter, the British-Israel movement proceeds with the orderly constructive work which is surely replacing such "critical" system by a structure carefully erected by master workmen upon a sure foundation of revelation and true science.

The reader is referred to a booklet by Rev. Arthur Pritchard, M.A., entitled "Truth Vindicated," 6, Buckingham Gate, London, S.W.

Great Highways and Waterways of the Kingdom.

Casting Up the Highway to the Capital of the Coming Kingdom.

By Rev. W. Pascoe Goard.

"Who is blind but My servant, or deaf as My messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."

The investment of money and labour by the big interests of the world is a very important thing in the eyes of mankind. Yet there is steadily progressing one of the greatest of the world's investments of money and labour, and apparently the significance of the movement has been hidden from the eyes of all; more especially of those who have been the mainsprings of the movement.

The movement in question is the greatest railroad development in the world. It would be wrong to call it a scheme; for there has been no such scheme nor general plan before the minds of living men.

Take a World Atlas—for nothing less will be enough—and trace the great trunk lines of all the continents, and see to what centre they are all ending.

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In Europe, take the course of the Nord Express, whose roots you will find on the English channel and the Baltic Sea, and which traverses the various countries of Europe to the Bosphorus, and there is continued to Aleppo and Jerusalem.

In Northern Asia, take the Trans-Siberian, whose roots are at Port Arthur and Vladivostock of the Pacific, and which, traversing Manchuria and Siberia, drives down into Russia in Europe and continues to the same centre.

Then at Aleppo, take the railway to Bagdad and note how it presses on towards India, there to be met by the railways from Bombay and Calcutta.

In Africa, commence at the Cape, and trace the long length of the Cape to Cairo Railway, which traverses the great continent, and, landing at Cairo, gets a new start and continues to Jerusalem.

As to America, for many years one of the great railway systems used every pressure upon the Court at Petrograd in order to get the concession for building a railway from Alaska, under the narrow straits into Siberia, there to link up with the Trans-Siberian. This line would then be continued along the coast of British Columbia to Vancouver, there to link up with all the Canadian and American systems right down to Halifax, New York, San Francisco, and on into Mexico.

Add to these all the interlacing network of roads which act as feeders to the great trunk lines, and it will be seen that there is here developing a system which embraces the three great continents which unite in the East.

Now the remarkable thing about all this is, that there is no great centre at the point to which these great trunk lines are driving. Indeed, it is headed to what had been a wilderness under the oppression of the Edomitish Turk.

But still more remarkable is the fact that all the prophets which have written in the Bible regarding such matters declare that there shall be the great capital of the Israel kingdom at the very centre of the district to which all these railways tend.

When, therefore, one sees the Great National and Money interests of the world (and many of these bitterly antagonistic to each other) pursuing rival schemes, nevertheless in the greater scheme of which they know nothing, working in complete harmony to bring about this greatest of railway systems as though they had heard and were obeying the command, "Prepare ye the way of the Lord, Cast up, cast up the Highway," and so fulfilling the prophecies, one is inclined to believe that there is a higher command directing the whole movement, and that the reason for that movement must be nothing less than the final setting up of the throne of the Lord in His new capital of Zion.

The Great Waterways and the Capital of the Coming Kingdom.

We have seen the Great Railway system which the nations have been blindly building towards the centre, now a desert, but later of the Kingdom of the House of David, to be re-established upon the Holy Hill of Zion according to the ancient Divine decree (see Psalm ii.). Let us now glance at the great waterways awaiting the activities of the world commerce which shall later crowd its waters.

Commence with the basin of the eastern Mediterranean, the Great Tideless sea, which washes the shores of the Holy Land.

To the eastward we have the Red Sea, lying between the continents of Asia and Africa, and washing the shores of both. This forms the great sea-passage into the Indian Ocean and the Pacific. It opens to the shipping of the new capital all the shores of the maritime nations of the East.

To the westward is the long stretch of the Mediterranean, lying between the continents of Europe and Africa, and opening up the trade route of each. Thence it opens midway the eastern shore of the Atlantic and gives entrance to all the coasts which border that ocean, and to the mighty waterways connected with it in all the Atlantic continents.

Between the continents of Asia and Europe we have the Dardanelles and the Black Sea, opening up the mighty trade routes which its waters make possible.

Piercing into the heart of Africa we have the great highway of the Nile.

True there is not anything new about these waterways, but because of what they are—a meeting place of the waters in the heart of the land surface of the earth—the site of the ultimate capital of the nations of the world in the homeland of Israel was chosen.

With its humming railways, and its busy shipping, what a gathering place for the exchanges of the nations this shall afford! What a gathering place of the peoples for all purposes religious, sociological, national, commercial, inspirational, educational, recreational, and for all other purposes which lead to the gathering of mankind!

And what shall be the glory of the King, the Court, the worship to which the people shall be called together in annual convocations!

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth into Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up and come not, which have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

God's Promises to Britain and U.S.A.

By Rev. J. GAWTHROP.

Price **9d.** post free.

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British History—Not of Rome.

By Rev. Commander Roberts.

Do not let us be misunderstood when we go in for British things first. Of course, we do not assert that all Roman teaching is a lie, nor that even most of the authorities wilfully perverted what they knew. But we do charge them with carelessly accepting what had been handed down without sifting the evidence. Hence the stories of barbarism and almost nude savages wandering over these islands when the Romans came must be accepted only with a very copious supply of salt.

John Milton, in 1667, is nearer the mark when he says: "Those old and inborn names of successive kings, never to have been real persons, or done in their lives at least some part of what so long hath been remembered, cannot be thought without too strict incredulity."

The colonisation of Britain from Etruria is well told by Sir William Betham in "Etruria Celtica," and the ancient Irish language proved to be Hebrew.

Now, assuming that there is certainly no smoke without a fire, and that all our Celtic lore bears evidence to original compilation, we can at least accept what has generally been received as authentic. To take one instance. "It is quite evident that the idea of the British or Celtic descent from a Trojan ancestry did not originate with Geoffrey of Monmouth or even Nennius, from whom he may probably have copied; for Ammianus Marcellinus, who wrote 500 years before Nennius, mentions that the Celts had a tradition that they were descendants of the Trojans."

These Trojans, after escaping from their Greek conquerors, dispersed abroad and came and settled in these islands. Troy was the capital of Lesser Phrygia; and the greatest Celtic scholar of the present day brings the British from Phrygia.

These Phrygians are said to be descendants of Gomer, but Hosea i. places Israel ethnologically as wedded to Gomer. Our point, *prima facie*, is that our British Constitution and history is not built upon Roman teaching.

The Molmutians Laws have been celebrated by tradition—a tradition tolerably well corroborated by legitimate history for nearly 2,400 years.

Dwynwal Moelmud, more commonly known as Dunwallo Molmutius, is said to have been sixteenth King of the Britons in the year B.C. 440. According to a chronicle of British kings in the Book of Basingwerke (a Welsh version of Geoffrey of Monmouth's compilation), he is said to have flourished B.C. 694 to 667.

"Dyrnwal Moelmud, the celebrated legislator of the ancient Britons, was the first who combined the laws, maxims and customs into a regular code."

"Dyrnwal is recorded in a triad with Bran and Prydain as the three combiners of monarchy in Britain, so that by their institutions the various tribes of the island were brought to acknowledge one sovereign authority under certain circumstances of general warfare."—*Owen's Cambrian Biography.*

The Vendotian Code of Welsh Laws (*Record Commission, fol.* p. 89) corroborates this, and that these laws were in force until Howel the Good.

We are told that the ancient British had chariots of iron, armed with scythes, and similar to those used on the plains of Troy.

Comparing the Pythagoreans and the Druids, "history vouches that the characters of these men were alike. We know the Pythagoreans were most upright and conscientious, full of self-restraint, and capable of devoted and enduring friendship; simple and pure in their lives; and this is the character given of the British by Diodorus Siculus, who was a contemporary of Cæsar and Augustus, and partly by Cæsar himself."

"To their honour, it should be recorded that the Druids were amongst the first to embrace Christianity," "and in the days the Apostles were upon the earth."—(*John Pym Yeatman.*)

Britain and Emigration.

Among the countries which must of absolute necessity transplant people by millions is numbered Great Britain. It is useless to argue. It is useless to legislate. It is useless to strike. We are come to the time of the swarming of the nations and the departure of the swarms to establish new hives. Soon the movement will seize Europe and Asia in its irresistible grasp, and any advantage which forethought and planned action might now obtain will then be lost in the struggle.

As matters stand at the present time the British-Israel nations are rich in lands and natural resources. So rich are they indeed that they can, and are willing to, endow every Celto-Saxon family who will accept an inheritance. Mark the statement, the overgrown city with its teeming industrial population is doomed. By the loss of the monopoly of the machine for the manufacture of goods, that matter is assured; for by the competition of the "lesser breeds without the law," as Kipling calls them in the Recessional, unemployment will steadily increase, marked by short and shorter terms of improvement, until for the industrial city dweller there will be literal famine. If, reluctant to accept the situation, he refuse to remove from the city, but compels the maintenance of himself and family out of the savings and investments of the people, he will simply put off the evil day, as he esteems it to be, until he will find the sons of the alien in possession of what he will then earnestly covet, and which is now his heritage, and then indeed there will be for the Anglo-Saxon the necessity of fighting to regain his heritage, or the ignominy of serving the stranger.

Think of the matter clearly. Europe is about to precipitate millions into the great western lands be-

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yond the seas. The first to come will enter into possession of the land and natural resources. Surely these ought to be the sons of our fathers who pioneered and developed the land.

The United States has now a population of a hundred million souls. Canada is a larger country, and just as rich, area for area, in natural and climatic resources. Therefore Canada is capable of sustaining a hundred millions and, as the States now is, she will still be undermanned.

Great Britain must soon send over seas fifteen or twenty millions of her population, as other countries must also do. Now Canada could take and richly endow every migrating family. Australia and New Zealand could do much in the same direction. Statesmanship will soon be compelled to handle the matter. But why not anticipate this movement, and let the Mother Government collaborate with the Governments overseas to transplant and establish those of our own blood in their own inheritance, given to us in the rough by God, and won by the adventurous spirit of our fathers for this very day.

Let the British get in first and secure what is their own rather than wait until the central and eastern European has established himself upon the best of the lands, and in the premier positions of the new countries.

Israel Hymns.

By John Henry Hill.

The most interesting hymn in the world, from its history and associations, must be that one which was sung by our Lord and His disciples at the conclusion of the Last Supper. "And when they had sung an hymn, they went out into the Mount of Olives" (Matt. xxvi. 30). It was probably part of the "Great Paschal Hallel," or "Hymn of Praise," consisting of Psalms cxiii.-cxviii.

The melody to which it was sung was—according to ancient tradition—the one known as the "Tonus Peregrinus," The Wanderers' Song—the Hymn of the Exodus.

It is a significant fact that this ancient hymn of the Hebrew Church has come down through the centuries, and is still the tone set to the 114th Psalm (23rd evening of the month).

The reader may hear it for himself, sung to this same old melody, if he will go to Westminster Abbey (*Afternoon* Service) on the 23rd day of any month.

The melody appears in the Westminster Abbey Chant Book (published by Novello and Co.). Chant 327. Evening Prayer. Psalm cxiv., and Gloria. It is also fixed for Easter Day Evening Prayer (that is, afternoon service at the Abbey).

Psalm cxiv., Prayer Book Version.

"When Israel came out of Egypt," and Gloria. Tonus Peregrinus.

(Authorised Version.)

When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion.

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams: and ye little hills like lambs?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.

For the Young Folks.

SCRIPTURAL ENIGMA.—No. III.

1. Certain men in the days of the early Christian congregations, whose doctrines and deeds were declared hateful by the "Chief Shepherd."
2. A title of the Deity assumed by our blessed Lord, in proof of His own Divine nature, when sending His "Revelation unto His servant John."
3. The second son of Shem, from whom the country of which Nineveh was the capital probably derived its name.
4. A Benjamite, who by his wise conduct foiled a wicked plot against his countrymen, and was advanced from a low position to be "next unto the king."
5. The name of a river whose banks were, on one occasion, sanctified by fasting and prayer.
6. The name of a city near which our blessed Lord displayed His power as Custodian of "the keys of the grave and death."

The *initial* letters give the name of a distinguished but afflicted general.

The *final* letters indicate his nationality.

ANSWER TO SCRIPTURAL ANAGRAM.

No. 2.—Deborah.

Letters 1, 4 and 5	...Dor	...Josh. xvii. 11; Judges i. 21.
,, 2 and 1	...Ed	...Josh. xxii. 11, 16, 21, 22, 30 and 34.
,, 3, 2, 4, 5	...Beor	...Num. xxii. 5, 7, 12, 22-31; 2 Pet. ii. 15; Jude 11.
,, 4, 3, 2, 1	...Obed	...Ruth iv. 22; 1 Kings vi. 1, 38, vii. 1, 2; 2 Chron. viii. 4-6; 1 Kings iv. 33.
,, 5, 7, 4, 1, 6	...Rhoda	...Acts xii. 13-15.
,, 6 and 5	...Ar	...Num. xxi. 28; Deut. ii. 9.
,, 7, 6, 3, 4, 1	...Harod	...Judges vii. 1-7.

The whole seven letters—Deborah (Judges iv. 4, 5, 9).

J. J. P.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Will you please tell me, through THE BANNER OF ISRAEL:—

(1) If Israel in Egypt, or the ten plagues, are mentioned in Egyptian history, or by contemporary historians.

(2) The name of the new king of Egypt who "knew not Joseph," and what dynasty he belonged to?

M. (Hampshire).

A. (1) Yes, mention is made more than once on the Egyptian monuments of Israel. But there is no actual or known reference found in Egyptian archæology (so far) to the Hebrews during the time of the Oppression or the Exodus. Israel was not the only people which was impressed to work upon Pharaoh's buildings. The story of Israel could quite well have been lost to the Egyptians amid a dozen such similar memories.

On the other hand, there is one name mentioned in the Egyptian records, which some scholars think may refer to Israel. There were certain foreigners (*i.e.*, non-Egyptians) called *prw* (? *Aperu*), who were employed by Rameses II., the supposed Pharaoh of the Oppression, on task-work. The name appears as late as the reign of Rameses IV., and is thought by some to be suggestive of *Ibhri* ("Hebrew"), although the Exodus must have taken place before the time of the latter monarch. Should this name apply to the Israelites, it is not unreasonable to suppose that this Egyptian name may have been passed on from the Israelites to their successors, after the Exodus.

The famous Tel-el-Amarna Tablets mention the *Habiri*, as foes of Egypt in Syria. It is not conclusively proved that the Habiri were the same as the Hebrews, but the name is strongly reminiscent of the name *Hebrew*. These tablets belong to the reigns of Amenhotep III. and IV., of the glorious eighteenth dynasty. Amenhotep IV. is better known by his other name, Akhnaton. He was the father-in-law of Tut-ankh-amen, and was a pious reformer of great fame, who had a pure and monotheistic vision of the true God. He was one of the greatest reformers in the world's history, and was the first king to turn his throne into a pulpit. He obtained his monotheistic ideals from his mother, Queen Tiy, who was a Syrian princess, and who possibly obtained her knowledge of God from the influence of the Patriarchs, during their sojourn in Syria.

But the earliest mention of Israel in any inscription from the ancient world known to us is that found on the famous stele of Meneptah, the supposed Pharaoh of the Exodus, and the successor of Rameses II., both of the nineteenth dynasty. The inscription reads as follows: "The kings are overthrown, saying 'Salam'! Not one holds up his head among the Nine Bows. Wasted is Tehenu (*i.e.*, the Libyans); Kheta (the Hittites) is pacified; plundered is Pekanan (*i.e.*, the Canaan) with every evil; carried off is Askalon; seized upon is Gezer (the famous city excavated some twenty years ago); Yenoam is made as a thing not existing; *Y-si-r'l* (ISRAEL) is desolated, his seed is not; Palestine has become a widow for Egypt. All lands are united; they are pacified, are in peace; every one that is turbulent is bound by King Meneptah, given life like Ra (the Sun), every day."

There can be no doubt but that *Y-si-r'l* refers to Israel. It is here the name of a people, and not the name of a district, for it is followed in the inscription by the determinative for "people." Thus Israel is here seen to be already settled in Southern Palestine. This presents a difficulty, which is hard to explain. For it means either that the Exodus must have taken place in the previous (eighteenth) dynasty, or that not all the Israelites went down into Egypt. Professor Driver's solution (*Schweich Lectures*, p. 39) is that some Israelites remained very possibly in Palestine, or some returned thither, perhaps after the end of the famine, and that Meneptah's inscription refers to the descendants of these Israelites.

Another inscription (earlier than that of Meneptah) is that of Thothmes III., on the wall of the famous Temple of Amon ("the throne of the world") at Karnak. This Thothmes (B.C. 1501-1448) was one of the greatest conquerors of the old world. He ravaged as far as the Euphrates, and Palestine remained under the yoke of Egypt until the spiritually-minded Akhnaton B.C. 1358-1350) let his Empire go, spending all his time in religious devotions and reformation. But Thothmes III. in the above inscription mentions *Jacob-el* and *Joseph-el* among the names of the conquered territories.

G. H. L.

(To be Continued next week).

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The Pharisee and the Publican (Luke xviii. 9-14).

BY JOHN H. TENCH.

SOME interpreters have found in this parable a prophecy of the rejection of the Jews with the reception into God's grace of Gentiles; the Pharisee representing the whole nation of the Jews, the publican representing the Gentiles with whom these hated ministers of Roman oppression were commonly classed. Such interpreters have entirely missed their mark in regard to the Publicans, who were undoubtedly of the other tribe—Benjamin—joined with the house of Judah since the days of Rehoboam. Take, for example, Matthew, whose other name was Levi, the son of Alphæus. "And as Jesus passed by, He saw Levi, the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him" (Mark ii. 14). Now, this Matthew became not only an evangelist, but was chosen by Jesus as an apostle. At the Ascension of our Lord, he, with the rest of the eleven, as they stood gazing up into heaven, was called by the angels, "Ye men of Galilee." On the day of Pentecost, when the gift of tongues was given by the Holy Ghost to the apostles, the Jews of Jerusalem exclaimed, "Behold, are not all these which speak Galileans?" Archdeacon Farrar declares that none of the Apostles, with the exception of Judas Iscariot, were Jews, but were Galileans, and belonged to the tribe of Benjamin. This tribe had been lent to Judah for a time, and the prophet Ahijah had foretold, "Unto his son [Rehoboam] will I give one tribe, that David My servant may have a light alway before Me in Jerusalem." Matthew the publican could not have been a Gentile, because, like Paul, he belonged to this light-bearing tribe, and both by his Gospel and preaching he let his light shine before men. Matthew testifies about Galilee: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 15, 16).

Take again the case of Zaccheus, which was the chief of the Publicans, and he was rich. Jesus said to this man, who had climbed the sycamore tree in order to see the Saviour, "Make haste and come down, for to-day I must abide at thy house." And he made haste and came down, and received Him joyfully. And when they saw it they all murmured, saying, "That He was gone to be guest with a man that is a sinner." What was Jesus' reply to these murmurers? "This day is salvation come to this house, forasmuch as he also is a son of Abraham." As a son of Abraham he could not be a Gentile, and therefore such interpreters are entirely wrong in making out that the Publican represents the Gentiles, and they contradict the testimony of our blessed Lord Himself.

They are quite right when they interpret the Pharisee in this parable as prophetic of the rejection of the Jews, in spite of the fact that so many of our teachers and clergy of the present day tell us that the Church of God founded by our blessed Lord at Pentecost consisted of Jews. Students of the Bible must admit that in olden time the Hebrew nation itself was the Church of God. Stephen, speaking before the Jewish Sanhedrim, speaks of this Church as "the Church, or congregation, in the wilderness," and there can be no doubt refers to Israel (not the house of Judah merely, nor the Levitical priesthood) was the ancient Church of God. To this nation and Church only pertained the adoption, the Shechinah, the covenants, the giving of the law, the service of God and the promises. The Jews, by their rejection of Jesus, became a broken-off branch of the good olive tree, and therefore could not bear fruit. Why, then, do our teachers declare that the Church at Pentecost consisted of Jews? If Jesus' testimony is to be believed, it must have been Galileans of the tribe

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of Benjamin, for "He [the Lion of the tribe of Judah] came to His own [the Jews], and *His own received Him not,* but as many as received Him, to them [the light-bearing tribe of Benjamin] gave He power to become the sons of God, even to them which believe on His name." The Gospels are full of the truth that His own people, the Jews of the tribe of Judah rejected Him. A few quotations from the Scriptures will prove this.

Matthew says: "When the husbandmen saw the Son, they said among themselves, This is the Heir; come, let us kill Him, and let us seize on His inheritance."

Mark says: "And Pilate answered and said again unto them, What will ye, then, that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him."

Luke writes: "But His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us."

John writes: "Therefore they sought again to take Him; but He escaped out of their hand." "Then after that saith He to His disciples, Let us go into Judæa again. His dispicles say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again?"

This bitter hostility shown by the Jews to the Messiah was continued by them to the Israelitish Church that had been formed by the Lord, who said to His eleven apostles—the men of Galilee, the light-bearing tribe of Benjamin—"Go ye into all the world, and preach the Gospel to every creature." In writing to the Thessalonians, Paul says, "For ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to *the uttermost.*"

The object for which our Lord spake this parable is expressed at the commencement: "And He spake this parable unto certain which trusted in themselves and despised others." These words must give the key to its interpretation. Our Lord had often warned His disciples against another prevailing sin of the Pharisees, which was *hypocrisy,* saying unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." As the disciples did not understand this saying, He had to explain it further: "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them beware not of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

In this parable the primary intention of our Lord in speaking it was that His disciples should beware of another deadly sin of the Pharisees, which was *Pride*; and this parable will apply to His followers of these latter days, especially the Higher Critics, who think that they know better than God. It was only as recently as November 9th, 1923, that a writer in the *Church Times* gave utterance to these words: "This British-Israel fallacy is based upon a literal interpretation of the English Version of the Old Testament Scriptures, and upon the literal fulfilment of prophecy. Its exponents teach that all promises made to the patriarchs, and later to the nation of Israel, must be literally fulfilled. No such literal fulfilment has, of course, taken place, *because it was never intended.*" British-Israelites are held up to opprobrium by this writer, and even branded with the sin of blasphemy, because they believe that "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said and shall He not do it? or hath He spoken and shall He not make it good?" British-Israelites are in fellowship with the saints of old in believing in the literal interpretation of the Scriptures, for Paul, when writing to Titus, uses these words: "God, that cannot lie." "Abraham believed God, and it was counted unto him for righteousness"; therefore to these unbelieving critics it will be counted to them for unrighteousness. In every sin there is a root of *Pride,* out of which grows a daring of the creature to lift up itself against the Creator. This parable was clearly spoken to our Lord's disciples, and also to the men of our day who, having made some little progress in the school of Christ, are in danger, as we all are, of falling back into the sins of the Pharisee. Such disciples should only need this sin of Pride to be plainly shown to them, and they would start back at its deformity, and tremble and repent. It was in some of His disciples that the Lord had detected symptoms of spiritual Pride, self-exaltation, and a contempt for others, so that He proceeds, in this parable, to apply the remedy.

"Two men went up into the Temple to pray," no doubt, at one of the stated hours of devotion, as we read in Acts iii. "Now, Peter and John went up together into the temple at the hour of prayer, being the ninth hour." The parable goes on to say, "the one a Pharisee and the other a Publican." Archbishop Trench comments on this, and says, "A Brahmin and a Pariah, as one might say, if preaching from this Gospel in India—the Pharisee, representing all those who, having made clean the outside of the platter, have remained ignorant of all the uncleanness within—have never learned to say, 'Deliver me from mine adversary,'—do not so much as know that they have an adversary; the Publican, an example of all those who have found their sins an intolerable burden, and now yearn after *One* who shall deliver them from these and from the curse of God's broken law. Christ will make His disciples understand how much nearer to the Kingdom of God is such a man than the self-complacent Pharisee, or than any who share in his

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spirit and temper; that he *may be* within that Kingdom, whilst this other is certainly without. His prayer at first seems to promise well: 'God, I thank thee . . .' But they who use this language of thankfulness are frequently ungrateful to that help, allotting, as they do, to themselves the first share in virtuous actions, to God the second; or so recognising common benefits as to avoid fleeing as suppliants to that peculiar mercy which their own sins require. . . . And thus the early promise of the Pharisee's prayer quickly disappears; for under the pretence of thankfulness to God, he does but thinly veil his exaltation of self; and he cannot thank God for the good which he fancies that he finds in himself without insulting and casting scorn upon others for the evil which he sees, or fancies that he sees, in them. He thanks God, but not aright; thanks Him that he is '*not as other men are,*' or, still more emphatically, '*as the rest of men are,*' distributing the whole of mankind into two classes, putting himself in a class alone, and thrusting down everyone else into the other. And as he cannot think too good things of himself, so neither too bad of others. They do not merely fall a little short of his perfections, but are '*extortioners, unjust, adulterers,*' and then, his eye alighting on the Publican . . he drags him into his prayer, making him to furnish the dark background on which the bright colours of his own virtues shall more gloriously be displayed."

The Pharisee next tells God of all his good deeds. "I fast twice in the week; I give tithes of all that I possess." Acknowledgment of needs or confession of sin, there is none in his prayer. St. Augustine asks, "Had he, then, no sins to confess? Yes, he, too, had sins; but perverse, and knowing not whither he had come, he was like a sufferer on the table of a surgeon, who should show his sound limbs, and cover his hurts. But let God cover thy hurts and not thou; for if ashamed, *thou* seekest to cover them, the physician will not cure them. Let Him cover and cure them; for, under the covering of the Physician the wound is healed; under the covering of the sufferer it is only concealed. And concealed from whom? From Him to whom all things are known."

Crashaw, in his "Divine Epigrams," sums up the whole thus:—

> "Two went to pray; oh! rather say,
> One went to brag; th' other to pray.
> One stands up close, and treads on high,
> Where th' other dares not send his eye.
> One nearer to God's altar trod,
> The other to the altar's God."

"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner." The Scriptures tell us that the Lord is nigh unto them that are of a contrite heart; and He was nigh to this Publican. Like the prodigal, he had "sinned against heaven," and would have exclaimed, like Ezra, "O my God, I am ashamed, and blush to lift up my face to Thee, my God." Moreover, he "smote upon his breast," an outward sign of inward grief or self-accusation, at the same time crying, "God be merciful to me, a sinner." Just as the Pharisee had singled himself out as the most eminent of saints, so the Publican singles himself out as the chief of sinners. And he found the mercy which he sought, for Jesus concludes the parable by saying, "I tell you, this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

This saying of Jesus constitutes a beautiful transition to the bringing of the children to Jesus, who said, "Suffer little children to come unto Me, for of such is the Kingdom of God. Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." The proud Pharisee and the rest of the Jews had these words said to them: "The Kingdom of God shall be *taken from you* and given to a nation bringing forth the fruits thereof"; whilst the Publican and others of the tribe of Benjamin had these words said to them by their dear Lord: "Fear not, little flock, for it is your Father's good pleasure *to give you* the Kingdom."

Progress in Palestine.

No earnest British-Israelite can fail to feel a deep and abiding interest in all that concerns the Land of his forefathers, Palestrina, Canaan, Palestine, the Holy Land, the Glorious Land, the Goodly Land, Immanuel's Land—for such are some of the glorious titles by which the Glory of all lands is set before us. The details, therefore, of the various discoveries, changes, improvements, alterations since it has come under the Protectorate of Israel in the Isles must be of great interest, and well worth recording, and thus preserving for reference in an Israelite periodical.

Since I was in Palestine, in 1909 (my *annus mirabiles*), I have seen recorded many very interesting changes and discoveries, and doubtless there will be many more. Specially will the sacred soil be continually yielding up its long-buried treasures; and plough, spade, harrow and pick will more and more give forth beautiful sculptures, precious carvings, coloured beads, silver coins, sacred shekels, ancient arms, and strange treasures of long-lost Israel.

The Bones of St. George.

British diggers found a fine mosaic of the early sixth century Christian Church, north-west of Beersheba, in Palestine, under works recently occupied by Turks. It bears a Græco-Syriac inscription referring in superlative terms to a Saint George, whose bones were found beneath the mosaic. This

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has been somewhat injured by Turkish trench-digging, but is nevertheless a fine specimen. It was stored at Cairo, pending a decision as to its final destination. (Reuter.)

PALESTINE FLAGS.

Some time ago the hanging out of the flags of various races caused some feeling, and a certain amount of police interference. One was the new blue and white Zionist flag, with its seven stars and double triangle (the Pleiades, Amos v. 8). Also the blue and red flag of the Armenians.

JERUSALEM LAMP.

A silver sanctuary lamp, which hung in the Church of the Holy Sepulchre at Jerusalem, has been presented by the Patriarch of the Greek Church to the Dean of Rochester, and will be hung in Rochester Cathedral.

CONCERT ON OLIVET.

Miss Lena Ashwell's Eastern Concert Party gave a concert in the German Hospice on the Mount of Olives. On the chapel ceiling is the notorious painting of the ex-Kaiser and his Kaiserin!

NAZARETH EARTHQUAKE.

A severe earthquake shock was felt last night at Nazareth and Tiberias, without loss of life (Friday, February 29).

PALESTINE NOT TO BE ABANDONED.

Mr. Arthur D. Lewis, of Merton Park, wrote to the *Daily Express*, saying Mr. Bonar Law explained why an army was needed in Palestine. The peaceful Palestinians need protection against the maraudings of the Bedouins. Also as the bridgehead of the Suez Canal. Great Britain, as the most important member of the League, has undertaken this "sacred trust" of developing a politically immature people. "I cannot think that the complete abandonment of Palestine will make for economy."

EXPENSE OF PALESTINE.

At the electioneering at Hanover Square, the absurd charge was made that Britain was spending on Palestine, for the Jews, £29,000,000! Utterly false. The Zionists are bearing the expense themselves. Mr. Winston Churchill's private secretary says the Palestine garrison charge does not amount to 1d. in the £ on income tax! And the development of the country will tend to reduce this charge (1922). Surely this is little for the honour of holding Immanuel's Land!

THE TOMB OF DAVID.

The Palestine Exploration Fund.—Attempts were begun by this excellent society to raise £5,000 for excavating the historic site of Zion, and the reputed Tomb of David. It was from this sacred Tomb, Josephus says, that Herod despoiled of such countless treasures. Previous search for David's Tomb has been hitherto made without any success.

THE HILL OF OPHEL.

The Palestine Government made an offer to archæologists, that the site of Ophel (S.E. corner of Jerusalem) should be open for excavation on certain conditions; but no work will be permitted until at least £5,000 is guaranteed. Regulations have been drawn up by the Department of Antiquities for the conduct of the work, and it is hoped that the Palestine Fund, assisted by other British archæological societies, would raise the required amount. A sum of £10,000 is expected from societies outside Britain, so that the excavations will be of an international character (1923).

MODERN JERUSALEM.

During the last thirty years a great change has come over Jerusalem. From an old-world town it has been transformed into a progressive one, and modern improvements have been introduced one after another, but so quietly that Oriental conservatism has not been greatly offended, and the rest of the world has not realised what has been taking place. The last evidence of progress was the arrival, a short time ago, of a massive American motor road-roller, and the decision to equip the city with an efficient tramway system. The walls enclose 209 acres, of which 35 are occupied by the Temple area; but buildings outside the walls have been proceeding to a very considerable extent.

These extracts and notices are of very various dates, and they are intended to illustrate the new state of Palestine as the result of these mighty events.

A. B. GRIMALDI, M.A.

Welsh Red Indians and Punjabis.

BY REV. MARK JUKES (of Vancouver, B.C.)

IN the *Church Family Newspaper* of September 9th, 1921, there was an interesting statement about "Welsh Red Indians: Fact or Fiction?" by "Anellydd," of which the following is an abbreviation:—

Three centuries ago accounts reached these shores (England) of the freedom and independence which the Red Indians of America enjoyed. Men's thoughts were full of the prowess and indomitable character of those people, and they were held in universal admiration. At that time it came to the remembrance of ardent Welshmen that the Welsh triads and ancient Bards spoke of a Prince who was lost at sea, whose name was Madoc or Madog, the second son of Owen Gwydned, Prince of Wales. According to the legend or story he set sail with three hundred men in 1172, and voyaged westward till he came to America; this seems to have been his second voyage over these waters, and was thus the first discoverer of America. From this second

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voyage he never returned. Six hundred years later, when the American Indians were objects of romantic interest for Welshmen, curiosity was again enkindled as to the fate of Madoc and his men; a strange report came from America that there were two or three tribes among the Indians who spoke Welsh. Thousands of English and Welsh people were interested in these facts, with the result, eventually, that an energetic and zealous young man determined to undertake an adventurous journey and search for his compatriots, whom he feared only dimly remembered the Gospel story. His name was John Evans, from the parish of Waen Faur, Glamorganshire. He travelled 1,500 miles inland from the coast, and came to the Missouri River, where the Madogites were reported to be living, but failed to find any trace of them. Exhausted with privations and stricken with fever, he died there. Thus ended the life of this ardent Christian missionary—his work an apparent failure. Now for the sequel of the story—was it true or was it fiction?

In the eighteenth century, according to maps connected with Canadian history, there lived in the northern part of the State of Wisconsin a tribe of Indians who were called "Sacks"; as the white settlers occupied the country, these Indians migrated westward to what is now Montana, close to the Canadian border. In the great American Civil War in 1860, these Indians, together with another tribe, the Sioux, became troublesome to the United States Government, as they endeavoured to reclaim their lost territory. In this they were not successful, and later the United States Government transported the whole Sack tribe to Arizona, a thousand miles south from their homes, thus endeavouring to break up the alliance that existed among the Indians of the north to stay the migration of the white settlers. This was just after the end of the war. Now comes the interesting part of the story. About 1909 an account appeared in the *News Advertiser* of Vancouver of the adventures of two Welsh miners, gold prospectors, who chanced to be encamped among these Sack Indians in Arizona. One moonlight night they noticed all the men leave their tents and adjourn to a small knoll not far distant, and were apparently going through some ritual. At first the Welsh miners took no notice of them, when all at once one of them thought he heard some familiar sounds, and called the attention of his companion thereto, and as they listened they discovered that the Indians were rehearsing the ritual of the Masonic Order in the Welsh language. On being questioned afterwards by the miners, they said they had received this ritual many, many years before from their forefathers, who told them that some day men would come to them speaking that language, which apparently, to them, was fulfilled at that time; pity it was that John Evans had not struck farther north some six hundred miles, and he would have come to the object of his search.

My son, in his journeyings, on photographing bent, has been among these same Indians, and he tells me they call themselves the "Sacæ"; the very same word that Cyrus used of the people of Media, when he went thither to obtain horsemen to attack Babylon over 500 B.C.

All the Red Indians on the northern part of this continent are acquainted with the signs and passwords of the Masonic Order. Sir James Simpson, in the diary of his journey from York Factory to the Pacific Coast, says "that the Shushwap Indians of B.C. are closely related to the Jews, and adhere strictly to several of the old Jewish customs."

We have another interesting connection along this line in this city. There are resident here many men from India; they come from the east side of the valley of the Indus, and call themselves Punjabis; we commonly call them Hindoos. These men speak the Welsh language; at least, one of my parishioners, since deceased, a Welshman of many generations with an English University education, told me that when these men talked together in their own language, he could understand every word they said: four words out of every five were the purest Welsh, and the fifth he knew from the context. The Hindoos used to go to him for help to straighten out any misunderstandings they had with the whites connected with their work, owing to their imperfect understanding of the English language.

Hitherto I have found no converts to the Christian faith, the result of missionary work, except the march of the children of Israel had passed that way many years previous to the going forth of the missionaries. This does not apply to Africa, of which I have no records, but does apply to the rest of the world.

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By REV. ARTHUR PRITCHARD, M.A.

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NOTICES.

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Notes and News.

How differently would members of Parliament speak and act if they were well informed on British-Israel Truth! What an amount of appalling nonsense has been talked in the House of Commons for years past! What stupid blunders have been made by our legislators! Was there ever a more fatuous proposal than that just made to remove the Coronation Stone from Westminster Abbey to Holyrood Palace? We commend to every member of Parliament the little book "The Coronation Stone," by Mrs. G. Albert Rogers, a ninth edition of which has just been published by the Covenant Publishing Company, Ltd., 6, Buckingham Gate, S.W.1. It ought to be read not only by politicians, but by every intelligent person of the British race. The price is only 1s. 6d.; postage 2d. The *Evening Standard,* writing of the proposal above-mentioned, says, "The stone, with the bare and mutilated chair above it, makes the *most impressive thing of its kind in the world.*" Well done, Mr. Editor, so far; but do you know *why* the stone is so impressive? If you do, why not tell your readers?

A little before the commencement of a British-Israel lecture in a certain city, the hall attendant was requested by the local optimistic B.-I. secretary to supply more chairs. The attendant greatly doubted whether those already supplied would be filled, because, said he, the Lord Bishop a short time ago secured a very special speaker, and sent out notices to all the clergy and others. Expecting a large audience, he warned the attendant to fill the hall with chairs. The actual number of chairs required was 8 only, including the one occupied by the chairman. When the people poured in to the B.-I. meeting in such numbers, the attendant was astonished, and quickly got more chairs. Just as the lecturer was about to begin his lecture, more chairs, and still more were called for. The attendant seemed genuinely puzzled, and our secretary explained to him that people wanted the teaching of the Bible, and that they will go where they know they will get it.

We offer our best thanks and congratulations to Mr. S. Hannay M'Keown, who, as Hon. Secretary of the Belfast Branch, has just sent us a cheque for £18, the amount collected by him for the Million Shilling Fund. Splendid, Sir! Bravo, Belfast! Ulster maintains her reputation. She stands by the Federation, as she stands by the Throne, because she stands for the Kingdom. Whether other branches can do as well as, or even beat, Belfast, we shall be very grateful for what they can do, as also for what individual members can do, because with increasing obligations and enlarged expenditure we need every ounce of support.

We learn with regret of a rather serious motor accident in which Mrs. Theodore Bent and Miss Truswell suffered severely. Prayers are asked for them.

The operation which Colonel Leigh, President of the Bath Branch, was called upon to undergo, was, we are glad to say, successful, though it is feared he will be incapacitated for a considerable period.

The Rev. Ebenezer Fox, M.A., addressed the members and friends of the Liverpool Branch in large numbers on July 10th. Mr. Steele, the Hon. Secretary, says: "It was among the outstanding lectures to which we have been privileged to listen. Mr. Fox was heartily thanked. He and Mrs. Fox were wished God-speed, and a safe journey to Australia."

We warmly commend a new book by Mrs. C. R. Clements: "The Book and Our Empire." It will be welcomed especially at this time, when attention is being more widely given to the subject, owing to the British Empire Exhibition. The book may be obtained from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1, and at our Kiosk at Wembley. The price is 1s.; by post 1s. 2d.

Our thanks are tendered to an anonymous donor who has kindly sent two gold rings. We shall be glad to hear from any of our readers who can help us by purchasing rings, brooches, etc., which have been sent for sale in aid of our funds.

The task of furnishing and equipping our new Headquarters is one of considerable dimensions. We are grateful for all the generous help given and the articles donated. Much still remains to be done.

One of our aims is to establish a good library. Gifts of books will be welcomed—general literature as well as B.-I. books. In regard to the latter we wish to get together as complete a collection as possible of all books and pamphlets ever published.

The Headquarters of a Federation like ours should become a museum, library, and gallery of articles,

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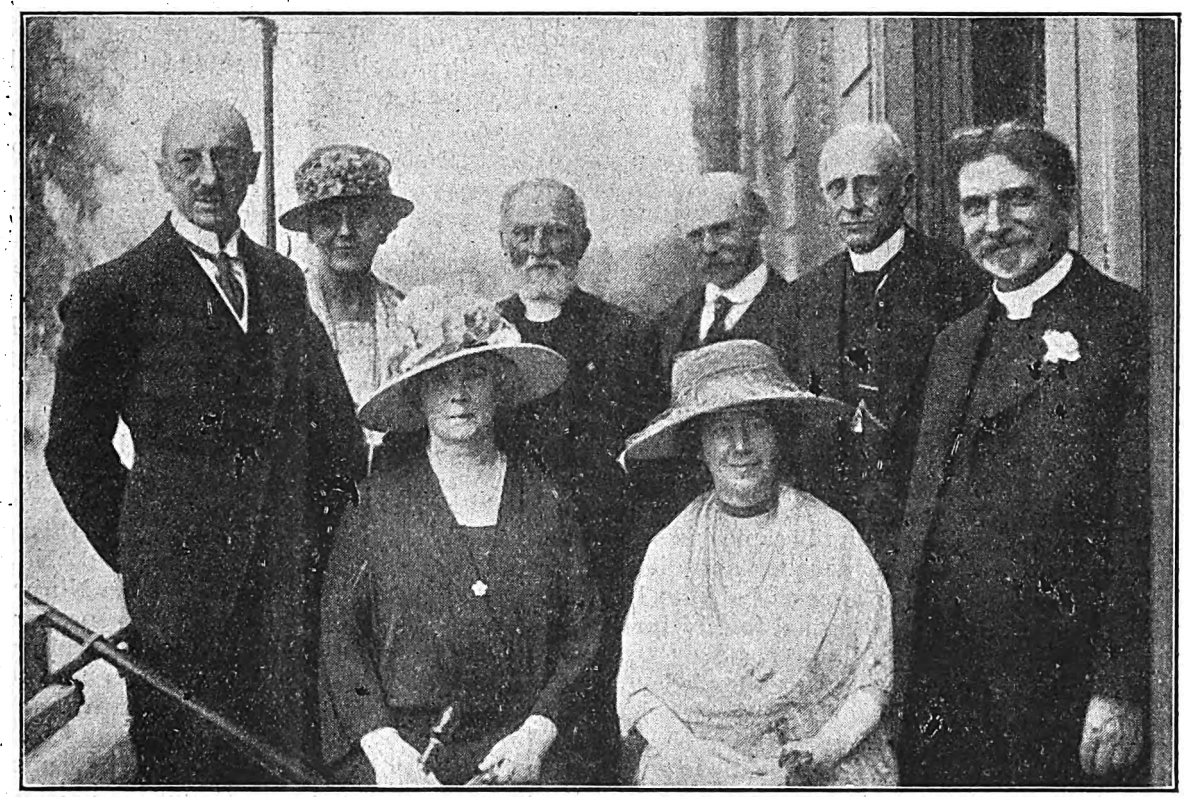
books, pictures and photographs connected with Israel Truth, and the teachers thereof. We shall value the co-operation of our readers in the effort to attain this. Already we have some valuable gifts, which will be treasured, both for what they are, and for the sake of the donors.

Some of our members have written us expressing the wish to leave legacies to the British-Israel-World Federation in their wills, and asking for instructions as to the form in which this should be done. We have gratefully complied. Many of our readers will regard it as a privilege to help forward so great and noble a Cause as that of promoting Israel Truth by making provision to do so in their wills. The following clause for a will is submitted as being suitable: "I give and bequeath to the British-Israel-World Federation, 6, Buckingham Gate, London, S.W.1, the sum of ..... sterling, free of legacy duty, to be paid by my executors to the Secretary-General of the B.-I.-W.F., whose receipt shall be a sufficient discharge for the same."

A reply to "Clericus," by the Rev. Arthur Pritchard, M.A., is in the press, and will be ready in a few days. Enquiries for all literature should be addressed to the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

"Remember Life is made up of Loyalty." This motto from the Queen's speech is aptly illustrated in the beautiful Wheel of Empire Exhibition Souvenir (set of pictures with royal portraits), which, while descriptive of Imperial Unity, inculcates Love and Loyalty to God, King and Country. The Pyramid, the Bible and the Stone of Destiny are depicted, and, with God's promise to David and the Ancient Rune, make excellent propaganda for B.-I. Truth. The Souvenir is sold at 1s. the set, and 2s. 6d. mounted; profits to build cottage houses for the disabled, while a certain percentage is given to our Fund if bought at our Book-room, or at our Wembley Depot. We recommend all our Branch Secretaries to order copies from our Book Department, and to do their utmost to promote the sale in their districts to help our cause. A wide distribution among children would counteract many evil influences now at work. H.R.H. the Prince of Wales, Princess Mary and the Duke of Connaught have graciously accepted copies.

Photo taken by the Rev. Joseph Gay upon the occasion of the opening of the New Federation Headquarters, June 23rd, 1924.



Standing (left to right): LORD GISBOROUGH, MRS. GOARD, REV. COMMANDER ROBERTS, MR. HERBERT GARRISON, COL. A. B. PROWSE, REV. PASCOE GOARD.
Sitting: LADY GISBOROUGH, MRS. GARRISON.

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From The Illustrated London News,
April 22nd, 1871.

ARCHÆOLOGY OF THE MONTH.

"At Lincoln the workmen, in digging for the foundation of the New Church of St. Martin, have exhumed several relics of antiquity, believed to be Roman. At the depth of about 5ft. from the surface was found a three-quarter length stone effigy of a lady with a hare in her hand (*it will be remembered that in Cæsar's time the Britons did not eat the hare).*" In the same issue this paper gives an account of the sale of some valuable jewellery at the Archbishop's palace at Saragossa, which was bought by two Englishmen for the South Kensington Museum. These seventeenth century jewels were being sold in order to restore the sanctuary of the Virgin del Pilar, which is stated to have originated *in a primitive chapel founded by St. James about* A.D. 40.

The Chronology of the Servitude.

BY C. C. OGILVY VAN LENNEP.

[*From the Birth of Jeremiah to the Completion of the Second Temple.*]

IN this section there are three or four interesting and important points to consider carefully. The first, of prime importance, is the exact year in which the Servitude is indicated to begin.

The plain man, having only 2 Kings xxiii. 36 and xxiv. 1 before him, would find no difficulty whatever. He would say that as Jehoiakim reigned eleven years in all, as Nebuchadnezzar, the King of Babylon, "came up, and Jehoiakim became his servent three years," when the latter revolted and died, obviously he began to *serve* the king of Babylon in his year nine, and that he had reigned free of him for eight years.

And so, I am convinced, we were intended to understand. For Jeremiah prophesied in Jehoiakim's fourth year (which was, incidentally, Nebuchadnezzar's first year of reign, see Jer. xxv. 1) that the nation of Judah, amongst others, would *serve* the king of Babylon seventy years—using the very words (verse 11) as were used in 2 Kings xxiv. 1.

But chronologers have been confused by Daniel i. 1, which says that in Jehoiakim's third year "the Lord gave Jehoiakim into Nebuchadnezzar's hand." That statement seemed to nullify the evidence given above. But does it? For surely it was in Jehoiakim's third year as "king" *under* Nebuchadnezzar that the events of Daniel i. occurred. Moreover, as Lumen says in his "Master of the Magicians," the outlook of that history was from Babylon. Mark also that Jehoiakim's eleventh year, or, if you will, his third year under Nebuchadnezzar, when he died, was the year in which his son Jehoiachin or Jeconiah was taken captive to Babylon, and was constantly referred to as "the year of King Jehoiachin's captivity" or "the year of our captivity," but never as the year of "our servitude."

I think, therefore, that I can take no other year than the beginning of Jehoiakim's year nine as the beginning of the Servitude. That is, A.H. 3447.

The second question is: Who was the "King Artaxerxes," the twentieth year of whose reign (Nehemiah ii. 1) coincided with Nehemiah's own twentieth year? That latter seems to have been dated from so important a happening that it was not even named. It could not have been the year of his age, for he would have been too young to undertake such responsibilities, so that the event from which he dated could only have been either the year of the captivity of Jehoiachin, from which Ezekiel, for one, dated all his visions, or, from the Burning of the Temple, two great events that dominated that period. Frankly, I adopt the second of these because, with it, all the events fall naturally into logical sequence, which they do not with the former alternative.

Who, then, was "King Artaxerxes"? Not Artaxerxes Longimanus of later Persian history. He was upwards of one hundred years after these events; to take him as the man involves such absurdities as supposing two Nehemiahs, two Ezras, and other doubles. Not the "Artaxerxes" who is placed, in Ezra iv., between Cyrus the Persian and Darius, the first of secular history, where he is named with "Ahasuerus." Not the "Artaxerxes" of Ezra vii., in whose seventh year Ezra went to Jerusalem, after the completion of the Temple in "Darius's" sixth year, a double naming of a single king that is in itself enough to put us on our guard against pinning our faith to mere names. See in this connection Judith, where the king is called Nebuchadnezzar, King of Assyria, who lived in Ninive!

The only king who comes in the proper place, viz., in the twentieth year after the Burning of the Temple, is that Ahasuerus who was the father of Darius the Median (who was sixty-two years old at the Fall of Babylon, see Daniel v. 31 and ix. 1), and directly we pitch upon him all seems clear. "Lumen," to whom I am much indebted as a writer and as a friend, originally pointed this out in his "Prince of Judah."

He began to reign, according to secular history (which calls him "Astyages"), at the time of the fall of Jerusalem; he was the brother-in-law, friend and ally of Nebuchadnezzar; and except for Evil Merodach, who surely did not occupy the position or he would have then released King Jehoiachin, he was quite the most obvious person to be Regent during Nebuchadnezzar's seven years of madness.

Having fixed upon Ahasuerus, the father of Darius the Mede, we very naturally think of Esther, as did "Lumen." That gives us other dates and interlocking details. It is delightful, in working out these details, to note how well they fit, how they illumine the history of the period, what interest they add, how natural and human it all is!

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Certain misconceptions also are swept away. For instance, Darius the Mede was not Esther's Ahasuerus. Darius was not even Vashti's son; he was too old. He may have been Cyrus's half-brother, but nothing is actually said to show it. He was not Cyrus himself, I think we may be quite sure. Anyhow, he was born too late to be Ahasuerus, even if he had not been clearly named as that man's son.

The third question is: When was the second Temple completed? I cannot find it stated as a fact that this occurred seventy years after the burning of the first, but it does seem to be indicated. On the other hand, there is nothing to connect, in a definite way, the first year of Darius the Mede (and Cyrus the Persian) with the sixth year of Darius I., when the second Temple was finished. I therefore venture greatly and make the latter seventy years after the burning of the first, in spite of the fact that this allows only nine years from the first year of Cyrus to the first year of Darius. However, I am intentionally only taking the Bible, and only giving dates that are stated therein, or that can be easily and exactly calculated from statements therein, except in five dates which are dependent upon this venture, and comletely disregarding secular and even monumental history, notice of which would require a book rather than an article.

Lastly, I draw my reader's attention to the fact that the first year of Darius the Mede and of Cyrus the Persian is dated A.H. 3517. Deduct 3517 from 4000, and the remainder is 483, which has always been the number of years understood by the cryptic statement in Dan. ix. 25: "from the going forth of the Commandment unto the Messiah the Prince (Ferrar Fenton translates the last words "to the arrival of the Messiah") shall be seven weeks and three score and two weeks." As verse 23 says that the "commandment" came forth while Daniel was in the act of praying, in the first year of Darius the Mede (verse 1), there can be no real doubt as to the point of departure of those "483 years." Moreover, verse 24 refers to "seventy weeks." If those be 490 years, it is an easily calculated fact that 490 years "prophetical" of 360 days each are equal, within a very few days, to 483 of our calendar years of 365.242, etc., days each. As, however, we have to include A.H. 3517, we really have to add 483 to 3516=A.H. 3999.

The total number of years from the creation of Adam to the "arrival" of the Messiah is, in fact, 3999, or, with the months added at Exodus by changing the first month from Michaelmas to Easter, 3999½ years, *i.e.*, in the 4,000th year. As I found the total of 4000* originally only after adding up what I had considered the common-sense interpretation of the words giving the years and links, my readers will understand that I felt that I had stumbled, as it were, upon a matter which I could not keep to myself. Since then I have, I admit, been strongly sceptical of the commonly-held chronology, based, as it is, upon secular history, and especially upon the calculations of Claudius Ptolomaeus, "Ptolomy," who is called "the Father of Chronology," whom even the most devout of Bible students fear to contradict. I have elsewhere given some reason for my suspicion that he erred, and have indicated wherein I thought that his error occurred.

Before giving the following list of years and events, I ask my readers to remember that a previous article showed the date of Josiah's accession to the throne of Judah was A.H. 3408, and that year 9 of Jehoiakim's reign was A.H. 3447.

A.H.

3391. Jeremiah born, *i.e.*, if he began to prophesy in his 30th year, according to Levitical law. Jeremiah i. 1 (not a certainty).
3400. Josiah born.
3405. Manasseh died.
3406. Amon begins to reign, aged 22. He reigned for two years.
3407. Amon died.
3408. Josiah begins to reign, aged 8. He reigned 31 years. 2 Kings xxii. 1.
3414. Jehoiakim born, Josiah aged 14!
3416.—Josiah's reforms begin in the 8th year of his reign. Jehoahaz born.
3420. Josiah's 13th year of reign. Jeremiah begins to prophesy in his 30th year (?).
3425. Josiah repairs the Temple in his 18th year of reign. The Book of the Law is found. Ezekiel born, see 3454. Ez. i. 1.
3426. The great Passover held in 1st month.
3429. Zedekiah born.
3429. Alternative date of Jehoiachin's birth (2 Kings xxiv. 8). Jehoiakim 15 years old.
3432. Probable year of Daniel's birth (see 3461). His three companions also born about the same year or shortly after.
3438. Josiah killed at Megiddo by Pharaoh Necho. The Battle of Carchemish. Jehoahaz succeeds Josiah for 3 months, aged 23.
3439. Jehoiakim succeeds Jehoahaz for 11 years, aged 25. 2 Kings xxiii. His first year. 2 Chron. xxxvi. 9.
3442. Jehoiakim's 4th year (3 years + "x." days). Jehoiachin born. The first year of Nebuchadnezzar (Jer. xxv. 1). Jeremiah prophesies that "this land . . shall serve the King of Babylon seventy years" (note the words). Jeremiah xxv. ix. 11.
3446. Jehoiakim's 8th and last year of freedom from the King of Babylon ends at the end of this year. Seventy full years later Babylon fell, and the end of the Servitude was reached, *i.e.*, at the end of A.H. 3516.

* Herein I correct my total as given in my "Biblical Chronology," where I made it exactly 4,000 years and odd months. I now believe the only odd months that we may count to be six, as indicated above.

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A.H.

3447. The SERVITUDE begins. "The King of Babylon came up and Jehoiakim became his servant three years" (2 Kings xxiv. 1).

3549. Jehoiakim dies after reigning eleven years, and after having been "the King of Babylon's servant three years, then he turned and rebelled against him" (2 Kings xxiii. 36 and xxiv. 1). Jehoiachin succeeds for three months and ten days, aged 8 (2 Kings xxiv. 8 says 18 years; 2 Chron. xxxvi. 9 says 8), and then he is taken captive to Babylon, with Ezekiel, aged 24, and Daniel and his three companions aged 18. This was the third year of Jehoiakim's reign *under* Nebuchadnezzar, which perhaps explains the date in Daniel i. 1. Nebuchadnezzar was in "the eighth year of his reign" (2 Kings xxiv. 12, and as shown herein).

3450. This year is reckoned as the first year "of King Jechoiachin's captivity," or "of our captivity." Zedekiah "king" under Nebuchadnezzar, aged 21. He "reigned for eleven years" (2 Chron. xxxvi. 11).

3454. Ezekiel in his thirtieth year, in the fifth year of Jehoiachin's captivity. He begins to prophesy (Ezekiel i. 1).

3454. Darius, "the son of Ahasuerus, of the seed of the Medes," is born, sixty-two years before the fall of Babylon, in 3516 (Dan. v. 31 and ix. 1).

3455. Ezekiel's vision in the sixth year (chaps. viii. to xi.). Jerusalem's doom.

3456. Ezekiel's vision in the seventh year (chap. xx.), four years before the fall of Jerusalem, whose sins are shown, doom and final mercy foretold.

3458. Nebuchadnezzar begins the siege of Jerusalem, in the ninth year, tenth month and tenth day (2 Kings xxv. 1 and Jeremiah lii. 4). Ezekiel's vision of the same event, on the same day (chap. xxiv.).

3459. Ezekiel's vision in the tenth year (chap. xxix.). Egypt doomed and given to Nebuchadnezzar as his "wages" for conquering Tyre.

3460. Ezekiel's vision on first day of eleventh year (chap. xxvi.). Doom of Tyre.

3460. Fall of Jerusalem, Temple burnt in the eleventh year, seventeenth day of fifth month (= 4 months 17 days) in Zedekiah's eleventh and in Nebuchadnezzar's nineteenth year (2 Kings xxv. 2 and 8, and as shown herein). This year is the 1st year of "Ahasuerus of the seed of the Medes," the father of Darius, of Daniel ix. 1. I take this Ahasuerus to be the "Artaxerxes" of Nehemiah ii. 1, v. 14, and xiii. 6, because a king of the Medes, most likely to be Darius the Mede's father, was made king (co-rex) after the Battle of Halys (fought against the King of Lydia in a total eclipse of the sun), which ended in a draw. This is related in ordinary history. This battle occurred just before the Fall of Jerusalem, so that this king's twentieth year would also be the twentieth year after the fall of that city. An echo of this drawn battle occurs in the Bible, for Zedekiah was brought to Nebuchadnezzar at Riblah, where Nebuchadnezzar is said elsewhere to have arbitrated between the combatants. He arranged that the King of the Medes' son, called in ordinary history "Astyages," our "Ahasuerus," should marry the King of Lydia's daughter, who might possibly have been the "Vashti" of the Book of Esther. Nebuchadnezzar's queen was a daughter of the King of the Medes, so Ahasuerus was his brother-in-law. It is, of course, admitted that Nehemiah calls his master "Artaxerxes," otherwise there would have been none of the present confusion, but several kings, known by other names in both Biblical and ordinary history, are so called in the Bible. "Arta" means "great," and "Xerxes" is the Greek form of the modern word "Shah," so "Artaxerxes" means "great king."

3460. Ezekiel's vision (chap. xxxi.) occurred two and a half months before the fall of Jerusalem. The doom of Pharaoh and the captivity of Egypt.

Ezekiel's vision, in the twelfth year (chap. xxii.). Same subject.

3461. Probable year of Daniel's interpretation of Nebuchadnezzar's dream, in the latter's "second" year (Daniel ii. 1). (His twentieth year was also this year, and "twentieth" is an acknowledged alternative reading.) If his "second," it must mean his second year as sole ruler of Jerusalem. It could not mean the second year of his reign, which was before any of the captivities. Daniel's first prophecy, so that he was almost certainly in his thirtieth year, though he could scarcely have been any older.

3462. Ahasuerus' great feast, in his third year. Vashti deposed (Esther i. 1).

(To be continued.)

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Israel Hymns.

By John Henry Hill.

II.

"The source and idea of Christian hymnody must be traced to Hebrew and not to Gentile sources."

The remark is not mine, but is that of the writer of the article "Hymns" in the "Encyclopædia Britannica," and it is self-evidently true.

In the religious history of the world there have only been two peoples notably distinguished from all other races for the extent to which they have used "psalms and hymns and spiritual songs" in the services of public worship.

The one was Israel—Davidic Israel—the other is Britain, and this unquestionable fact may be added to the already large and steadily accumulating mass of collateral evidence which tends to the conclusion that they are not two, but one and the same people.

A people in exile is never a singing people. "How can we sing the Lord's song in a strange land?" But "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

Take, for example, the Jewish people in our own midst. I have many friends among them, and on several occasions have found myself the only non-Jew in a large assembly. I have always been struck by the extreme gravity and seriousness of their demeanour, as though a heavy sorrow and depression rested upon them; and this alike in their social and religious gatherings.

True, they are in the land of their brethren, but they do not yet realise it, and so they are as strangers in a strange land, even though it be a land to which large numbers of them are attached by an almost passionate love and gratitude—the land of liberty. Those who have attended service in a Jewish Synagogue must have been struck by the contrast between that service and the worship in any Christian congregation, Roman, Anglican or Non-conformist, and I know them all.

Where is the thrilling call, "Lift up your hearts," and the assured response, "We lift them up unto the Lord"? And where is that most wonderful ascription of all: "Therefore with angels and archangels and all the company of the heavenly host we laud and magnify Thy glorious Name, evermore praising Thee and saying, Glory to God in the highest, on earth peace, goodwill to men"? And where, in the Jewish Synagogue, are the Hymns of Israel; those hymns which have been for ages the stay and comfort, the joy and solace, of the Christian Church throughout the world?

But there is a stirring among the dry bones, and only yesterday I heard of a movement in the Jewish Church for restoring some of the ancient glories of the musical service of the Temple. For what are they preparing?

For the Young Folks.

"*Search the Scriptures!*" (John v. 39).

"*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation*" (2 Tim. iii. 15).

SCRIPTURAL ANAGRAM.—No. IV.

Containing Seven Letters.

My *first, second, fifth, seventh, sixth, will give*
Her name, the honoured wife of one
Whose faithfulness to God was proved
By bitter trial with his son.

My *second, first, fourth* bring to mind
A king who served the Lord in peace,
Till, God dishonouring, he learned
His wars henceforth should never cease.

My *third, fourth, fifth, seventh,* form a name
Self-chosen in bereavement's hour:
Lord, in the bitterness of grief,
Sustain us by Thy love and power!

My *fourth, fifth, seventh, third,* tell us whence
There came, to serve a king's behest,
A prophet who, in human voice,
Was by the beast he rode addressed.

My *fifth, seventh, third* and *fourth,* combined,
A place of weeping clearly show;
By prophet and evangelist
Declared as scene of bitter woe.

My *sixth, seventh, third,* that name reveal
Which Israel learn't when sore opprest:
Their father's God declares Himself,
And promises a Land of Rest.

My *seventh, third, fourth, first, second,* tell
Who on the road to battle died,
By hand of crafty foe, who sought
With treacherous kiss his crime to hide.

My *whole,* the name of city fair,
By Israel's king for glory built:
His place of burial, too, was there;
His life, alas, was one of guilt.

J. J. P.

SOLUTION OF SCRIPTURAL ENIGMA.

No. 3.

Naaman—Syrian.

1. N icolaitane S (Rev. ii. 6, 15; 1 Peter v. 4).
2. A lmight Y (Gen. xvii. 1; Col. ii. 9).
3. A sshu R.
4. M ordeca I (Esther ii. 5, 7, 21-23; x. 3).
5. A hav A (Ezra viii. 21, 25).
6. N ai N (Luke vii. 11-15; Rev. i. 18).

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Will you please tell me, through THE BANNER OF ISRAEL:—

(1) If Israel in Egypt, or the ten plagues, are mentioned in Egyptian history, or by contemporary historians.

(2) The name of the new king of Egypt who "knew not Joseph," and what dynasty he belonged to?

M. (Hampshire).

(*Continued from last week.*)

(2) No, the Plagues are not mentioned so far as is yet known in any Egyptian records. Sir William Willcocks, K.C.M.G., who has spent his life in irrigation research work, both in Egypt and Mesopotamia, and who is also a Bible student, has thrown a great deal of fascinating light upon the Ten Plagues. In his *From the Garden of Eden to the Crossing of the Jordan* (chap. iv.), Sir William Willcocks has explained the Plagues as being due to the unusually low Niles, which occurred (as miracles to the Israelites) at the time of the Exodus. Owing to the irrigation of the land of Goshen, the author has shown that certain plagues could not have affected that district in which the Israelites were resident. Professor Sayce says that "to anyone who has lived in Egypt, it (Willcock's argument) is convincing." Sir William Willcocks shows not only that the Plagues have actually happened, but that they are happening to-day, or would happen if there were a combination of external troubles and low Niles.

(3) It is difficult to write with certainty regarding the actual period in which the Oppression and Exodus took place. Some place it in the eighteenth, and some in the nineteenth dynasty. There are difficulties regarding each period. Certainly the collapse of Egypt's foreign empire, as a result of Akhnaton's reign, might account for the famine conditions in Palestine in the Jacob-Joseph period. This might support the belief held by some that the Oppression and Exodus took place in the eighteenth dynasty. But the present writer adheres to the conviction that we must look to the nineteenth dynasty for the period of Moses and the Pharaoh who oppressed the Israelites.

The Biblical narrative has more in common with this dynasty. It is clear from the Book of Exodus that the reigning Pharaoh had his throne established in the north, whereas the kings of the eighteenth dynasty were settled at Thebes, and el-Armarna (where Akhnaton made his capital). There is, furthermore, no Biblical reference whatsoever to Upper Egypt, whereas the Israelites were centred in the north in the land of Goschen, not far from Tanis and Memphis.

Again, it was Rameses II., of the nineteenth dynasty, who built the store cities of Pithom and Raamses (Ex. i. 11), which have been excavated by Sir Flinders Petrie: Of this there is no doubt. I believe, then, that the Pharaoh of the Exodus was Meneptah, the only surviving son of Rameses II. I have seen Meneptah's mummy and also the mummies of his father and grandfather, Seti I, in Cairo. It nowhere says in the Bible that the Pharaoh was himself drowned, but only his forces, so that the fact of his mummy being visible nowadays in no way contravenes the argument.

Believing thus that Meneptah (who died as a vigorous and healthy old man) was the Pharaoh of the Exodus, it follows that Rameses II. was the Pharaoh of the Oppression, a fact which suits his character, and fits in with the Bible account. This being the case, the "new king over Egypt, which knew not Joseph" (Ex. i. 8), may have been either Rameses II., or his father Seti I., who was the founder of the famous nineteenth dynasty, so that the "new king" may equally well refer to the new dynasty which succeeded the glorious eighteenth.

Should we be right in thus supporting the nineteenth dynasty as the period in which the Oppression and Exodus took place, we must adopt the above quoted opinion of Professor Driver, *i.e.*, that some of the Israelites remained in, or returned quickly to, Palestine, for the fact remains that Meneptah's stele refers to Israel in Southern Palestine, long before the Conquest of the Land by Joshua.

G. H. L.

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Golden and Silver Cord of Revelation.

BY REV. MELVIN E. KING.

VERY long is the Bible golden cord. It begins in Genesis, extending through this great garment of sacred truth of Revelation. It is coiled around lilies of the valley, roses of Sharon, Prince of Peace, Good Shepherd, Morning Star, bouquets of chapters, wreaths of verses, types and shadows, festoons of paragraphs, roseate with heaven's perfume, radiant with glory of the rainbow, gleaming with love-beams and mercy-drops divine.

The golden cord of atonement is the cardinal principle that binds the sacred pages in an everlasting bond. You scarcely read of man's fall before that mysterious, redemptive promise glows, with such beauty that you pause with rapture to anticipate in the bruised serpent, Calvary and the opening tomb, a consummation of redemption.

The only beam of light that shot athwart the tragedy of Eden was the crushing of the old serpent, four thousand years later. This promise is traced, with its brilliant gleams of golden omens, through the ages under the dispensations. See it in Abel's lamb, Isaac on the altar, redemption of Joseph's household, passover, mercy-seat, brazen altar, bloody Mosaic rituals, doves, bullocks, utterances of prophets, songs of David, institutions of Jewish theocracy, deepening in intensity until the Messiah burst on the world, and the river of eternal purpose flowed from Calvary. It irrigated the desert of gloom, beautified the valley of fear, and made the Lebanons of hope to rejoice. Then Christ passed this line from Passover to Lord's Supper, touching our hands, lips and hearts, voiced in supplications, inspiring song and quickening faith in the Rock of Ages. Our hymns are strung on this redeeming strain: "There is a fountain filled with blood."

David played its tune on his harp with a shadow in his song. Isaiah heralded His mission in the "Wonderful, Counsellor, Prince of Peace, and Everlasting Father." Jonah symbolised His three days in the grave. Four Gospels and Acts are records of the crowning glory to open a door to immortality. Fourteen Pauline epistles are the most original, sublime, exalted and comprehensive gathering of golden threads, woven in the matchless web of redemption.

Paul's moral conception, philosophy and wisdom is the most literary production to solve the problem of eternity which the world contains; and the Cross of Christ is the one theme, burden, inspiration and glory of every thought.

The Apocalypse is a sublime vision of the progress, and consummation, until we see Him on the Throne, administering the universe and receiving universal homage from saints and angels. So this golden cord is the bright, redemptive line from Eden to Sinai, patriarchs to kings, law-givers, judges, prophets and apostles, until we see it ascending from Olivet, to return to a transformed earthly paradise. Earth would be a gloomy desert, an endless vale of tears, and heaven a phantom dream without this priceless cord. For such a glorious message sing the Doxology.

This gives the key to all evangelical appeals, sways multitudes, opens wounds of guilt, breaks to heal bleeding hearts, bows millions at the mercy-seat, and is the Christian's inspiration and motive power for a measureless period.

It has not passed yet into the vision of perhaps fifteen million Jews. They saw this fountain of life open in the pierced limbs, side, and bursting heart of the sacrificial Lamb, under the malice of their own wicked hands.

But the story of the Cross has carried a balm to penitent hearts down the corridors of time, rallying nations around the standard of redemption. Yet to-day the Jewish world, with pages of inspiration before them, dispute the unimpeachable cornerstone of Christianity and the resurrection, and believe a lie that seals their destiny. Here we face

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a mighty fort of unbelief that shocks with amazing wonder.

Atheism, before the accumulating evidence of evangelical truth, has bowed its head with shame for incredulity. Science and history have yielded to the cardinal facts of theology. Great scholars pay obeisance to Christ, arrayed in His Father's glory, with adoration and reverence. But the Jewish problem is a mystery for its prolonged, irresistible impregnability. The Christian world has been amazed by such rigid rejection of the truth before missionary zeal in their behalf. Nothing like it has ever been known in any nationality of the pagan world. But there is an unbelief more deep-seated, and far more nearly universal, that has pervaded Christendom. It is the improbability of Israel's *literal* restoration and recognised identity in the Anglo-Saxons.

The Christian world staggers over this for want of investigation, as the Jews have over Christ's resurrection. Its possibility is eclipsed by spiritual interpretation of prophecy. Peter said, "There shall be a time of restitution of all things, which God has spoken by His holy prophets." This is one of countless scriptural eye-openers.

This day is at hand, and Anglo-Saxons are having a vision of their origin. In the last fifty years Israel prophecies fulfilled have been multiplying. If the credentials of Israel are not self-evident, we would face another form of scepticism, tenacious as that of the Jews.

But surely there is not only a golden but a silver cord that penetrates the very letter, spirit and substance of this wonderful volume, cropping out in book, chapter and verse with *more* words than those of the atonement.

It begins early, absorbing the thought of patriarch, prophet, Christ and the apostles. It is perpetuated through the old and the new dispensations, and then touches its final consummation and glorification in the dawn of the Millennium.

There is no piecing together fragmentary portions, to make solid the Anglo-Israel idea. It is a continuous, logical, prophetic thought, given by a mind *divine*, as distinctly, legibly, impregnably, as the Atonement passages disclose exquisite harmony. Bishop Butler, author of the "Analogy," owned "the whole scheme of the Scriptures was not yet understood, nor is it incredible that the Bible contains many truths as yet undiscovered." It is an everlasting Book, adapted to all generations. And if a new gilded cord has dawned upon minds who honestly and intelligibly behold a beatific and beneficent power, gloriously rising into great prominence, is it not well for others, less wise, to investigate it with patience and alacrity? It has not only thrilled the heart of its revelators by a vision of its fulfilment, but has been wrought into human history for forty centuries, laying more firmly to human intelligence God's eternal plan for the world's salvation.

There is an invisible, omnipotent power, changing the roll of history, overruling events for a final consummation, infinitely wise, and foreordained from the beginning. Generations come and go, playing their part in the drama of life, with freedom of the will. Unconsciously they are working out designs of Providence, which ultimately converge to the predetermined end.

God holds the reins of government over the gates of hell, as well over the deeds of human intelligence. The blind cannot see this, and fall into the ditch of confusion. Charles Bradlaugh, David Hume and Thomas Paine took hold of Abraham's God-given covenant, and declared it had not been kept. Therefore they cursed its Author, and made thousands of infidels. Could they have seen the windings of that silver cord to its destination, they might have been great exponents of Christian doctrine and champions of the Cross. Tennyson saw it, and exclaimed, "I doubt not through the ages one increasing purpose runs."

Infidelity has had its day. Its grave is being dug for the triumph of the Millennium. So God's great reserve is made no longer latent, for historical interpretation is stepping to the front.

In an Anglo-Israel revival it unfolds its mysterious tangles to overwhelm the sceptical with the majesty, wisdom and power of infinite design in presenting the world with an everlasting Book, to keep pace with the march of human events. Daniel Webster said, "More sacred truth has escaped the attention of commentators than in all other sources of human knowledge combined." Someone has written that

"Commentators each dark passage shun,
And hold their farthing candle to the sun."

"History with an extra 's' is His story." Commentaries before history are often obsolete. History was intended to unravel the Anglo-Israel cord, and deal death-blows to false critics of Holy Writ. To this sublime and supernatural truth Jews, Israel and Gentile, have been blind, until the world was ripe to rend the veil of obscurity. The prophets inquired and searched in vain for the key to their messages (read 1 Peter i. 10).

In studying God's supremacy, we are prone to forget "a thousand years with Him are as one day." It took forty centuries to reveal the atonement on Calvary. How few beheld the glory of redemption! Angels saw the manger Babe, and shouted, "Glory to God in the Highest!" Satan saw it, and allied his forces to destroy it. Sin had so blinded human vision that Christ was not fully seen by the disciples until after the resurrection.

How was He seen, then? It was by the entire circuit of His coming life—foreshadowed in sacrificial types, supernatural birth, time and place foretold, tribe and family, miracles, matchless words, humility and innocence, great suffering, treachery of betrayal, tragic trial, nature of death, burial and resurrection—all given in *literal* prophecies, centred

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in a focus about this historic Christ. This made it impossible not to find their matchless Counterpart in Him. It brings forth a spontaneous response, "Is not this the One spoken of by Moses and the Prophets?" This lifts the golden cord into such prominence that we cry out with the Scriptures, "He cannot be hid." Then calmly, open to conviction, unbiassed by previous conceptions, living without investigation, must we search texts, chapters, books, covenants, signs, types, history and prophecy in this mysterious sacred fabric of the foreordained weavers, pointing to God's Israel, found in the last days, and unfolding by the sweep of ages marvellous counterparts of prophetic announcements in LITERAL texts, and do it with conviction of its eternal truth?

If ecclesiastical juggling in the school of the prophets must cease to find no Deity in Jesus Christ, shall we not be as wise to cease "twistification" of *literal* texts that focus about restored Israel?

Ezekiel said, in reproof, "My shepherds do not search for my sheep." Because clergy of to-day do the same thing, and will not search for the sword to slay infidelity, is it any proof the Scriptures are not full of this invulnerable truth? And has not the time come when this great sledge-hammer of investigation should be made to pulverise the shell of obscurity, and let the mighty thought of the invincible Word go free to help save the world?

If six thousand years can pass, and only one-third of the world accept the doctrine of salvation, is it any greater mystery that the Anglo-Israel Truth should be shrouded in oblivion until the set time came to remove the evil? The Bible was written on an ascending scale. To interpret it we must climb the ages. Truth is always on the highway to its throne. It began in the valley with types and symbols. Through sixteen hundred years of revealed history, it ascended the hills of time, until the capstone was seen on Calvary in "*It is finished.*" The Israel covenant was placed with Abraham, while his seed have waited in prophetic visions, and historic wanderings, unseen and unknown, until fully disciplined by chastisement for restoration, and ascending power, and wisdom, to take dominion of the world for Jesus Christ.

Israel's glory is on the threshold of recognition, while its identity and supremacy are being heralded through the nations. Like the marine cable across the mighty seas, linking continents and nations in fraternal bonds, the Anglo-Israel cord was passed from Father of the Faithful Abraham to Isaac, Jacob, Joseph, Moses, David, Isaiah, Jeremiah, Eekiel and the lesser prophets, across the ocean of throbbing centuries, through a thousand years of wandering across Europe, until Israel's throne was centred in Ireland, then Scotland and England, on its way back to Jerusalem, where the Union Jack now waves. Here it is destined to rule the world by a philanthropic, righteous administration with universal peace, justice, love and mercy. This will insure a world-wide brotherhood web of heart and hand for the ultimate condition of the human race.

Masses of Biblical difficulties, tangled mysteries, which have taxed in vain the learned, vanish before resurrection of the silver cord of *literal* interpretation. The world has reached a crisis, where prophecies need to be opened to reveal heaven's creative purpose, in all its glory of consummation. There is no system of scientific, moral, or political truth equal in efficacy, grandeur and majesty, since Calvary, to affix the seal of inspiration like this Anglo-Israel thesis. This fact illumines the whole Bible, magnifies the Word, exalts infallibility, seals the lips of infidelity, confirms and brightens Christian hope, multiplies the saved, strengthens the righteous, gives relief to honest minds confused with dark sayings, and tolls a warning to the wicked. Christian civilisation is now travelling by forced marches. Even the roar of canon, shocking the world, is heard in heaven, as the echoes of God's chariot-wheels of reformation for the heralds of peace to follow with the sequel banners of love.

Papal power, Moslem oppression and royal aristocracy are in the throes of dissolution. The remnant of Judah is draining the last dregs of final persecution. Historic marvel of modern history in the rapid growth of Anglo-Saxon power and ascendancy in Great Britain and America focuses the vision of all nations. It awakens emulation and ambition to do likewise, sailing in our wake and erecting our standard of representative government, and Christian institutions that are becoming the glory of the world.

The lustre and strength of the Israel cord, binding revelation, is being transferred into nations to bind them into a common unit, that, like the planets revolving about their solar centre, all people shall yet encircle the Sun of Righteousness.

Spiritual renderings of prophecies for ages have switched the Church into idle vagaries. Christianity has seemed to have dragged its anchor on the rocks of bewildered speculation, but is now coming to its desired haven. Resurrection of *literals* by historic translation of prophecy gives the Word a newborn, living incarnation. We are only humbly walking in the footsteps of able scholars, who have made these discoveries. The golden and silver cords are intertwined, and blend all through the predictions. They were not to be fully understood till after the historic events which they forecast.

The revelation of these divine and emblematical schemes, *after the atonement,* is the most sublime, unfathomable conception that heaven has ever presented to finite creatures. If Paul lived to-day, under the light of nineteen hundred years of history, reading the Divine purpose, would he not exclaim again, with supreme intellectual enthusiasm, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways are past finding out!"?

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The Weather, Blessing or Curse?

By Colonel G. W. Deane, C.B.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen. viii. 22).

He that observeth the wind shall not sow and he that regardeth the clouds shall not reap (Eccl. xi. 4).

Moses and the priests, the Levites, spake unto all Israel, saying, Take heed and hearken, O Israel; this day thou art become the people of the Lord thy God. . . . And it shall come to pass, if thou shalt hearken unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee. . . . Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle. . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand.

But it shall come to pass, if thou will not hearken unto the voice of the Lord thy God to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee. . . . Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. . . . The Lord shall smite thee with a consumption, and a fever and an inflammation, and with the sword, blasting and mildew. . . . And thy heaven that is over thy head shall be brass, and the earth that is under thee iron. The Lord shall make the rain of thy land powder and dust: for heaven shall come down upon thee, until thou be destroyed.

In Deuteronomy xxviii. there is a long list of blessings and curses to fall on Israel, as they obey or disobey the Laws of God, and it is a strong point with British-Israel writers that while the curses which have fallen on the disobedient house of Judah, called Jews, were literal, and so fulfilled, the blessings also are literal, and to be so fulfilled on an obedient house of Israel. It is claimed the British race and Empire and the United States of America occupy to-day the positions in the world promised to Ephraim-Israel and Manasseh, and those literal blessings are being fulfilled in them. While accepting this as a whole, let us, for a few moments, look at the other side of the question—the curses.

From the above chapter we have selected three examples: (a) the fruit of thy body, (b) the fruit of thy ground, (c) the fruit of thy cattle, with special enquiry *re* (b) the fruit of thy land, and the blessing or curse thereon, as affected by the weather. It will be seen that a fundamental principle lies at the root of the whole question. Let us clear the ground here.

Of the quotations from Scripture *supra*, the first two passages are of universal application, and proclaim the Lord as Maker of the laws of meteorology and agriculture. The farmer is to pursue his sowing and reaping, independent of vagaries of the weather, trusting in God, "Who giveth all." Here we are brought, at once, face to face with a modern problem of natural science, meteorology. It is urged that the changes of weather, the occurrence of heat and cold, of rain, of storms, and of drought, etc., are brought about by natural laws, that the Creator may have at the first made those laws, but does not now interfere with their action, or overrule or modify them.

From the earliest ages mankind had prayed to the gods of various beliefs to send them good weather, and control the elements. Our *Book of Common Prayer* contains prayers for fine weather and rain, but their use has to a great extent dropped out, and the few that still offer them up are looked on as fools for their pains. There is a widespread disbelief in their efficacy. Does the Bible throw any light on this point?

The two last quotations *supra* enunciate quite plainly that in respect of His dealings with His "chosen people" Israel, He will control the operations of the weather for good or bad, as a blessing or a curse, according to their conduct, their obedience to or their disobedience of His laws. If the Bible is the Word of God, that should settle that part of the question. While B.-I. writers claim the weather that wrecked the Spanish Armada, and which helped our re-embarkation in the late war from Gallipoli were Divine blessings, bestowed on us as Israel, we have not read of any cases of the contrary application—curses. There is no doubt the climate of the British Isles has changed a good deal during the last few years, and it is specially the rôle of British-Israelites to ask whether some of the great damage wrought by storms, by unseasonable heat and cold waves, cyclones, floods, tornadoes, cloudbursts and so on, both here and in America, may have been the action of the Lord, due to disobedience of His commandments and statutes?

One well-defined illustration of God's action in the past may help to explain the occurrences of the day.

The Old Testament records the judgment of the house of Israel in Samaria, and their resulting captivity, and enumerates the seven national sins which brought about the downfall. In 1914 the people of Great Britain were committing precisely those seven sins. God works through natural means and human agencies. Was that war a mere chance coincidence, or was participation therein a judgment on our national sins? In any case, has the war purged the nation of any of those sins? Is the life of the nation any the better? Have the people learnt any lessons in respect of improvement in national life? And echo answers "No!"

Our magistrates tell us the war has worked no improvement on the criminal classes. The Bishop of London says there has been no betterment in morality. The reports of the Divorce Court, and those of the widespread White Slave Traffic, speak for themselves. Legislation is being considered with a view to making divorce easier, while the Legitimacy Bill, just passed its third reading, is a deadly blow to marriage, and an encouragement to

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matrimonial infidelity. Sabbath-breaking is on the increase, and pleasure and amusement are more approaching the Continental Sunday. Only a week or two ago one paper mentioned and mourned a reduction of three million communicants, with reduced numbers in Sunday school attendance, and members of various religious societies.

Legislation is actually being considered to stop the atheistic and blasphemous teaching going on in so-called Sunday schools in our midst. Drinking, perhaps, is a trifle less, but £300,000,000 spent a year thereon shows room for much improvement. The most favoured worship in the land is that of the Almighty Dollar—not of Baal, as by Israel of old, but of Mammon!

More might be adduced, but surely enough has been said to show that, as a nation, we are not regulating our lives by obedience to the law of God, and may fairly ask whether recent occurrences may be viewed as judgments for our disobedience?

(a) Cursed shall be the fruit of thy body. The punishments indicated are war, and diseases, some of which are incurable. The great war worked no repentance. Are the recent unusually severe epidemics of measles, outbreak of small-pox, and the ravages wrought by phthisis, by cancer, by "sleepy sickness" and other diseases incidences in the course of natural events, or more or less a judgment?

(c) Cursed shall be the fruit of thy cattle What about the recent, and still existing, epizootic foot and mouth disease, which has already cost £3,000,000 of money, and is described by a medical man in *The Sunday Times* as a veritable scourge to the country-side? No such severe, so widespread outbreak has even been known in England. Does not this look like a judgment?

(b) Cursed shall be the fruit of thy land. The nature of the punishment is declared: "The heaven above shall be brass, the earth below iron . . the rain powder and dust." Meteorologists, with all their science, have yet a lot to learn. For instance, even to-day very little is known about the monsoon of India, and, further, our daily forecasts cannot anticipate the weather by more than a few hours. Various are the opinions on the vagaries of weather. Some hold weather is regulated by laws of Dame Nature, and give her credit for compensating balances. This view is difficult to maintain in the case of a drought in Australia, which lasted eight years, and besides the crops, killed off thousands of sheep, or the destruction of a large city, with huge loss of life, in America by a cyclone, or famines in India through failure of, or deficient monsoon, or the damage done in England recently by a cloud-burst, or the tornado just occurred in Belfast. Others advance that God is in charge of the weather, and we must try and believe everything He does is for the best, though we may not at the time be able to realise it. How often, and that in recent years, and again this year, has abnormal, unseasonable weather ruined, or damaged, or greatly lessened our fruit crops, our hay (e.g., the black year of 1879), in the form of tropical rains and hail-storms beaten down and laid flat our ripened corn, and ruined or greatly diminished that harvest, to say nothing of such minor points as blighted potatoes, and beans, and so on? How often have various storms and floods damaged towns, and swept away villages with loss of human life, as well as cattle or sheep; and the damage and loss of life done by storms at sea and in the British Channel may all be included in the category of weather judgments.

If we be Israel, it is claimed a fair case has been stated for the use in our *Book of Common Prayer* of existing prayers for rain, for fair weather, and upon other several occasions laid down, and for their efficacy. In addition, to ensure the blessings of the covenant of race, let us repent of our national sins, and obey the commandments and statutes of the Lord our God. Disobedience will surely bring down upon us the curses equally foretold in Deut. xxviii., and among these twain the weather may find a place as a blessing or a curse, in accordance with our national conduct and life.

Expository Page.

By Rev. Wm. Pascoe Goard.

The portraiture of Jesus, by John the beloved apostle.

The Apostle John has presented to us the only picture of the Lord extant to-day. He shows to us the method by which he approached the Great Masterpiece of his life. Three times are we invited to the studio of the Great Artist, and there we see the Great Masterpiece in different stages of progress. The first unveiling of the picture we have in the first chapter of the Gospel of John. The second in the first chapter of the first Epistle of John. The third and last is shown in the first chapter of the Book of Revelation.

We will to-day glance at the first stage of the great picture.

It will be seen that the Apostle paints his picture in a square. On the top, as the upper border, he has painted thus: "In the beginning was the Word."

But, let us ask, what was the beginning? It is a plain question, and as "the beginning" is presented to us as a time mark, which we are evidently intended to understand, we shall be more than justified in believing that it will fall within the scope of human knowledge. What do we know of beginnings and of endings? We know both, in relation to time and to space.

North of the city of Vancouver is a range of mountains which visitors and citizens delight to climb. Arrived at the plateau which crowns the ascent, there is a most glorious panorama of mountain, sea, river and plain. But the thing of use and interest to us now is that at one side of the plateau a mighty precipice falls away for several thousand sheer feet.

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The visitor approaches the verge of this precipice with caution, for here is the end of solid footing, and the heedless one who stepped beyond would be hurled into space. This is the "beginning" in space at that particular point. So much for the body.

The mind, however, is just as much attached to and dependent upon a physical foundation as is the body, and it can by no means be cut adrift from it. Try the experiment, and send your mind on the wings of the morning out into the realms of space. It easily takes its journey, and soon the moon, the planets, and the sunrise are reached and passed. Onward goes the obedient mind, sweeping through the mighty wastes, to the fixed stars in their distant dwellings, and onward still, until on the very verge of space as we can know it, it comes to the last of the worlds. Neither star, nor meteor, nor star material can be discerned in the boundless void beyond. Here the mind halts, and can proceed no further. Beyond the last foothold on the material foundation the mind cannot go; for the mind the edge of the void is reached. This is "the beginning" as far as the mind is concerned.

As to time, how easily we can traverse the ages! Back to the Eliabethan era; back to the Conquest; back to the Birthday of our Lord; back to the time of David, the sweet singer of Israel; back to the time of Moses; back to the time of Noah; back to the time of Adam; back through the periods of lesser life which preceded the human era; back to that day which certainly arrived on earth, when life first appeared upon a hitherto lifeless earth; *back to the time when, out of nothing, something became, and God created the heavens and the earth.* Beyond this point of time which marks "the beginning of the Creation of God" the mind cannot go. This is "the beginning" in time. "In the beginning God created the heavens and the earth." Whatever there is for God beyond that point, for the human mind it is "the beginning" indeed, beyond which it cannot go.

The second margin is painted thus: "And the Word was with God."

In the revelation of the Godhead we have here two persons of the Trinity presented, God the Father and God the Son, and the eternal association is assured. How close that unity is other Scriptures have given us to understand. Philip said unto Him, "Lord, show us the Father, and it sufficeth us. Jesus said unto him: Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? . . ."

"For in Him dwelleth all the fulness of the Godhead bodily."

The third margin is still more striking, and quite as emphatic: "AND THE WORD WAS GOD."

There can be no question but that the Bible teaches the essential Deity of the Lord. We quote two passages which must suffice to show this. It is from the first chapter of the Hebrews, and is selected for the brevity and clearness of its expression of this great assertion. The passage shows to us the twofold throne of the Father and the Son. From His equal throne, God the Father addresses God the Son, and this is the form of His address: "Thy throne, O God, is for ever and ever. . . . And Thou, Lord, in the beginning hast laid the foundation of the earth, and the Heavens are the works of Thine hands. . . ."

The last margin of the square is presented thus: "THE SAME WAS IN THE BEGINNING WITH GOD."

The sense of this seems to be that the Son was was not a part of the creation, but in past and present tense was in the beginning already with God, and Himself began and finished the creation of the Universe.

We have now the four-square canvas ready for the Great Picture.

Now, upon that canvas, as a background, is painted a view of the material universe: "ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE."

Here we have hill, mountain, plain and valley; river, lake and ocean; a wilderness of cloudland, and an endless sky of blue. In the firmament the planets shine, and, out beyond, the stars appear all in their glory.

Again our attention is directed to the picture which is *caused to live*: IN HIM WAS LIFE AND THE LIFE WAS THE LIGHT OF MEN."

Into the lifeless life arrives, obedient to His bidding.

And out of the darkness light: "AND THE LIGHT SHINETH IN DARKNESS, AND THE DARKNESS COMPREHENDETH IT NOT."

Here is the canvas prepared, the background painted in; Life appearing upon the dead world, and Light arising upon the darkness. Indeed, it is a transparency of surpassing beauty.

An Israel Library.

"MY LIBRARY, MY DUKEDOM IS."—*Shakespeare.*

IT was very satisfactory to see a notice by our talented and ever-working Secretary-General, in the *National Message,* that a Library was to be formed at the Headquarters as a permanent part of the Headquarters equipment. I remember the library of the old Israel Association, contained in a large room on the first floor of a house, about the centre of St. Martin's Lane, on the left-hand side going up from St. Martin's-in-the-Fields Church.

It contained a considerable number of books and pamphlets on Israel, some of which, probably, could now be obtained only with the greatest difficulty, others not at all. There were also some works of general literature, as Sharon Turner's *History*

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of the Anglo-Saxons, Henry's large *History of England,* etc. The obliging and kindly custodian was the late Mr. J. S. Lowe, of Highgate, an earnest Christian teetotaller and vegetarian, whom I had the pleasure of knowing intimately, and who remained with us till he had seen nearly ninety summers pass by. I remember his introducing me to that veteran caricaturist, teetotal champion, and anti-hanging advocate, George Cruickshank, in Bedford Street (vide *The Rock,* 23, xii., 04. "Books").

The Committee, however, not finding the reading room sufficiently (as they thought) frequented, gave up the room, and, I suppose from not having suitable accommodation for them, to my regret, then and since sold the books.

But no such catastrophe need be feared for any Library that may be in time possessed by the B.-I. Federation, and so suitably housed at its excellent Headquarters, 6, Buckingham Gate, London, S.W.1.

The Secretary-General very properly appeals generally for aid, in the way of any books, booklets, pamphlets, leaflets, new or old, written by Israel believers, especially by early believers, which are now quite out of print. I drew up a catalogue of the earliest 118 Israel writings, which was printed in THE BANNER OF ISRAEL 1877-1878, which may be some guide to any who desire to assist in carrying out the Secretary-General's admirable suggestion. All such writings will be very useful as to the history of our great movement, and for the valuable information they contain, and as forming a durable and most practical Memorial of those pioneers who have gone before, and into whose labours we have so abundantly and joyfully entered.

The Secretary-General, with his usual prescience, also asks that the Federation Library may be generously supplied by the kind donations of any works of general utility which generous friends can spare. This is an obvious necessity to the Cause. We base our claim on two mighty columns, as a Jachin and Boaz, viz., the Bible and History; and the more liberal the generous supply of such sources of knowledge is, the greater the practical benefit conferred upon the Federation and the Cause. *Esto perpetua.*

This consideration naturally leads to the subject of books and their value generally. It is remarkable that *Revelation* itself was committed, not (as Paul says) to angels, but men, and only mediately to them; for it was to 66 books, written by inspired men, ultimately consolidated into one priceless volume, that the world is indebted for the Revelation of God's Will to man. And when the glorious Reformation was predicted to John, the symbol used was a little book!

No wonder, therefore, that the great and the good have united in one mighty chorus of universal love, praise, and honour in favour of the all-conquering Book! A few examples will illustrate and prove our position, though these flowerets of literature are plucked at random from home and foreign gardens.

Richard de Bury, Bishop of Durham, 1333, the first to form in England a fine private library, says: "The library, therefore, of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared with it." The great Duke of Urbino, who founded the splendid library in that city, so loved his books that he had every one of them bound in crimson, and ornamented with silver. Charles Lamb, the essayist, 1808, used to say that there was more reason for saying grace before a new book than before a new meal. Books are the accumulated treasures of bygone ages. Fletcher celebrates them in his quaint style:—

> "That place that does
> Contain my books, the best companions, is
> To me a glorious court, where hourly I
> Converse with the old sages and philosophers."

Ascham, the noble schoolmaster, on his last visit to the still nobler Lady Jane Grey, found her seated by the open oriel, reading Plato's beautiful description of the death of the martyr Socrates. On expressing surprise that she was not with her family hunting, the dear lady answered, "I wist that all their pleasure in the park is but a shadow to that I find in Plato."

"There is a wider prospect (says Joan Paul Richter) from Parnassus than from the throne. In one way books give us an even more vivid idea than the actual reality." And in the noble words of Milton, "a good book is the precious life-blood of a master spirit, and balmed and treasured up on purpose to a life beyond life." And Lord Avebury remarks: "No one can read a good and interesting book for an hour without being the better and the happier for it" (*Use of Life,* 1902, p. 59), while Dr. Barrow crowns the value of books by affirming: "He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter." Such being the opinions of high authorities on books, it is evident that our indefatigable Secretary-General is right in deciding to form a Library of Israel and other books, and in requesting the gifts of Israel and other books to furnish it with.

A. B GRIMALDI, M.A.

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NOTICES.

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Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

GREAT surprise was felt by the leave given to introduce into the House of Commons, on July 15th, a Bill to remove the "Stone of Destiny from Westminster Abbey to Holyrood Palace." The motion was debated in a mixed manner, in which laughter, wit, and other forms of good and ill-natured levity had a large place. It is not well for a nation to jeer at what its generations in the past have considered holy things. There is so much of national association with the past, far and near; so much of folk-lore; so much of hoary tradition; so much of positive history; so much of the very holiest doctrine and Divine association; so much of the prophetic still to be fulfilled connected with the stone, that the Houses of Parliament should approach it with uncovered heads, and guard it as a supreme national treasure.

The motion was carried by a majority of 30—201 against 171. We shall watch for the next stage, not with foreboding, but in confidence. It is to be hoped, however, that the names of the voters, and how they vote, will be published. We ought to know "who is who."

Letters have been pouring in upon us from many parts of the country urging immediate action by the British-Israel-World Federation. We promptly responded by engaging the Central Hall, Westminster—which holds nearly 3,000—for a great demonstration of protest against the proposed removal of the Coronation Stone. The meeting was announced for Thursday, the 24th inst., with Lord Gisborough, the President of the Federation, in the chair. Posters and leaflets were out on Saturday, and advertisements appeared in five London papers on Monday. It is hoped that every British-Israelite, and every true patriot will support our efforts to prevent an outrage and a disaster such as the removal of the Stone from the Coronation Chair and from the Abbey would undoubtedly be. To us the Stone is a very sacred thing. We have evidence in regard to its identity, and we have the firm belief that God, in His own good time, will in His own way prove its identity beyond the shadow of a doubt.

We have a great love for Scotland, and we yield to none in admiration for true and worthy Scotsmen. The question at issue is, with us, not one merely of the claims of Holyrood Palace over Westminster Abbey, or Scotland over England. The point is that the Stone must not be separated from the Coronation Chair on any pretext whatever. The question is one affecting the whole British race, not residents in Scotland or England only. The unity of our race has been attained through pain, travail, and, alas, conflict. He is no friend of unity and solidarity who seeks to revive old feuds, and promote new contention.

What would Queen Victoria, King Edward, Lord Roberts, Lord Fisher, Dean Stanley, and Canon Tristram have thought of such a proposal as that we are now called upon to resist? Let us be up and doing. Beware of the *laissez faire* attitude. It is highly dangerous.

The fifth British-Israel Congress will be held during the week commencing October 13th next. We expect a record attendance. Those who wish for railway vouchers entitling to reduced fares are advised to send us post cards early, saying how many they require.

In the absence of the Rev. J. Oliver Vince, B.A.—the President of the B.-I.N.U.—the chair at the Bristol Conference was taken by Mr. T. W. Plant. The Secretary's and Treasurer's reports were presented by Mr. S. E. Steele. Mr. Plant was elected President for the year, and Mr. Steele was re-elected Hon. Secretary. The next Conference is to be held at Leeds.

Mr. Garrison's lecture in the Redland Park Hall, Clifton, Bristol, on the 15th inst., was well attended. Colonel Prowse presided.

The pilgrimage to Glastonbury on the 16th inst. by a goodly number of British-Israelites proved a very happy and profitable experience. The Rev. Smithett Lewis, Vicar of Glastonbury, very kindly acted as guide, and lucidly explained the interesting features of the Abbey and its sacred associations. A beautiful little service was held in St. Joseph's Chapel, which stands on the spot where stood the first Christian church ever erected in this or any land. It was conducted by the Rev. Arthur Pritchard, M.A., and a very appropriate and telling address was delivered by the Rev. Pascoe Goard. No words can express the solemnity of the occasion, nor the deep emotion of those privileged to take part in the service on so sacred a spot.

Seven special meetings were held in Redland Park Hall, from Wednesday to Saturday, July 16th to 19th, and they were well attended. The Rev. Pascoe Goard, and Messrs Plant and Morey were

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the speakers. The meetings were characterised by a high spiritual tone. Many testified to the good they had received. Several new members were added to the Bristol Branch. A very gratifying result of the mission was the winning to an acceptance of Israel teaching of a prominent lay preacher, who presided at one of the meetings.

Mr. Ernest Hill sends us another encouraging report of the work at the Kiosk at the British Empire Exhibition. Books have been sent from the Kiosk to the Archbishop of Canterbury, and to other distinguished persons. Mr. Hill wishes to thank Mrs. Barry, Mrs. Beaumont, Mrs. Cameron, Mrs. Mason and Dr. Sworder for valuable help during the week.

With great attention and interest, a good audience, at both afternoon and evening meetings, listened to Mr. Daniel Farmer, as he delivered two most convincing and instructive lectures on Thursday, July 10th, at Eldon House, Wellesley Road, Croydon.

The subject in the afternoon was "Seven reasons why I believe British-Israel teaching to be true," and in the evening "The opinions of eminent men on the British Empire and its future."

All members will look forward with great pleasure to hearing Mr. Farmer again.

The Bible Study in connection with our Croydon Branch will (D.V.) be held on Tuesday afternoon, July 22nd, at 2.45, at Eldon House, when Mr. Farmer has kindly consented to give the address.

The next monthly meeting will be held (D.V.) on Thursday, August 14th, at 7.45 at Eldon House.

Will members and friends please note that there will not be an afternoon meeting on August 14th?

Great Yarmouth B.-I. Circle.—The July meeting will be held (by kind invitation of Mrs. Brett) at 6, North Parade, on Wednesday, 30th July, at 7.30 p.m. Special speaker, Mr. J. H. Tench, who will give an address on Daniel ii., Nebuchadnezzar's Dream and the Stone Kingdom. There will be no August meeting.

The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty-one words:—

August 1st, Friday.—But My faithfulness and My mercy shall be with him. Psalm lxxxix. 24.

August 2nd, Saturday.—They go from strength to strength, every one of them in Zion appeareth before God. Psalm lxxxiv. 7.

August 3rd, Sunday.—The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee. Deut. xxviii. 9.

August 4th, Monday.—The Lord hath chosen thee to be a peculiar people unto Himself. Deut. xiv. 2.

August 5th, Tuesday.—God will save Zion, and build the cities of Judah. Psalm lxix. 35.

August 6th, Wednesday.—Arise, O God, plead Thine own cause: remember how the foolish man reproacheth Thee daily. Psalm lxxiv. 22.

August 7th, Thursday.—The secret things belong unto the Lord. Deut. xxix. 29.

August 8th, Friday.—I will uphold thee with the right hand of My righteousness. Isa. xli. 10.

August 9th, Saturday.—My covenant will I not break, nor alter the thing that is gone out of My lips. Psalm lxxxix. 34.

August 10th, Sunday.—He hath made the earth by His power; He hath established the world by His wisdom. Jer. x. 12.

August 11th, Monday.—I will cause the captivity of Judah, and the captivity of Israel, to return. Jer. xxxiii. 7.

August 12th, Tuesday.—Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth. Gen. xi. 9.

August 13th, Wednesday.—Who can count the dust of Jacob, and the number of the fourth part of Israel. Num. xxiii. 10.

August 14th, Thursday.—Who is wise, and he shall understand these things? prudent, and he shall know them? Hosea xiv. 9.

August 15th, Friday.—Behold, heaven and the heaven of heavens cannot contain Thee. 2 Chron. vi. 18.

August 16th, Saturday.—I am the first, and I am the last; and beside Me there is no God. Isa. xliv. 6.

August 17th, Sunday.—Who hath begotten me these, seeing I have lost my children? Isa. xlix. 21.

August 18th, Monday.—Ye are My witnesses, saith the Lord, and My servant whom I have chosen. Isa. xliii. 10.

August 19th, Tuesday.—They shall call them, The holy pepole, The redeemed of the Lord. Isa. lxii. 12.

August 20th, Wednesday.—Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded. 2 Chron. xv. 7.

August 21st, Thursday.—Glorious things are spoken of thee, O city of God. Psalm lxxxvii. 3.

August 22nd, Friday.—Sing with gladness for Jacob, and shout among the chief of the nations. Jer. xxxi. 7.

August 23rd, Saturday.—He shall gather the lambs with His arm, and carry them in His bosom. Isa. xl. 11.

August 24th, Sunday.—The heavens are Thine, the earth also is Thine: as for the world and the fulness thereof, Thou hast founded them. Psalm lxxxix. 11.

August 25th, Monday.—I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. Jer. xxxi. 9.

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August 26th, Tuesday.—God hath chosen the weak things of the world to confound the things that are mighty. 1 Cor. i. 27.

August 27th, Friday.—Hearken unto Me, O Jacob, and Israel, My called; I am He; I am the first, I am also the last. Isa. xlviii. 12.

August 28th, Thursday.—Those things which are revealed belong unto us and to our children. Deut. xxix. 29.

August 29th, Friday.—Thou hast given a banner to them that fear Thee, that it may be displayed because of Thy truth. Psalm. lx. 4.

August 30th, Saturday.—The Lord God of your fathers make you a thousand times so many more as ye are. Deut. i. 11.

August 31st, Sunday.—Who can utter the mighty acts of the Lord? who can show forth all His praise? Psalm cvi. 2.

Hidden text for June: John xv. 4.

Correct answers received from:—Mrs. Heald, Ashtead, Surrey; Mrs. Sparkes, Ashtead, Surrey; Miss M. Page, Surrey; Miss Stubbs, Brixton; Miss N. Taylor, Epsom; Mr. T. H. Ford, Birmingham; Mr. J. Washington, Hoylake, Cheshire.

Solutions for August can be sent to Miss Florence H. Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

The Chronology of the Servitude.

By C. C. Ogilvy Van Lennep.

[*From the Birth of Jeremiah to the Completion of the Second Temple.*]

(*Continued from page* 358.)

A.H.

3462. Probable year of Nebuchadnezzar's golden image; for Daniel's three companions were already "over the affairs of the province of Babylon," positions given to them after Daniel's interpretation of the dream, in the previous year, as we may suppose (Dan. iii.).

3464. Further transportation of Jews, in Nebuchadnezzar's twenty-third year (Jer. lii. 30).

3466. Esther is made Ahasuerus's queen, in his seventh year (Esther ii. 16-21).

3471. Haman plots against the Jews, in Ahasuerus's twelfth year. Esther and Mordecai defeat Haman, and the Jewish feast of "Purim" is instituted on the fifteenth day of the twelfth month of that year.

3474. Ezekiel's vision of the final Temple, "in the five and twentieth year of our captivity" (chaps. xl. to end of his book).

3477. Probable date of Nebuchadnezzar's madness, which lasted for seven years. Calculated as being eight years before his death in 3485, which see. This leaves A.H. 3463 to 3476 for his conquest of Tyre, for his "wages"—the captivity of Egypt, and the conquest of other nations, as foretold; it also allows from 3461 to 3475 for Jeremiah's journey to, and escape from, Egypt.

3480. The twentieth year after the fall of Jerusalem. This year I take to be the "twentieth year" of Nehemiah i. 1. An unexplained reference is generally either to the year of Jehoiachin's captivity, or to the fall of Jerusalem. In his chapter ii. Nehemiah further mentions the year as the twentieth year of "Artaxerxes," whom I have already identified with Ahasuerus. In Esther i. 1 Ahasuerus is said to "reign" over one hundred and twenty-seven provinces (120 of Medo-Persia and 7 of Babylonia), which would only be true if he were his own son Darius, which is absurd; or, if he were Regent for Nebuchadnezzar during that king's madness. It will be observed that this "twentieth year" falls just three years after the madness began. Who would be more likely to be the Regent than Nebuchadnezzar's brother-in-law, friend, ally, and a powerful king in addition, possibly in conjunction with the Queen, his sister? Truly, the son of Nebuchadnezzar might have been regent, but, if he had been, he surely would have *then* liberated Jehoiachin, as he did in the year that he succeeded to the actual throne. If the regent were Ahasuerus, then Nehemiah, his cupbearer, indeed had his chance, and got himself made governor of Jerusalem. It will be remembered that one Eliashib was priest there when he arrived (Neh. iii. 1). Eliashib the priest, however, is said (Neh. xii. 22) to be the first of four generations of priests "to the reign of Darius the Persian," which seems to prove a visit of Nehemiah to Jerusalem before the return under Zerubbabel. On this occasion he stayed twelve years, then returned to Ahasuerus, "for all that time I was not in Jerusalem," although he came back again "after certain days" (Neh. xiii. 6).

3485. Death of Nebuchadnezzar. This is the 44th year of his reign. Other history says that he reigned forty-three years. The 44th would be 43 + "x" days, in cardinal numbers.

(*To be continued.*)

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"Socialism and Religion."

THE above title is that of a booklet written as, and acknowledged to be, "The official pronouncement of the Socialist Party of Great Britain." Several of the present Members of Parliament are professed Socialists, and were elected under the Socialist banner. Some B.-I. believers call themselves "Christian Socialists," and, as such, profess allegiance to the Socialist party. These notes are written in the belief that many of our loyal fellow-countrymen are ignorant of what "Socialism" signifies, and it is considered of paramount importance that every elector, and everyone who desires the welfare of our country, our Sovereign and his Dominions, should be conversant with what Socialism implies. The facts quoted are culled from the booklet referred to above.

On page 11 it states: "The present pamphlet is issued, not as the view of an individual, but as the accepted manifesto of the Socialist party on the subject." The "manifesto" is a direct attack on Christianity, and a denial of the existence of God. It makes it perfectly plain that no one can be a Socialist and a Christian. The following are quotations, *verbatim*, from the booklet, and require no elucidation. "Christianity closely reflects capitalist interests" (page 8). "Socialism implies atheism and materialism" (p. 12). "There can be no compromise between Socialism and religion" (p. 6). "Socialism, both as a philosophy and as a form of society, is the antithesis of religion" (p. 48). "Socialism . . is entirely antagonistic to the Christian teaching . . the movement is materialist in philosophy, object and method" (p. 29). "Christianity, indeed, is a cemetery of dead religions" (p. 19). "Christianity . . in its birth and death, is the ally of the forces of oppression" (p. 34). "Christian teaching . . is an ethic of slavish degradation . . . an ethic that runs counter to working-class interest at every point" (p. 38). "A Christian Socialist is, in fact, an anti-Socialist" (p. 32). "Religion is incompatible with Socialism" (p. 35). "Socialism and religion are irreconcilably opposed to each other" (p. 42). "Religion must be explained from its origin as ancestor-worship" (p. 5). "Religion was the outcome of material conditions . . a great warrior kinsman, after his death, tended to become a chief object of worship . . the burial-place of a great chief became the abode of a god. Thus the temple originated. . . Such are the broadest outlines of the origin of God, the Temple . ." (pp. 15 and 16). "It is a profound truth that Socialism is the natural enemy of religion" (p. 28). "Religion and science are as incompatible as fire and water" (p. 44). "Religion is fostered as a handmaiden of class-rule" (p. 28). "Lack of a declaration of antagonism to religion on the part of those claiming to serve working-class interests is equivalent to lack of principle" (p. 5). "Religion reacts upon society; it is the paralysing hand of the dead past upon the living present" (p. 18). "God did not create man; man created God in his own image" (p. 18). "The concept of God as an explanation of the universe is becoming entirely untenable in this age of scientific enquiry . . the creation idea is unsupported by evidence, and is in conflict with every scientific law" (p. 33).

. . . . . .

Surely it is time that we realised the enormity of the danger looming ahead. Children are being taught this pernicious doctrine; it is being broadcast throughout the length and breadth of the land; and it is our bounden duty to be "up and doing" to counteract this work of the devil. Our most strenuous efforts should be unstintingly used for this work of our Master, in the name and for the service of God, King and Country.

S. E. STEELE.

For the Young Folks.

SCRIPTURAL ANAGRAM.—No. V.

1. The name given to the Brazen Serpent after it had become an object of idolatrous worship.
2. An endearing title used in addressing the First Person in the Trinity.
3. A prophetic term used to designate the doom of the wicked.
4. The pious king who "spread" the railing letter of a mighty adversary "before the Lord."
5. The king whom the Apostle Paul "almost persuaded."
6. The father of the Israelitish conqueror of Palestine.
7. An expression denouncing those who "love not the Lord JESUS Christ."
8. The name of a well or source whose water revived the spirit of a great hero.
9. The name applied in the New Testament to the priesthood which was not perfect.

The *initial* and *final* letters of the above will give the name of a good man who at once confessed his belief in the Divine and Regal character of the Lord JESUS when it was manifested to him that the Saviour "needed not that any should testify of man: for He knew what was in man."

J. J. P.

SOLUTION TO SCRIPTURAL ANAGRAM. No. 4.

1. Sarai. (Gen. xi. 29; xxii. 1, 2, 8, 9, 10).
2. Asa. (1 Kings xv. 9-11, 16; 2 Chron. xvi. 7-9).
3. Mara. (Ruth i. 20).
4. Aram. (Num. xxiii. 7).
5. Rama. (Jer. xxxi. 15; Matt. ii. 16-18).
6. I AM. (Ex. iii. 14; John viii. 24 and 28).
7. Amasa. (2 Sam. xx. 8-10).

SAMARIA.—(1 Kings xvi. 23-28.)

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. A CORRESPONDENT, living on some of the diamond diggings in the Western Transvaal, sent me the following questions, which I thought you would kindly deal with in the Q. and A. column of the BANNER :—

(1) Were the Scythians in any way connected with the Tribes of Israel?

(2) My dictionary gives the pronunciation of Scythian as "Sithian." Is it possible that these people originally gave themselves the name of *Sethites* or *Sethians*, after the name Seth, the appointed seed from Adam, and in whose time men began to call upon the name of the Lord (Gen. iv. 25, 26)?

I take in THE BANNER OF ISRAEL, and read it regularly. I am delighted to see that the British-Israel Cause is progressing so rapidly, and it is a regret to me that I am now able to do so little to help it along.

E. J. (Grahamstown, S. Africa).

A. WE thank you very much for your kind letter, and are delighted to read of your deep interest in the Cause of British-Israel Truth.

(1) It is probably quite correct to say that the Scythians were connected with the Tribes of Israel. The Scythians were a mixed lot of people, nomad in type, who roamed as lords over the district or steppe from the Carpathians to the Don, to which district they gave the name *Scythia* (ἡ Σκυθία). After the disappearance of the Scythians as an ethnic and political entity, the locality became known as Sarmatia. But throughout the domains of classical literature Scythia, as a rule, meant all regions to the north and the north-east of the Black Sea, and a Scythian any "barbarian" coming from those parts. The oldest inhabitants of Scythia were the Cimmerians. In the seventh century B.C. the latter were attacked and partly driven out by a horde of newcomers from Upper Asia called Scythæ, who imposed their name and their yoke upon all that were left in the Euxine steppes; but in all probability the basis of the population remained Cimmerian, or, as some think, Indo-European, or Iranian. The Scythæ adopted the language of the conquered, but introduced new customs, and a new artistic taste, which they had probably borrowed from the metal-working tribes of Asia.

At the same time, similar people harassed the northern frontier of Iran (Persia), where they were known as the Saka (Sacæ), and in later times, whether they were the same peoples or not, they were known as Scyths, the names Saka and Scyths being regarded as synonymous. Nor is it easy to judge whether any information to hand applies to the Sacæ or to the Scyths.

The chief ancient writers, upon whom we are dependent for our limited knowledge of the Scythians, are: Herodotus, *History*, iv. 1-142 (Rawlinson's edition is the best); Hippocrates, *De Aere, Aquis, et Locis*, chap. 24 sqq.; Strabo, *Geography*, vii. 3, 4; xi. 1, 2, 6; Pliny, *Natural History*, iv. 75 sqq.; Ptolemy, *Sarmatia;* Diordorus Siculus, ii. 2, 43-47. The chief modern authority is E. H. Minns, *Scythians and Greeks*. F. C. Danvers, *Israel Redivivus*, has a useful chapter (viii.) on "The Scythians," which may be strongly recommended, especially for those who are unable to read the more technical and classical authorities.

There is great mystery surrounding the origin of the Scythians, and, as is well known, Herodotus gives varying accounts of them. The Scythians are first mentioned by Hesiod (fragment 17), who lived about 735 B.C., so that there was a Scythian nation, known by that name, before the Fall of Samaria in 721 B.C. The Israelite Cimmerians (Κιμμέριοι) who are mentioned by Homer (*Od.* xi. 4), were settled in Europe before the Scythians of Herodotus, and from them comes the name "Crimea." From Herodotus and Hippocrates it is thought by some that many of the Scythians were Mongol in race and origin—a fact which may account for the Mongol type to be seen to-day in some southerly parts of Europe, especially in S.E. Switzerland. The Scythians in the Crimea district called themselves "Scoloti" fully a thousand years before the invasion of Darius, and according to an ancient legend they traced themselves back to Zeus (Herodotus, iv. 5, 6). In all probability the Israelites, after the Fall of Samaria, migrated from Assyria north-westwards (where they may have joined up with the descendants of previous Abrahamic migrants), and became identified with the Scythians, until such time elapsed, when as the Getæ, etc., they migrated across Europe to the British Isles, having by then dropped their Scythian name and associations (*cf.*, Herodotus, Esdras, Josephus, with Sharon Turner). Lightfoot (Col. iii. 11) says that the Scythians were "a simple righteous people, living beyond the vices and the miseries of civilisation." Polybius (who was born about 204 B.C.) classed the Scythians with the Galatians—a useful piece of evidence, since we believe the Galatians to have been Israelites! *The Irish Chronicles of Eri* (Vol. II., p. 238) state that "the Hebrews were Scythians as well as the Iberians." (See further, BANNER, Q. and A. cols., June 8th and 22nd, 1921, pp. 204, 224.)

(2) No! There can be no connection between "Scyth" and "Seth," as the Greek word for Scythian (Σκύθης) contains a "k" after the initial "S," although, as you correctly point out, the "k" is not pronounced in the English word. On the other hand, it is extremely probable that the words "Scythian," "Scoloti," "Scot," and just possibly "Saka," all come from the same primitive root.

G. H. L.

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A Weekly Journal dealing with British-Israel Matters.

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The Barren Fig-Tree (Luke xiii. 6-9).

BY JOHN H. TENCH.

OUR Lord spoke this parable because some brought Him evil tidings of an outrage which had been committed on the Galilæans, whose blood Pilate had mingled with their sacrifices.

This outrage agrees well with the quarrel between Herod and Pilate, and may have been either its cause or its consequence, for we read that, when Jesus was brought before Pilate, he said to the chief priests and the people, "I find no fault in this Man"; and they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

When Pilate heard of Galilee, he asked whether the Man were a Galilæan; and as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. Luke then goes on to say, "And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves."

Some outbreak of that insurrectionary spirit for which, according to Josephus, the Galilæans were noted, may have been the motive or excuse for this massacre, which could not have been perpetrated in Galilee, where, as subjects of Herod, these men would not have been exposed to Pilate's cruelty; but at Jerusalem, which was also the only place where sacrifices were offered.

Archbishop Trench says, in his "Notes on the Parables," "The language in which their slaughter is reported is significant: they were men 'whose blood Pilate had mingled with their sacrifices.' Thus blood was mingled with blood: their own with that of the slain beasts which they offered, the narrators possibly urging this as evidence of the peculiar anger of God against those who so perished."

But whether the tellers intended this or not, the Lord at once rebuked the cruel judgments which they certainly had formed concerning those that perished: "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?" He does not deny that they were sinners, justly obnoxious to this or any other severest visitation from God, but only that the blood-bath in which they perished marked them out as sinners *above all* their fellow-countrymen. And then He leads His hearers, as was His wont, to take their eyes off from others, and to fix them upon themselves: "I tell you, Nay, but except ye repent, ye shall all likewise perish" — not those Galilæans alone, but all of them as well.

Our blessed Lord, more fully to illustrate the truth He has in hand, Himself brings forward another instance of a swift destruction overtaking many persons at once: "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" As little in this case were cruel judgments to find place. But while none might attribute a pre-eminence in guilt to those who were crushed by that falling tower, yet here, also, in sudden and strange catastrophes like this, all were to recognise a call to repentance; partly as these should remind all of the uncertainty of life, how soon, therefore, their own day of grace might end; but chiefly as awakening in them a sense and consciousness of sin.

All discords of fire and flood, of earthquake and storm, all fearful accidents—all speak to sinners in the same warning language: "Except ye repent, ye shall all likewise perish."

The near resemblance between these two calamities just instanced and the doom which actually did overtake the rebellious Jews—the nation which refused to obey this bidding and to repent—can scarcely be accidental, and demands that we shall give to that "*likewise*" of the Lord all its force. It was, indeed, "likewise" that they perished, for the very same forms of violent death overtook them. As the tower in Siloam fell and crushed eighteen

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of the dwellers in Jerusalem, exactly so multitudes of its inhabitants in that last siege and assault were crushed beneath the ruins of their temple and city. Numbers also were pierced through by the Roman missiles—or, more miserably yet, by the swords of their own frantic factions—in the courts of the Temple, in the very act of preparing their sacrifices; so that literally their blood, like that of these Galilæans, was "*mingled with their sacrifices,*" one blood with another.

Olshausen writes: "The discourse of Jesus, severe and full of rebuke, is closed by a parable in which the merciful Son of Man again brings the side of grace prominently forward. He appears as the Intercessor for men before the righteousness of the heavenly Father, as He who obtains for them space for repentance."

We have, then, a parable here concerning the long-suffering and the severity of God. "*He spake also this parable: A certain man had a fig-tree planted in his vineyard.*" Stanley, in his book, "Sinai and Palestine" (p. 413), says: "The peculiarity of the image—that of *a fig-tree in a vineyard*—however unlike to the European notion of a mass of unbroken, vine-clad hills, is natural in Palestine, where, whether in cornfields or vineyards, fig-trees, thorn-trees, apple-trees are allowed to grow freely wherever they can get soil to support them."

The vineyard here must be the house of Israel, because God is His own Interpreter, and He makes it plain: "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness, but behold a cry" (Isa. v. 7).

"*A fig-tree planted in a vineyard,*" barren and bearing no fruit, therefore represents the Jews, the same as in our Lord's parable of "The True Vine," where He says: "Every branch in Me that beareth not fruit He taketh away." "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

"*And He came and sought fruit thereon, and found none.*" Archbishop Trench comments on this verse: "There is a wonderful fitness in the simple image running through all Scripture, which compares men to trees, and their work to fruit. The three kinds of works whereof Scripture speaks may all be illustrated from this image: first, *good* works, when the tree, having been made good, bears fruit after its own kind; then *dead* works, such as have a fair outward appearance, but are not the genuine outgrowth of the renewed man—fruit, as it were, fastened on externally; alms given that they may be gloried in; prayers made that they may be seen; and, lastly, *wicked* works, when the corrupt tree bears fruit manifestly after its own kind. Here it is, of course, those good fruits which are looked for, but are not found; both the other kinds of fruit the Jewish fig-tree only too abundantly bore."

"*Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none.*" Olshausen finds allusion to this in the three years of the Lord's open ministry, and I feel sure that he is right, in spite of Grotius and other writers, who state that if the three years are chronological, the *one year more* presently granted must be chronological also, whereas not *one* but *forty* years of grace were allowed to the Jews before the Romans came and took away their name and place.

But this forty years of grace does not disagree with our Lord's words, who said, "Then *after that* thou shalt cut it down." The forty years was as much *after that* as one year would have been, and is only another example of God's proclamation to Moses: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

This idea of the deferring of God's judgment runs through all Scripture. Before the Deluge a period of 120 years was fixed; Jonah preached: "Yet forty days, and Nineveh shall be overthrown"; the destruction of Jerusalem did not follow till forty years after the Ascension of our Lord; and the Second Coming of Christ is put off through the patience of God (2 Peter iii. 9).

"*Cut it down, why cumbereth it the ground?*" It occupied the room which might have been filled by another and a fruit-bearing tree. Bishop Andrewes renders the word *cumbereth* as *troubled* it, spreading injurious shade, and drawing off to itself the fatness and fertility which should have gone to trees rendering a return. It was thus with the Jewish people, who not merely did not bring forth fruits of righteousness, but through them the name of God was blesphemed among the Gentiles. The Jews hindered in many ways the spread of the knowledge of God among other nations through the mischievous influences of their pride and hypocrisy.

The vine-dresser, who pleads for the tree, and would fain avert its doom—"*Lord, let it alone this year also, till I shall dig about it, and dung it*"—is the Son Himself, the One who wept over Jerusalem and said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

We see in this parable Jesus, our great Intercessor, who pleads for men, not that they may always continue unpunished in their sins, but only that their sentence may, for a while, be suspended, even as the vine-dresser here begs for the barren tree not that it may be suffered always to stand, but asking for it one year of grace. "If it bear fruit well; and if not, then *after that* thou shalt cut it down."

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During this year He " will dig about it, and dung it "; will hollow out the earth from around the stem, filling up the space about the roots with manure, as one may now see done to the orange trees in the south of Italy. The Lord multiplies the means of grace which is so often granted to men and nations in the last period of their probation, and just before those means are withdrawn from them for ever.

This must have been the case in the fourth year of our Lord's ministry, and it was only a few days before His death that the striking incident occurred, so prophetic of the Jewish nation, as recorded by Mark: " And on the morrow, when they were come from Bethany, He was hungry, and seeing a fig-tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it. And in the morning, as they passed by, they saw the fig-tree dried up from the roots."

The fig-tree abode in barrenness, and it was inexorably cut down, as was foretold to the representatives of the Jewish nation by the Lord's forerunner: " But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

This article would not be complete unless some reference is made to the two baskets of figs, prophetic of the House of Judah, as recorded by the Prophet Jeremiah in his twenty-fourth chapter: " The Lord showed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar, King of Babylon, had carried away captive Jeconiah, the son of Jehoiakim, King of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good, and the evil, very evil, that cannot be eaten, they are so evil."

THE GOOD FIGS

are evidently those of the House of Judah, who did not return after the seventy years' captivity. Both Ezra and Nehemiah bare record that the whole congregation of Judah, Levi, and Benjamin who returned was only 42,360, and their servants and maids were 7,337 (Ezra ii. 64, 65; Neh. vii. 66, 67).

Herbert Bruce Hannay, in his book, " European and Other Race Origins," says, on page 245, " In considering who are the modern representatives of these Babylonian captives, we must remember that when, in A.M. 3468½, or B.C. 527½, *i.e.*, two and a half years after the Fall of Babylon in A.M. 3466, or B.C. 530, Kyrus II. the Great issued his celebrated proclamation, only a comparatively small number of Jews took advantage of the occasion, these few being ' the lowest of the low, the poor in wealth, in knowledge, and in ancestry, the very outcasts and refuse of the nation, as it were ' (Lit. Rem. of Em. Deutsch, p. 321; Talmud Kidd. iv. 1). This is forcible language, and there is no mistaking the meaning it seeks to convey. In other words, the higher classes and vast majority of the entire tri-tribal community elected to remain, and did remain, in the territories of the new empire then founded by Kyrus, and there, while preserving themselves as a distinct community, settled and distributed themselves amongst the Medic, Arian, Persian and other subjects of their new sovereign (Esther iii. 8, viii. 9)."

This agrees with what the Prophet Jeremiah says of " *The Good Figs* ": " Thus saith the Lord, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good, for I will set Mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down, and I will plant them, and not pluck them up."

The Jews who returned have been plucked up, and therefore " the good figs " must have been those left behind in Babylon for their good, and who are now united with their brethren of the House of Israel. The union of Jacob must already have taken place; the prophecy of Ezekiel has already come to pass: " Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be *one* in My hand."

That is why the British have taken possession of the land of Palestine, for God Almighty went on to say: " They shall dwell in the land that I have given unto Jacob, My servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children *for ever;* and My servant *David* shall be their prince *for ever.*" That is why, at Wembley, there is a pavilion to represent Palestine as a part of the British Empire.

Isaiah says: " Ephraim shall not envy Judah, and Judah shall not vex Ephraim." That is why the King's ministers can send one from " the basket of good figs "—Sir Herbert Samuel—to be the King's representative in the Holy Land. That is why other good figs from the basket, like D'Israeli

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and Goschen, have taken a leading part in the affairs of the British Empire.

THE NAUGHTY FIGS,

which could not be eaten, they were so bad, must be the smaller portion of the house of Judah, now called Jews, who, when the Messiah came, "*they received Him not.*" It was these bad figs who, on a memorable occasion, exclaimed, "His blood be on our heads, and on the heads of our children." It was these "naughty figs" who sent a message after Jesus, saying, "We will not have this Man to reign over us."

Jeremiah speaks of these evil figs in this manner: "And as the evil figs which cannot be eaten, they are so evil, surely thus saith the Lord, so will I give Zedekiah, the King of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the land of Egypt; and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach, and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine and the pestilence among them, till they be consumed from off the land that I gave them and to their fathers."

Let us pray earnestly for the Jews, for our God is merciful, gracious, long-suffering and abundant in goodness and truth, that they may turn to their Saviour with their whole heart, and He will receive and forgive them. Let them come at once in the "*acceptable year*" before His return to rule over His ancients gloriously, lest they hear Him say, "But those Mine enemies which would not that I should reign over them, bring hither, and slay them before Me" (Luke xix. 27).

The Royal Arms of Scotland.

BY REV. A. B. GRIMALDI, M.A.

THE Royal Arms of England have had their various Israelitish connections pointed out; but it does not appear that the Royal Arms of Scotland have had the same attention bestowed upon them; so it may be of interest to notice the various Biblical and Israelitish connections and significances related to its various figures. Copies of these Royal Arms are often seen, and one is on the cover of the *Northern British-Israel Review*.

THE ROYAL CREST.

The Royal crest consists of a crowned red lion, sceptred and armed with a sword, seated on the crown. Following Mr. Glover's researches, it is the lion of Judah, Leo in the Zodiac; appropriated by Jacob to Judah, at his birth, Sol being then in Leo (Genesis xlix. 9). He is crowned, for Judah was the regal tribe (1 Chronicles xxviii. 4). He is seated, as at rest, *in a place of their own, and to move no more* (2 Samuel vii. 10).

Boetius, the Scotch Chronicler, says this crown should be the *corona vallaris*. Mackenzie remarks that this agrees with the tradition that this Crest was first assumed by Fergus, when he defeated the Picts.

In the inner court of Holyrood Palace, the royal arms were carved on the wall, over the Crest being written: "*Nobis hæc invicta miserunt* 160 *proavi*" (106 forefathers have left this to us unconquered). This carries the lion of Scotland back a very long way.

In reference to the crown he wears, Corona (crown) is the third Decan in Libra (scales).

In his right paw he grasps the sword of justice, for the King *beareth not the sword in vain* (Romans xiii. 4). In his left paw he bears the lily-crowned sceptre; the twelve-stamened lily being an emblem of Israel (Canticles ii. 1), over whom Judah ruled; for it was foretold that a *sceptre should rise out of Israel* (Numbers xxiv. 17).

THE ROYAL CROWN.

The lion rests on a royal crown. This is the crown of Scotland. In the war with England under Edward I. it was secretly conveyed away by the Lady of the Keeper of the Crown Jewels, who hid it in a large chest which still stands in place in the room where it and the Crown Jewels are kept. Its place became quite forgotten, and it was considered as lost. In Scott's time, and by his efforts, it was found in the locked chest, in the locked room; the iron fastening of both chest and room are shown as they were cut by the smith. Since then it has been kept in Edinburgh Castle. Resting on the circlet are fleur-de-lis and thistle alternately. The lily of Israel adorned Solomon's copper lavers (1 Kings vii. 19) and the capitals of Jachin and Boaz (1 Kings vii. 19); for *Israel shall grow as the lily* (Hosea xiv. 5). Zorulin has traced the fleur-de-lis back to the Thummim, one of those two mysterious golden objects kept in the pouch of the High Priest's Pectoral; by which he obtained answers relative to Ecclesiastical matters ("Urim and Thumim," 1860).

The Thistle was used by Joash of Manasseh when he opposed the sovereignty of Abimelech. Jehoash, King of Israel, also used the Thisle as an emblem applied to Amaziah, King of Judah (Judges vi. and ix. 14; 2 Kings xiv. 9).

The crown is surmounted by the Maltese cross, which Zorulin traces back to the Urim, connected with Civil affairs. So both the mystic Urim and Thumim, of the Hebrew Pectoral, appear on the Scottish Crown.

THE ROYAL HELMET.

The crown rests upon a helmet. This is the full-faced helmet only used by sovereigns, with its seven golden bars, seven being, among the Hebrews, the perfect number (*The Truth*, No. 181).

Helmets were worn in the time of David (1 Sam. xvii. 5), and the *Helmet of Salvation* is mentioned in both the *Old Testament* and the *New Testament* (Isaiah lix. 17; Ephesians vi. 17). Helmets are also

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mentioned in the time of Zedekiah, the last King of Judah, whose daughter Mr. Glover traced to Ireland (Jeremiah xlvi. 4). Under the helmet, the fleur-de-lis is repeated. For a good engraving of the Scottish Royal Arms, see Mitchell: "Scotsman's Library," 1825, and the Royal Thistle is well shown in gilt on the cover.

The Lion of Judah.

The shield has four quarterings; the second contains the lions of England; the third has the harp of Ireland; and the first and fourth bear the red lion rampant of Scotland, on a golden ground, within a tressure, pointed with fleur-dedlis.

Chalmers considers that the lion was derived from the Earls of Northumberland and Huntingdon; from whom the Scottish kings descended. It appears for the first time distinctly on the shield of Alexander II. ("Caledonia," vol. i., p. 762).

The addition of the double tressure was attributed to the Emperor Charlemagne, given in commemoration of a supposed league between him and Achaius, King of Argyleshire (A.D. 787). From the *Parliamentary Records* it appears that James III., in 1471, ordained that in future there should be no double tressure. But William, King of Scotland, at an earlier date, bore the lion, and was hence called William the Lyon.

But the lion, like the stone, is traced to Ireland. Campion says Fergus "bore the Red Lyon (*Major*, lib. ii., cap. 1), and then came to Scotland ("Historie of Ireland," p. 32, in Spenser).

Hence Glover concludes: "Thus it will be seen that the Lion of Scotland was, in reality, the Lion of Ireland." He also concludes that the Irish lion was the lion of the tribe of Judah, brought to Ireland by Jeremiah from Jerusalem; which Isaiah calls Ariel, the Lion of El (xxix. 1).

The Royal Unicorn.

The sinister supporter is the crowned lion of England. The dexter supporter is the crowned and gorgetted and chained unicorn of Scotland. Nisbet says the unicorn was at a very early period borne by the Scottish kings, "not only for his strength, courage, and particular vertue of his horn in dispelling poison, but as an emblem of unconquerable freedom, as Job, in his Book, chap. xxxix., a suitable device for Scotland, which became the supporter of its imperial ensign, and continues the badge of its independence."

The unicorn on the great Seals of Scotland from James VI. is crowned with the Royal crown; on those from James VII. the collar is a crown vallary. On the coins of James III. and James IV. the shield is suspended from the neck of a unicorn couchant (Anderson: "Diplom. et Numism. Scotiæ").

Around the unicorn is a golden chain, reaching from the gorget, and ending in a ring. Morgan, in his "Armilogia," p. 183, says: "What means the chain about the neck of the unicorn in Scotland? Oh, some say, 'tis because they were false to the crown; hold there, *Nemo plus impetrat a libero, quam qui servire non cojet*, 'tis the reward rather of acceptable service, according to the Romans and others, who gave chaines and bracelets of gold; neither was Manases false to himself when he was in chains; repentance in him being like that in that King of Scotland who wore a chain ever after his father's death, because he was suspected to have a hand therein, which it may be was the cause of the chain upon that supporter of Scotland, notwithstanding it is joyned to a Prince's coronet for the mere honour of it." In *Our Race* I traced this chain to the golden Torque given by Pharaoh to Joseph (Genesis xli. 42).

The Royal Banners.

The unicorn holds a banner bearing St. Andrew's Cross of Scotland, being in shape an X, the Greek letter Ch, forming the first two letters of the name of Christ. This was the sign that Constantine the Great saw, in light, in the heavens, just before he defeated the pagan emperor Maxentius, and, understanding it as the monogram of Christ, he accepted Christianity and made it the State religion.

When Jacob blessed Joseph's sons, Ephraim and Manasseh, he crossed his arms, and so made this cross, blessing them under the monogram of Christ. An old Christian Father, Tertullian, says in this act Jacob predicted that in the Latter Days their descendants would be found Christians. The lion holds a banner bearing the equal-armed cross of St. George of England. Thus neither of the crosses is the pagan Latin cross of Rome. Around the shield is the collar of the Order of St. Andrew, from which depends the badge of St. Andrew holding his cross.

The Royal Harp.

This armorial bearing of Ireland properly appears here, as the Scottish kings traced themselves back to their descent from the Irish kings; and Rev. F. R. A. Glover traced the harp to Ireland and on to the harp of David in Palestine. Moses appropriates the Unicorn to Manasseh (Deuteronomy xxxiii.). The Scottish Royal Arms, therefore, are full of Heraldic, Historical, and Hebrew interest and meaning (Williment: "Regal Heraldry," 1821).

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NOTICES.

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Notes and News.

OUR readers will learn with great regret that the Rev. Pascoe Goard was knocked down by a motor on Wednesday night, July 23rd, and sustained such injuries that he had to be taken at once on an ambulance to St. George's Hospital. The accident, which was of a most extraordinary character, happened in Buckingham Palace Road two minutes after he had said good-bye to the Secretary-General, who was going home after the day's duties. A motor, in attempting to avoid collision with some cyclists, rushed on to the pavement, striking Mr. Goard with such force as to send him heels over head in the air. The fall to the ground broke some bones in his arm and heel. There are mysteries connected with the mishap which cannot be explained at present. Five doctors examined the injuries, and the X-rays were used. The patient was under anæsthetics for an hour and a half. For nearly sixty hours he had no sleep and no food, so great was the shock and the pain. At the time of writing—Wednesday—we are thankful to be able to report that the patient is making excellent progress, and he is now almost free from pain. He speaks in the highest terms of the kindness and attention of the doctors and nurses, and he desires us to express his warmest thanks to all who have anxiously enquired, and sent messages of sympathy. Those who witnessed the accident consider it nothing short of a miracle that Mr. Goard was not killed on the spot. The angel of the Lord whom he has served for nearly fifty years prevented such a calamity, and we are all profoundly grateful. We rejoice to say there are no internal injuries, and none to the head. Had he not been sent spinning in the air, he would in all probability have been crushed between the motor and the granite wall, which would have meant instant death, while a similar result would in all likelihood have followed had he fallen on his head instead of on the arm and leg, which sustained the main force of the concussion. To Mrs. Goard we tender our sincerest sympathy, and rejoice with her at her husband's providential escape from a worse fate. By the courtesy of the hospital authorities, Lord Gisborough, Major and Mrs. Knowles, Mrs. Goard, Baroness de Knoop, Mrs. Craven Jones, Mrs. Bell, Dr. Sworder, Rev. Ebenezer Fox and Mrs. Fox, Mrs. Garrison, Rev. Joseph Gay, Messrs. Morey and Harrison Hill, and others have been permitted to see their patient. The Secretary-General is in daily attendance. We have every hope of being able to report favourably next week.

The meeting announced in our issue of last week for July 24th in the large Central Hall, Westminster, to protest against the proposal to remove the Coronation Stone from Westminster Abbey, proved a great success. There was a large attendance in spite of the short notice, and of the fact that so many people were away on holiday. The President of the British-Israel-World Federation, the Rt. Hon. Lord Gisborough, presided. After a forceful speech, which was punctuated with great applause, he moved the following resolution: "This meeting of citizens of London respectfully begs to protest to the Prime Minister, to the leaders of each Party in Parliament, and to all members thereof, against the proposal to remove the Stone of Destiny from Westminster Abbey.

"We believe the Stone to be closely associated with the British Throne, and inseparably connected with the destiny of the British race as a whole. On patriotic, historic and religious grounds we beg most earnestly that no attempt be made to remove the Stone.

"In making this representation it would hardly seem necessary to say that we have not the slightest antagonism to Scotland or Scotsmen. On the contrary, we love and admire both; but we recognise that the Stone belongs to the whole British Empire. It rests in Westminster Abbey because our sovereigns reside in London, and are crowned in the Abbey on the chair in which the Stone is placed."

This was seconded by Major James Knowles, O.B.E. Speeches in support were delivered by General Coventry Williams, C.B., Mr. Herbert Garrison, Baroness de Knoop, the Hon. Miss Akers-Douglas, the Revs. Ebenezer Fox, M.A., W. E. Woodhams Denham, F.R.G.S., Joseph Gay, Gregory Bestall, and Mr. J. J. Morey. The resolution was carried unanimously, and with the utmost enthusiasm. Several Members of Parliament were present. The Hon. Miss Akers-Douglas represented the Loyalty League. Messages supporting the resolution were received from the Founder and President of the Plantagenet Club, and from branches of the British-Israel-World Federation, including those at Bristol, Manchester, Liverpool, Southport and Lancashire generally, Worthing, Dorking, Hindhead, etc.

Apologies were made for the Rev. G. H. Lancaster, M.A., who much regretted his absence owing to a long-standing engagement to lecture for the Bedford branch of the B.-I.-W.F.; for Captain John

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Boyd-Carpenter, Sir Murray Hyslop, the Revs. Arthur Pritchard, M.A., W. H. Stuart-Fox, M.A., Arthur C. Chambers and others. The deepest regret was expressed at the absence of the Rev. Pascoe Goard, who had been expected to deliver a special address; and the President made feeling reference to his unfortunate accident, expressing the sympathy of the meeting with him.

The Rt. Hon. Sir Wm. Joynson Hicks, M.P., General Sir Henry Page-Croft, M.P., Sir Thomas Inskip, K.C., M.P., and the Bishop of St. Albans had been invited to speak, but were prevented from doing so by previous speaking engagements. Mr. Harrison Hill skilfully rendered suitable patriotic music on the great organ. Reports of the meeting have appeared in scores of papers throughout the country, one of the best and most sympathetic being that given by *The Glasgow Herald*. In a future issue we hope to give points from the speeches, and a summary of the Press reports. Further meetings will, if necessary, be held both in London and in the provinces.

Apropos the public attention being called to the whole question of the Coronation Stone, we commend to our readers the admirable book on "The Royal House of Britain an Enduring Dynasty," by the Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I., published by the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. Price, with chart, 4s. 6d; by post 4s. 9d.

The Rev. G. H. Lancaster, M.A., gave a very interesting lecture for our Bedford branch on July 24th on "The Bible and the British Empire," a report of which, given by a local paper, shall appear in a future issue of this journal.

British-Israel Visit to Glastonbury.

In connection with the annual conference of the B.-I.N.U., a considerable number of delegates from Associations in various parts of the country met at Bristol for important deliberations, which occupied two sessions on Tuesday, July 15th, having been preceded, the evening before, by a delightful reception given to the delegates by the President, Lt.-Col. Prowse, and the members of the Bristol Branch, and followed on the Tuesday evening by Mr. Herbert Garrison's great lantern lecture, "The Keys and Gates of the World," at which the attendance was surprisingly large.

The writer desires to call attention especially to an outstanding feature of the arrangements made by the indefatigable secretary, Mr. C. F. Waddington, namely, a trip—one had almost written a pilgrimage—on the Wednesday to Wells and Glastonbury.

Quite early a party of about fifty delegates, Federation officials, and local members set out in motor char-a-bancs, the morning being exquisitely fresh and lovely, through charming Somerset lanes and quaint hamlets, until, rising out of the green and leafy hollow in which the city lies, the towers of Wells Cathedral called the first halt. An hour's stay—all too short—permitted merely a hurried inspection of this glorious and historic temple, reared ages ago to the honour of our God and His Christ; then another swift drive, and—Glastonbury

Exhilarated though all were by the rapid movement through keen and invigorating air, yet, instinctively as it seemed, conversation flagged and faces became thoughtful as we entered the little old town, not as tourists or holiday makers, but as those under strain of devout feeling, approaching sacred things. How could it be otherwise? Surely, no spot outside Jerusalem, the city of the Great King, can be so hallowed

On dismounting near the Abbey, we were met by the Rev. Lionel S. Lewis, Vicar of Glastonbury, who joined us at lunch, and afterwards guided us around the ruins, explaining the historical associations of the several portions, pointing out features of special interest, indicating results of recent excavations, and throwing an immense amount of light on many of the more striking traditions connected with the place. We were indeed happy to have the guidance of so genial, so well-informed and so enthusiastic a lover of *Domus Dei*—this Bethel of Anglican Christianity.

Mr. Lewis dwelt particularly on the foundation of the first above-ground Christian Church on this spot by St. Joseph of Arimathæa and his apostolic companions, and held us fascinated as he recounted the age-old story, and showed that not only they who had well known our Lord in the flesh had laboured and worshipped where we stood, but that other feet, even holier, had probably trodden that sacred soil.

In a few hurried words, before leaving for more pressing duties, the Vicar told what were his hopes for the due preservation and at least partial restoration of the more important part of the ruins—St. Joseph's Church—and appealed for sympathy and help. A callous soul must that have been which could not respond to such a call from such a man, in whose voice, tremulous with intense sincerity, one could sense tears of passionate love for this wonderful piece of God's dear England.

Mr. Garrison, replying, voiced the gratitude of the party to the Vicar for his great courtesy and kindness, and, with our hearty concurrence, assured him that he could rely on the members of the B.-I.-W.F. to do all possible to strengthen his hands in this great work.

Afterwards, standing in a group outside the ruined church occupying the site of the little wattle building erected by St. Joseph and his companions,

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a suggestion ran round that a devotional service should be held within, and this was instantly carried out. Reverently we entered the roofless space, enclosed by hoary, broken walls, every man bare-headed, and in every mind one dominant thought: "the place whereon thou standest is holy ground."

One could not help remembering that our Lord gave His command, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel," and that hither they came, preaching "the Kingdom of Heaven is at hand." Scattered abroad by fierce persecution, but led by Divine guidance, they found the Isle of Avalon, the most sheltered recess in the place God had appointed for His people Israel; and here, adjoining a fortified and lake-protected town of the Brith-ish people—proved by abundant relics lately unearthed and displayed in the museum near by to have been both cultured and flourishing—they founded, under kingly protection, the earliest nursery of the Christian faith among Israel of the Isles, and planted that seedling of grace which has grown and spread through the ages, together with the race and Empire, until it has become a mighty tree with far-spreading branches, as the prophet Ezekiel saw it, giving shelter to all "fowl of every wing." And while this threefold, interwoven growth of Race, Empire and Church has developed, unceasingly and indissolubly, there has evolved the racial expression of spiritual approach to God in worship—our matchless national liturgy, so scriptural in phrasing, so wisely conserving spiritual elements of bygone ages, and so eloquently voicing every Godward yearning and emotion stirring the human heart. Our very souls were wrung as the Rev. Arthur Pritchard, standing in the midst of the ancient sanctuary, solemnly recited collects and petitions fully as ancient; and it is not to be wondered at that, as we joined together in Creed and responses, voices faltered and eyes dimmed with tears. Glorious, but overpowering to realise the Presence. In such a spot the communion of saints became blessedly real. The Rev. Pascoe Goard, in a brief address, impressively led us to a further grasp of the wonders of Divine grace to our land and people, and, evidently under stress of strong emotion, urged us to fuller consecration of life, substance and labour to our great and high calling—the service of Israel's Redeemer, the Saviour of the world.

After a quiet time in the Abbey grounds, we had tea and then set out homewards. The drive back to Bristol was magnificent: the keen air and swift movement through lovely scenery were wholly delightful. We arrived at Redland Hall in good time for a very successful and excellent B.-I. meeting, the first of a series continued throughout the week.

One would like to say much in appreciation of the organising powers of Mr. C. F. Waddington, and to express the gratitude felt by all to him and to Mrs. Waddington for their untiring efforts on our behalf; and certainly not less to Lt.-Col. Prowse and members of the Bristol Branch, who so splendidly uphold our cause.

Feeling himself greatly daring, and "with bated breath and whispering humbleness," the writer ventures a suggestion here. Might it not be possible—perhaps once a year—to organise an All-England—even All-British—B.-I. pilgrimage to Glastonbury? Not for holiday or social purposes merely; not only for sight-seeing and recreation; but for some distinct and carefully pre-arranged purpose of corporate worship in the most appropriate spot available to us, and for clarifying and deepening our knowledge of the origin and growth of Apostolical British Christianity, and the fulfilment of the Divine promises and purposes concerning Israel-Britain and the world: "In thee and in thy seed shall all the nations of the earth be blessed." T. H. W.

The Chronology of the Servitude.

By C. C. Ogilvy Van Lennep.

[*From the Birth of Jeremiah to the Completion of the Second Temple*]

(*Continued from page* 370.)

A.H.

3486. Accession of Evil Merodach, who liberated Jehoiachin after he had begun to reign, in the latter's 37th year of captivity, in the 12th month of that year (2 Kings xxv. 27).

3489. Esdras's long vision, or series of visions, which began "in the 30th year after the ruin of the city" (Apocrypha, 2 Esdras iii. 1 to xiv.)

3492. Probable date of the end of Nehemiah's first twelve years' governorship of Jerusalem. He had been building the walls only. He left his brother Hanani behind him, in charge. At this time there were no houses built, and "the people were few" (Neh. vii. 4). At verse 5, I take it, he speaks of another period, viz., the great return under Zerubbabel, when about fifty thousand people were there. Nehemiah was then governor again, for he says that he "returned after certain days" (xiii. 6). The first verses of chapter xiii. seem to me to end the narrative of the return under Zerubbabel, down to the putting away of strange wives, after the completion of the second Temple (cf. Ezra ix. *et seq.*). But, at verse 4, after the words, "and before this," he proceeds to relate how Eliashib, the priest, when he (Nehemiah) was governor for twelve years up to "Artaxerxes's" 32nd year (as above), had had unlawful rela-

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A.H.

tionship with a stranger, to wit, his enemy (chap. iv. 3), Tobiah, whose name is not amongst those who stopped the rebuilding of the *Temple*, after the return under Zerubbabel, " all the days of Cyrus, even until the reign of Darius, king of Persia " (Ezra iv. 5). This seems to me final proof that Nehemiah was governor of Jerusalem *before* the return under Zerubbabel.

3493 to 3516. In these years I can find no dated events. There are references to King Belshazzar, and to his third year, when Daniel had his vision of the ram and he-goat. But there is nothing definitely connected with any dated year in the Bible. In ordinary history much is related of Nabonidas, Cyrus, etc., but that is outside the scope of this paper.

3516. END OF THE SERVITUDE to the King of Babylon; " They were servants to him and his sons until the reign of the kingdom of Persia " (2 Chron. xxxvi. 20). This was counted up to the end of the year, making seventy years from A.H. 3447 inclusive. Babylon taken by " Darius the Median, being about (marg., " now ") sixty-two years old " (Dan. v. 31), and by " Cyrus, king of Persia " (2 Chron. xxxvi. 22, and Ezra i. 1).

3517. This being Darius's first year, the " commandment came forth " (Dan. ix. 1 and verse 23). This commandment is set out in full in Ezra i. Nearly fifty thousand Jews return to Jerusalem in the fifth month under Zerubbabel, Nehemiah (one of these two being " Sheshbazzar " and Nehemiah being the " Tirshatha," or governor), Mordecai, Ezra, etc. The wall was built, for it was " *dedicated* " after the return.

3518. The second Temple is begun (Ezra iii. 8). Death of Darius the Mede.

3519. The third year of " Cyrus, king of Persia." Daniel's last vision (Dan. x. 1 to end of his book). He is 87 years of age. Nehemiah and Mordecai must have been nearly about the same age, though I refrain, with reluctance (for the theory has its charm) from identifying Nehemiah and Ezra with Daniel's companions Hananiah and Azeriah, as " Lumen " does in his " Prince of Judah." As to Mishael, I see reason for the possibility—nay, probability—that he was Mordecai, but Nehemiah had a brother called Hanani, " who feared God above many" (Neh. vii. 2). His name only requires the addition of " ah " to become

A.H.

Hananiah, and no two brothers are likely to be called by the same name. I would be inclined to suppose Hanani to be Daniel's companion Hananiah. I do not think that Ezra was Azeriah, because Ezra was an acting priest, and could not be blemished, which Azeriah certainly was. Moreover, one man named Ezra had a son (Neh. xii. 13). Besides, Ezra does not give the same impression of great age as Nehemiah does at the time of the completion of the second Temple, when both were writing their books. If Nehemiah were a younger son of Hanani (Hananiah), who was born about 3434, he must have been over ninety when the Temple was completed in A.H. 3530.

3519 to 3524. During some of the years of Cyrus the Persian, and throughout those of " Ahasuerus " (Cambyses?) and "Artaxerxes " (Pseudo-Smerdis?), " up to the reign of Darius, the king of Persia " (Ezra iv. 5, 6), the building of the Temple was stopped.

3525. The first year of Darius the Persian.

3526. Haggai (chap. i. 1) and Zechariah (Zech. i. 1) exhort the Jews to restart the building of the Temple, though orders against it were in force.

3530. The second Temple completed in Darius the Persian's 6th year, in fourteen years from its commencement. N.B.—These last three dates, and the next, are not definitely connected with any stated date in the Bible, but are assumed because the completion of the second Temple seems to be indicated as happening seventy years after the burning of the first.

3531. Ezra arrives, after the completion of the Temple, in the seventh year of " Artaxerxes," who could, therefore, only be Darius the Persian (Ezra vii. 1, 8). He has full authority from the king, and appears to be governor, perhaps succeeding Nehemiah.

3535. Judith (*Holo*phernes, Darius's brother *Artaphernes*?) Dated conjecturally from the return under Zerubbabel, " for they were newly returned from captivity " (Apoc., Judith ii. 1 and iv. 3); and these events occurred, as I have taken it, in the " eighteenth " year after that return, during the reign of that king who is so curiously described in the book of Judith, but who could hardly have been other than Darius the Persian, judging by the story as a whole.

3999, really 3999½, *i.e.*, in the 4000th year after the creation of Adam. The arrival of the MESSIAH, 483 years after the beginning

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of the first year of Darius the Mede, that is, including A.H. 3517. In other words, from the fall of Babylon at the end of A.H. 3516, for obviously the "commandment came forth" at the beginning of 3517, because the Jews had reached Jerusalem in the fifth month of that year. This makes 3999 as shown, but we must add the six months added to the year, at Exodus, by the change in the first month of the year, so the total really is 3999½, which is during the 4000th year.

POSTSCRIPT.—The above method of dating the Bible history demonstrates its manner of counting the reign-lengths of the kings of Judah. For instance, Jehoiakim is stated to have reigned eleven years, yet we can see that he reigned something under the full eleven, for his son Jehoiachin reigned for three months. But *his* reign is not counted as a year, and Zedekiah is made to start his eleven years from the commencement of the year after Jehoiakim's full eleventh ended. And so the count must have been made throughout the line; and when one considers the point, one realises that there is no other way of making an *exact* account of the years, unless one gives dates, as is done at present in historical work. Obviously every king would not have died on the last day of the year, so, in Bible history, he is given the number of years of his reign, in cardinal numbers, up to the end of the year in which he died. At the other end, he is said to begin his years of reign only on the first day of the year after his predecessor's death. "Lumen," with his usual perspicuity, saw this quite clearly, although, as far as I know, he did not work exactly in the same way as I am doing.

Israel Hymns.

BY JOHN HENRY HILL.

III.

"O GOD OF BETHEL."*

IN order that the present short series of notes may be as useful as possible, may I direct the reader's attention to the sources of information on the subject of Hymnology which I am myself consulting.

In these works will be found a mine of information on the whole subject of hymns and their writers. I have already alluded to the article "Hymns" in the *Encyclopædia Britannica*, which may be consulted at any Library.

The same work contains biographical articles on hymn-writers under their separate names.

The standard work on the subject is, of course, Dr. Julian's "Dictionary of Hymnology" (published by John Murray), on page 831 of which appears the original version of Dr. Doddridge's hymn, "O God of Bethel," the manuscript of which, in his own handwriting, is still extant. This original version is also quoted in Dr. Arthur E. Gregory's "Hymn Book of the Modern Church" (published by Charles H. Kelly), being the Thirty-fourth Fernley Lecture. It is as follows:—

No. xxxii.—JACOB'S VOW.
From Gen. xxxiii. 20, 22.

1
O God of Bethel, by whose Hand
Thine Israel still is fed
Who thro' this weary Pilgrimage
Has all all our Fathers led

2
To thee our humble Vows we raise
To thee address our Prayer,
And in thy kind and faithful Breast
Deposite all our Care.

3
If thou thro' each perplexing Path
Wilt be oure constant Guide
If thou wilt daily Bread supply
And Raiment wilt provide

4
If thou wilt spread thy Shield around
Till these our wand'rings cease
And at our Father's loved Abode
Our Souls arrive in Peace

5
To thee as to our Covenant God,
We'll our whole selves resign
And count that not our tenth alone
But all we have is Thine.

January 16, 1736-7.

A comparison of the above with the version to which we are accustomed will show that while the hymn has been edited and revised by other hands, and, it must be admitted, to its advantage, yet the original, with its allusion to "thine Israel," and "our Covenant God," is even more significant than the version now sung wherever the English language is spoken. Dr. Gregory says: "I venture to suggest that no "higher critic" could pick out the portions supplied by the various revisers if he were left solely to subjective considerations." Dr. Julian says that its authorship should be thus described: "P. Doddridge, Jan. 1736-7; Scottish Trs. and Paraphs., 1745; J. Logan, 1781; and Scottish Paraphs., 1781."

Dr. Philip Doddridge (1702-1751) was pre-eminently a writer of Israel hymns. Among others, the following:—

* ANCIENT HEBREW MUSIC.—Paris, Wednesday: An article appears in the *Figaro* to-day in which M. Raone Gunsburg claims to have succeeded in deciphering ancient Hebrew MSS., and the paper reproduces what purports to be an exact reconstruction of a page of Hebrew music of the "Song of Songs" of Solomon.

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" O God of Bethel."
" See, Israel's gentle Shepherd stands."
" Great Leader of Thine Israel's host."
" O Zion, tune thy voice."
" Shepherd of Israel, Thou dost keep."
" Triumphant Zion, lift thine head."

In addition to these, the following, and many others :—

" O happy day that fixed my choice."
" My God, and is Thy table spread?"
" Do not I love Thee, O my Lord?"
" Awake, my soul, stretch every nerve."
" Hark, the glad sound, the Saviour comes."
" Ye servants of the Lord."
" Grace, 'tis a charming sound."

Born London, June 26th, 1702, the youngest of twenty children, none of whom survived infancy but Philip and one sister. Philip himself was put aside as dead at birth, but an attendant noticed a feeble breathing, and the child was preserved alive. His father, a London oil merchant; his mother the orphan daughter of the Rev. John Bauman, a Bohemian clergyman, who had fled to England to avoid persecution. Before he could read, his mother taught him the history of the Old and New Testament by the assistance of some blue Dutch tiles; and these stories, he says, were the means of enforcing good impressions never effaced. A gentle soul, a profound scholar, minister 1729-1751 of Castle Hill Church, Northampton (still existing); presented with his D.D. degree by the University of St. Andrews, he spent his life in the work of education and the ministry of religion, and died at Lisbon in 1751.

What Was the Relation of Jesus Christ to Judah and to the Jews?

To understand the relationship of Jesus to all these people it is necessary to clearly understand the character and position of the House of David, of which He was at once " The Root and the Offspring."

The House of David was erected by Divine appointment upon its own Covenants, armed with its own authorities, and endowed with its own heritage. The Covenants were unconditional and everlasting; the authority was that of Jehovah deputed to the House of David as Chief Governor, otherwise, as Jehovah's Vicegerent on earth.

The heritages were " the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The final dominion, secured by divine oath to the House of David for ever, *was over the House of Israel.*

Let it be said at once that the House of David is of the general Israel race, and of the specific tribe of Judah. But having arisen out of these successively, it was caused to stand upon its own foundations without specific relationship to either.

In order to effectively demonstrate this, the House of David was removed first from its direct connection with Israel, which royal title followed the ten tribes when they separated from Judah, and revolted from the rule of the House of David. Next it was removed from the House of Judah when that nation was carried into captivity by Nebuchadnezzar, and the throne disappeared from Jerusalem. Its connection with the nation of Judah has never been officially re-established since.

The throne did not follow the nation of Israel into its captivity, neither did it follow the nation of Judah into its captivity, but was removed to the equally ancient Brith Colony, or British branch of the Israel people, and was there established by Divine appointment, and there it has remained to the present day.

The Old Testament Scriptures make a very clear-cut distinction between the people of Judah and the people of the House of David, as, for instance, in the twelfth chapter of Zechariah, speaking of the days of the last contest before Jerusalem, the declaration is, " And he that is feeble among them at that day (Judah) shall be as David; and the House of David shall be as God, as the angel of the Lord before them."

The House of David had separated from the House of Judah nearly a century before the nation of the Jews was established at Jerusalem. From that nation it was alien in spirit, in faith, in character, and in purpose.

Having carefully reviewed these things, it will instantly be seen that while it is right to say directly that Jesus Christ is of the House of David, it is of a much more distant connection we speak when saying Jesus Christ was of the House of Judah; and, as to the nation of the Jews, His only relation to them was that of One Who came " to His own " countrymen to offer Salvation, but by them was rejected, antagonised, crucified and slain.

THE Massagetæ are Israel. According to Herodotus Cyrus was slain by the Massagetæ. According to Hebrew prophecy, Cyrus was to be slain by Israel. Hence it follows, if both authorities be correct, that Israel and the Massagetæ must be the same people. According to Cyrus, Babylon was captured by the people of Guta. According to Jeremiah, Babylon was to be captured by Israel. If our authorities be correct, then Israel and the people of Guta must be the same people, and also the Massagetæ. According to Gothic tradition, presented by Jordanis the Goth, the Massagetæ (who were the people of Guta, as shown above) were the ancestors of the Goths. (" The Origin of the English," page 79.)

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Will you please tell me when, by whom, and on what authority the Jewish Sabbath on Saturday (the seventh day of the week) was abolished, and Sunday (the first day of the week) was adopted for the Christian Sabbath?

The Roman Cathlioes claim that a Pope of Rome, in virtue of his authority as Christ's vicar on earth, made the change, and that Protestants by adopting the same practice thereby acknowledged the Pope's authority.

You are doubtless aware that (a) some people (other than Jews) keep the seventh day (Saturday) because it was the day of rest appointed by God, shutting their shops, etc., from sunset on Friday until sunset on Saturday, also observing Sunday as a day of rest, because it is the law of the land. And, further, that (b) some people seem to think that, the Jewish Sabbath having been abolished, Sunday is not such a holy day as the Jewish Sabbath, and may be kept, or not, as is agreeable or convenient, quoting as their authority an article in the *Encyclopædia Britannica*. Needless to say, I do not agree with either of the latter. Can you recommend a book on the subject? — A. C. (Plymouth).

A. I answered a similar question to this in the BANNER some four years ago. The following, however, are the facts:—

The original meaning of the word *Sabbath* in the Hebrew was "to divide, sever, put an end to," and as such meant neither the seventh nor any other day in the week. Nor did it originally contain any idea of rest, repose, or worship. It was used technically to divide the month or the week, and so became a distinctive day four times to each moon. The early recognition of the Sabbath Day by many of the Semitic people (for the Babylonians employed the term also) was developed in Israel by the Divine legislation, "Remember the Sabbath Day to keep it holy," etc. Thus it will be seen that, from the original meaning of "severing," or "dividing," there became attached to the Sabbath the principle of rest and worship, and as such the seventh day of the week was reckoned by the Hebrews as a holy day, a day upon which all work was taboo, and upon which God was to be worshipped.

The Christian Sunday originated with the Resurrection of the Lord, which took place on the first day of the week (the day which followed the Sabbath), a day which was again emphasised by the appearing of the Lord on the following Sunday (the eighth day) to the Disciples, including St. Thomas (John xx. 26). The Day of Pentecost fell, of course, on Sunday (not the Sabbath), while the Epistle of Barnabas (xiii. 10) goes so far as to suggest that Ascension Day was a Sunday, although this is not in accordance with tradition and Christian observance.

For a long while the early Christians conducted their worship daily in the Temple (Acts ii. 46), observing at the same time the Jewish Sabbath ritual on the seventh day, while they began to make a gradual and distinctive observance of the "first day of the week" (Acts xx. 7), thus "keeping" both Sabbath and Sunday. Apostolic custom and command, however, accentuated the importance of the "first day of the week" (1 Cor. xvi. 2), since it marked the Lord's Resurrection, so that before the end of the first Christian century Sunday was recognised as "the Lord's Day" (Rev. i. 10).

It is an example to note that the Early Fathers laid great stress upon "the Lord's Day Observance." We find Ignatius (who was known as "Theophorus," or "God-clad"), Bishop of Antioch, who wrote his Epistles A.D. 110-117, exhorting the Christians to be "no longer Sabbatising, but living in observance of the Lord's Day, on which also our life sprang up again" (*To the Magnesians*, ix.). In the same Epistle, Ignatius says, "It is monstrous to talk of Jesus Christ and to practise Judaism, for Christianity did not believe in Judaism, but Judaism in Christianity." Melito of Sardis (170 A.D.) taught the same as Ignatius, as also did Eusebius (circ. 260-340 A.D.).

The word "Sunday" was first used by Justin Martyr (114-165 A.D.). He says, "And on the day called Sunday (τῇ τοῦ Ἡλίου λεγομένῃ ἡμέρᾳ) all who live in cities or in the country gather together to one place, and the memoirs of the prophets, or the writings of the Apostles, are read . . then the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and . . . bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each . . . and to those who are absent a portion is sent by the deacons. And they who are well-to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows . . . and those who are in want, and . . . takes care of those who are in need. But Sunday is the day on which we all hold our common assembly . . . and Jesus Christ on the same day rose from the dead" (*Apol.* i. 67).

Thus after the Resurrection of Christ the seventh day and the first day were kept each week. Gradually the importance of the first day of the week (the Lord's Day) overshadowed that of the Sabbath Day (although the Ebionites long continued to use both days), until Sunday began to take precedence, and the Sabbath Day worship fell into abeyance amongst the Christians.

Finally, in 321 A.D., the Emperor Constantine, in his famous *Constitution*, as a "legal duty," ordered "all courts of justice, inhabitants of towns and workshops, to rest on Sunday (*venerabili die solis*)," when Sunday observance became the law of the land. May all Christians help to maintain the observance of "the Lord's Day"! It is a "sign" between God and Israel (Exod. xxxi. 13; Isa. lviii. 13, 14), and our national witness to the world.

G. H. L.

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The Importunate Friend (Luke xi. 5-8).

BY JOHN H. TENCH.

THE connection between this parable and the preceding words is easy to be traced. As the Lord was praying in a certain place, when He ceased one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples." In reply to this request He taught His disciples that perfect form of words which, coming immediately from Him, has ever since been called "the Lord's prayer."

Having done this He now instructs them further in what spirit and with what perseverance they ought to pray. He therefore said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed. I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

We learn from this that if a churlish man can be won by mere importunity to give, how much more shall the bountiful Lord bestow! This is very beautifully expressed in the national Prayer Book for the Twelfth Sunday after Trinity: "Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord."

In the case of the importunate widow it was prayer for having her own wrongs righted, but in this case it is prayer for the needs of others. This is well illustrated in the case of our Father Abraham. In his prayer for the wicked city of Sodom, he pleads not for himself but for the righteous in that city—his nephew Lot, and his family. If you read that narrative carefully you will notice that he persists almost to shamelessness in praying to the Lord no less than six times, each time praying that God's mercy may be more abundant, proving the truth of the Lord's words to Moses: "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty." In like manner the great Angel of the Covenant contended with Jacob, wrestled with him all the night, yet allowing Himself at the last to be overcome by him, and left a blessing behind Him; and Jacob henceforth became Israel, "for as a prince hast thou power with God and with men, and hast prevailed." Again we have the example of the Syro-Phœnician woman who persisted in her cry to Jesus to cast forth the devil out of her daughter. Jesus tried her faith by saying, "It is not meet to take the children's bread and to cast it unto the dogs." She would not be turned on one side, but said, "Yes, Lord; yet the dogs under the table eat of the children's crumbs." Her importunity was rewarded, for the Lord said unto her, "For this saying, go thy way; the devil is gone out of thy daughter."

According to the parable the man seeks for his friend "*three loaves,*" and there is, no doubt, special significance in these words. "Loaves" is another name for "bread"; and our Lord, when resisting the Devil in His first temptation, said, "It is written that man shall not live by *bread* alone, but by *every word of God.*" The man who seeks *bread* for his friend, if he is sensual, not having the Holy Spirit, has nothing to set before this unlooked-for guest, and in his spiritual empti-

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ness is here taught to appeal to God, extorting, in earnest prayer, that which is *bread indeed,* and heavenly food for the soul.

The Best Loaf of All.

Jesus went on to show how every one of us can obtain the *best loaf*: "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto *your* children, how much more shall *your* heavenly Father give the *Holy Spirit* to them that ask Him?" Having asked and obtained this "best loaf of all," we shall then be able to show others that they, too, may obtain it by importunate prayer. Jesus said, "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." He will help us to give to our friends another grand loaf—

The Gospel,

in its twofold phase as taught by our blessed Lord. The Rev. Pascoe Goard, who we know is a man sent by God, because of the Holy Spirit which rests upon him, and because of his clear insight into the Holy Scriptures, said, in his addresses delivered to the British-Israel Congress in October, 1923: "He has given to us a Gospel: He has specifically referred to it, 'This Gospel of the Kingdom'; not in this instance the Gospel of salvation through the death and resurrection of Jesus Christ, but 'this Gospel of the Kingdom.'"

Christ said to the twelve disciples, "Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go ye rather to the lost sheep of the House of Israel; and as ye go preach, saying, the Kingdom of Heaven is at hand." He went to the Cross to accomplish His death. He descended into the tomb. He rose again Victor; and then, instantly beginning with Moses and the prophets, He expounded unto His disciples in all the Scriptures the things concerning Himself, saying, "Ought not Christ to have suffered these things, and to enter into His glory?" Of that Gospel He said, "Go ye into all the world, and preach the Gospel unto every creature; he that believeth shall be saved."

Two Gospels? No, two phases of one Gospel; that is all. One for the servant race; the other for all humanity. "This Gospel of the Kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come." A witness to the personality of God! The faithfulness of God, for every detail of this Covenant has been kept right down to the present time; because the Word of God has been Yea and Amen throughout the Old Testament. When He says, "Whosoever believeth on Me shall be saved," we may know that we may absolutely rest upon His Word. "Ye are My witnesses, saith the Lord, that I am God." Yes, a covenant-keeping God, the same yesterday, and to-day, and for ever. We do not put one phase against the other, but to the Gospel of the Cross, of salvation through the death and resurrection of the Lord Jesus Christ, we have the Gospel of the Kingdom. And I say to you that when the Christian Church of God takes up the twofold story as the Lord gave it, the Church will bring this nation back to God, and will win the world for Jesus Christ our Lord. Let us pay attention to the Gospel of the Kingdom. It is an eternal Gospel. While the facts of the Gospel of the Cross that bringeth salvation will last for ever, the Gospel itself is a temporary Gospel. Do you get that? *The Gospel of the Kingdom is an eternal Gospel: the Gospel of the Cross which bringeth salvation is a temporary Gospel;* for there will come a time when He will say, "Let him who is righteous be righteous still, and let him that is holy be holy still, and let him that is unrighteous be unrighteous still, and let him that is filthy be filthy still"; and the Gospel of the Cross will not be preached further. I have said that the Gospel of the Kingdom is an eternal Gospel. So it is. It was preached by Jesus Christ Himself; it is being preached to-day. But, you say, "You tell us it is an eternal Gospel which will be preached after the other phase of the Gospel has ceased to be preached. Where is your authority for that?" I answer—the last chapter of Isaiah. Listen! "For as the new heavens, and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." What seed? What name? Israel!

The Glorious Second Coming of the Lord Jesus Christ.

This is another grand loaf which we get from our Father's Word, and which He would have us hand on to our hungering friends. There are ministers who do not believe in this at all. They consider that Jesus is always present with His people, according to His promise: "Where two or three are gathered together in My name, there am I in the midst of them." But we are taught by the Scriptures that this is not the presence in the only sense or in the fullest sense. The angels on the Mount of Olives, after our Lord's ascension, said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The prophet Zechariah says, in his last chapter, speaking of the day of the Lord, "And His *feet* shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." In our Lord's parable of the Ten Virgins we read, "And at midnight there was a cry made,

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Behold, the bridegroom cometh: go ye out to meet him. And they that were ready went in with him to the marriage. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." In Matthew's description of the last judgment we read: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Peter, when preaching in the Temple in Solomon's porch, said, "And He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Peter also, in his epistle, writes, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night."

According to the parable, the friend by his importunity not only gets the three loaves, but "as many as he needeth," and He who refused at first to send one of His household, *Himself* now rises and supplies all the wants of His friend, for so "the kingdom of heaven suffereth violence, and the violent take it by force."

In conclusion I would like to relate a most interesting story told by the Rev. Joseph B. Gratton in his address to the Congress last October: "A few weeks ago I heard a very remarkable sermon based upon that illustration recorded in St. Luke [The Importunate Friend]. The preacher described the casual meeting of two gentlemen who afterwards became thoroughly interested in each other. 'Whenever you come to town,' said one to the other, 'come to my house. Night or day; it will not matter: there will always be a welcome for you.' We may call that Chapter I. In the next chapter, the good lady of the house had gone to retirement, and the good man of the house was making himself comfortable by the fireside, when presently there was a knock at the door. 'Who can it be at this time of night?' he asked himself. He goes to the door, and there he finds his friend whom he had invited to come and see him. This man had found himself stranded at night-time in a strange town; he wondered what he could do, when it suddenly occurred to him, 'Why, this is where So-and-So lives. He told me that I would be welcome night or day.' And so, at the midnight hour, he finds his friend's house, and knocks at the door. 'Whoever thought of seeing you!' said the man; and he bids him come in. In Chapter III. the good man of the house has to go upstairs and interview his wife. 'What is he doing here at this time of night?' she asks. 'We have got nothing in the house.' And so the preacher said, 'We have the picture here of the man who is up against it.' And then some graphic descriptions were given of how the lady came down, and did her best to spread the cloth; and in the middle of the table she put a vase of fruit, beautiful to look at, but it was made of wax. And then came the most remarkable indictment of the modern Church I have ever heard. Twenty to thirty years ago the Church was very busy. She built beautiful places of worship; she attended much to the liturgical performances of the services; she got the best organists and choirs. In fact, there was everything that was pleasant. Then the war broke out, and the war upset everything. And when the war was over the whole nation did not know what to do; and it gave itself over to frivolity and to pleasure. But now it is weary of all this, and there is a turning to the Church. And, said the preacher, 'The Church has got nothing to set before it.'"

That is a true description of the condition of things in our land to-day. People are wanting something. They are calling on us in the midnight hour for that which will rest them and satisfy them. The lesson to be learnt from this beautiful parable is that the Church should, by *importunate prayer* to our Father in heaven, obtain "the best loaf of all," so that she may be able to obtain as many loaves as she needeth from God's Word to supply the hunger of her famished children, and so, like our dear Lord and the Apostle Paul, declare unto them "all the counsel of God."

Imputed Righteousness.

By John J. Dunford.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity *of us all*" (Isa. liii. 6).

* * * *

Who hath believed our report? and to whom is the arm of the Lord revealed? We say, in all humility, to none more than they who have preached the Gospel of the "Faithfulness of God."

The Psalmist states: "The Lord looked down from heaven upon the children of men, to see if there were any *that did understand,*" viz., His imputed righteousness, and not their own righteousness (Psa. xiv. 2). That this "imputed righteousness" applies to Israel nationally, the concluding verse of this Psalm emphasises, viz., "Oh, that *the salvation of Israel were come out of Zion*!" (not out of themselves).

When Philip (Acts viii. 30) addressed the eunuch, he asked him, "Understandest thou what thou readest?" and the Psalmist, in one quotation given, states, "God looked down from heaven to see if there were any *that did understand.*" The great bugbear that Identity Truth has to contend with is Ignorance.

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In stating that "ignorance" is the great stumbling-block to the extension of the Gospel of the "Faithfulness of God," we are mindful of an address once given by the late Charles Haddon Spurgeon upon "the drunkard"; and so intense did his address become, that the congregation began to look behind them in the Tabernacle to see who was the object of his vehemence, when the speaker pulled them up with the remark: "I am not preaching against any poor outcast of society who may have come into this place of worship; I am speaking of the man who has his 'flunkeys' to arm him upstairs to bed when surfeited."

In like manner, we are not making asservations against the illiterate of our Brethren in Israel: we are speaking of "ignorance in high places," as the Apostle quotes, "For we wrestle against *the rulers* of the darkness of this world, *against spiritual wickedness in high places*" (Eph. vi. 12). Wherefore we are exhorted to take upon us "the whole armour of God, that we may be able to withstand in the evil day, and, having done all, to stand" (verse 13). And we are to be girt about with *Truth*, and have on the breastplate of IMPUTED RIGHTEOUSNESS, and to have our feet shod with "the Gospel of Peace." And what is the Gospel of Peace? We say, Psalm xlvi 9: "He maketh wars to cease unto the ends of the earth"; "there is no peace, saith my God, to the wicked" (Isa. lvii. 21). Therefore "the wicked" must be destroyed before He "maketh wars to cease." As Jeremiah, in Lamentations i. 22, prays: "Let all their wickedness come before Thee." And we know that *now* is the "appointed time," when Revelation xviii. 8 is about to be fulfilled; for "the wickedness" of the Great Whore has come before God for judgment: "Therefore shall her plague come in one day . . . for strong is the Lord God, who judgeth her." The daily press recently published long details of the imprisonment of a Papist bishop in Russia; but when they publish political propaganda, they give both sides of the question: not a syllable did they give of the atrocities of the Papists when they were in power; atrocities before which the Bolshevik imprisonment was child's play. They forget Malachi iii. 16, viz.: "And a book of remembrance was written before Him." Brethren, "the time is at hand" (Rev. xxii. 10) for that book to be opened, and, as it is written, "Behold, I come quickly; and My reward is with Me, to give every man *according as his work shall be*" (verse 12).

The same daily paper which held up the imprisoned Papist bishop as a martyr, a short time since, in its Editorial leader, summed up the article of the day by saying, "The man in the street has a short memory." However true this contention may be, it will not apply to the Book of Remembrance of Malachi iii. 16. For our God is a "consuming Fire," hence the declaration in Revelation, "She shall be consumed with fire," and, as Hebrew iii. 11 quotes of our fathers in the wilderness, so God speaks of Papal Rome: "So I sware in My wrath, they shall not enter into My rest."

Papal Rome has no "imputed righteousness" to avert the wrath of God, as it is written: "For the wrath of God cometh upon the children of disobedience," "for He will finish the work, and cut it short in righteousness: because a short work will the Lord make *upon the truth*" (Rom. x. 28). "But unto Israel, as it is written, there shall come out of Zion the Deliverer, and shall *turn away ungodliness* from Jacob. *For this is My Covenant unto them, when I shall take away their sins*" (Romans xi. 26, 27). "Imputed righteousness," first and last, and all by and through "My Covenant." Here we get the essence of our text, "The Lord hath laid on Him the iniquity *of us all*." "And so all Israel shall be saved." Lest some should say, What about other believers, we point out the one and only God-appointed way, to wit, Isaiah lvi. 3: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree." Nay, in the ensuing verse they are assured that, if they "take hold of My Covenant," they shall have a name "better than sons and daughters," an everlasting name, that shall not be cut off. But—and it is a great "but"—they can only come in by "taking hold of His Covenant."

And what is "His Covenant"? Psalm l. 5 states, "Those that have made a covenant with Me by sacrifice."

And that great Sacrifice was consummated at Calvary; and the strangers who have "taken hold" of that Sacrifice are the Huguenots, the Albigenses, the Waldenses, etc., whom Papal Rome, throughout her career, has ever slain, and sought to exterminate. We now come to the greatest "British-Israel" chapter in the whole of the Scriptures, viz., Jeremiah xxiii.: "Behold, *the days come*, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called,

THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, *the days come*, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and *which led* the seed of the House of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land."

Psalm lxxviii. 53, speaking of our forefathers being brought out of Egypt, quotes: "*He led* them on safely, so that they feared not: but the sea overwhelmed their enemies. And He brought them to the border of His sanctuary, even to His mountain, which His right hand had purchased."

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Psalm cxi. 9 confirms this by saying, " He sent redemption unto His people: He hath commanded *His Covenant for ever*: holy and reverend is His name. The fear of the Lord is the beginning of wisdom: *a good understanding* have all they that do His commandments." Isaiah xi. gives all these attributes to the King of Israel; and the King of Israel gives them to all those who are in Him (*vide* 2 John ii. 20: But ye have an Unction from the Holy One [of Israel], and ye know all things). " The anointing which *ye have* received of Him *abideth* in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in Him " (verse 27).

Here, then, Brethren, is one seal of ambassadorship, " An Unction from the Holy One of Israel " (Psa. lxxviii. 41) whom we are not going to " limit," as our forefathers did: " They remembered not His hand, nor the day when He delivered them from the enemy " (verse 42).

The question arises, Are not men of to-day guilty of not remembering His hand, and " the day " (of Psalm l.)—1914-18—when He delivered them from " the enemy "?

Returning to that wonderful twenty-third chapter of Jeremiah, the prophet, in verse 9, exclaims, " Mine heart is broken within me, because of the prophets; for the land is full of adulterers." (How typical of our own land in the present day!) Then, in verse 21, God says, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied " (viz., " Saying Peace, where there was no peace "); and then comes the terrible Divine indictment: " But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings " (verse 22). Let us think upon this accusation of the unsent Prophets. The word " if " is very short, but we are told not to despise " the days of small things "; and the Divine exclamation, " If they had stood in My counsel," causes us to pause, and ask the question, " Are we standing in His counsel? "

Isaiah xxix. 13 gives a potent sequence to those *not* " standing in God's counsel," viz., " Their fear toward Me is taught by *the precept of men,*" and adds, " The wisdom of their wise men shall perish, and *the understanding* of their prudent men shall be hid." But unto us God says, " I have put My words in thy mouth, and will hide thee in the shadow of My hand "; and wherefore? "That we might teach His senators wisdom " (Psalm cv. 22); and, like David, we say, " My mouth shall show forth Thy righteousness and Thy salvation all the day " (Psa. lxxi. 15). " I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only."

The First Settlers in Britain (II.)

By the Rev. L. G. A. Roberts, Commander, R.N.

(*Continued from page* 341.)

In Banner, July 16, 1924, we mentioned " the twelve tribes in Etruria " in connection with the first settlers in Britain. The origin of the name Britain by this time is well known to all British-Israelites, but a repetition of these things is sometimes necessary not only to refresh our own minds, but to show enquirers the evidences upon which we substantiate our claim.

The southern promontory of Italy is Calabria the boot, of which the heel contained Bruttium (now Brindisi). Here in ancient time was the kingdom of the Brettain. " Ritson's Celts " tells us this was the first kingdom of the Brettanni. This may be so, but the name Britto occurs also on the north-west of the Black Sea, coupled with Ligure, Brito-Lagœ, in the vicinity of the Peuceni, the Kimbri (or Kimmerii) and the Saxons. This region was also known as Wallachia (from whence Wales). Going still further eastward we come to the Crimea, the home for a long time of the Kimmerioi. Here, as Henry Proctor under an article " Khumri " (July 9th) has stated, are 700 gravestones of the Hebrew race. The quotation from Dr. R. H. Rule, in " Oriental Records," is worth preserving as a good connecting link, which no amount of criticism can ridicule, for we have here corroboration of all we have before asserted from 2 Esdras xiii. 39-45, and other historians who have given us the migrations of the Celtic race. On page 153, Dr. Rule, in 1877, says: " Within the regions indicated as that of the Assyrian captivities under Tiglath Pileser II. and Sargon, or known by subsequent histories to have been occupied by Israelites in dispersion, are the Crimea and Tartary. In the Crimea there is, perhaps, the largest necropolis the Hebrews possess in the whole world, and it contains gravestones dated soon after the beginning of the Christian era. Professor Chwolson, of St. Petersburg, has examined no fewer than 700, and 150 copies of epitaphs in other Hebrew burial places, and found amongst them some of great antiquity. The oldest of those which he published reads thus:

" This is the tombstone of Buki, son of Isaac the priest. May his soul be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile." The first of a most minute and patient study of these sepulchral epigraphs is exhibited by the learned professor in a large and closely-printed quarto volume, wherein he demonstrates that in the course of ages three distinct eras have been observed, besides that of the creation, each dating from one of the three banishments.

First banishment, Assyrian, B.C. 696.

Second banishment, Babylonian, B.C. 586.

Third banishment, Roman, A.D. 69.

" ' *Our* captivity ' marks the first, and as 702–696=6, the year of our Lord 6, being 702 years

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from the time when Sargon deported those 27,289 families from Samaria into Assyria. It is true there is a difference of 26 years between the Israelitish reckoning and the common reckoning, but that does not invalidate the fact of the observance of an era which invests the Assyrian captivity with historical importance, which an unreal story, or even a trifling local occurrence, could not have done."

Authentic history points to the Getœ under various designations having held these regions; this in Grecian times. In Roman these Getœ were known as Daci.

Now, although the gravestones refer to the era of our Lord, they furnish the connecting link between the captivity and modern history.

This region at the mouth of the Danube is full of ethnographical proof that both Hebrews and Tyrians were early settlers here. We have also the evidence that the Danai and Doreans, who were Hebrews, had colonised Thrace and Macedonia before the era of the Trojan War; and that Brutus the Trojan came into Britain through Roman or really Etrurian territories is well known to all who have delved into the ancient history of the British race.

NOTICES.

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Notes and News.

IT is with the deepest gratitude we are able to report that the Rev. Pascoe Goard is making good progress towards recovery from the effects of his accident. We now have him back at No. 6, Buckingham Gate. He was brought by ambulance on July 30th from St. George's Hospital. We have a skilled surgeon and a trained nurse in attendance. We can assure our readers that everything possible is being done for the comfort of the patient, and for his speedy and complete restoration. It is hoped that he may be able to get out of bed very soon now, but it will be several weeks before he will be able to walk. Since the report of the accident in our issue of last week letters and telegrams of sympathy and enquiry have poured in from all parts of the country. It is impossible to reply personally to all of them. Mr. and Mrs. Goard wish us to express their sincere thanks to all correspondents for their exceedingly kind messages. Mr. Garrison also begs that the hundreds who have written to him will accept this method of conveying his thanks and of reporting the progress which his correspondents are anxious about. Colonel Edward F. Gosset, the Revs. P. H. Davies, W. E. Woodhams Denham, David Wynne Evans, and Mr. R. W. Paull are among those who have kindly called to see our patient.

Special prayer meetings for Mr. Goard's recovery, coupled with thanksgiving that his life was spared, have been held by the Birmingham and Bristol Branches, while thousands of our members and readers are, we know, joining their prayers with ours.

The proposal to form a really worthy Federation Library meets with entire approval, and we already have offers of many valuable works, including several volumes of special interest, from two clergymen. A lady has kindly sent four very handsome volumes of the works of Shakespeare, while another friend has given a hundred volumes of miscellaneous works. Can anyone find for us a copy of "The Treasury Harmony of the Four Evangelists," by the late Robert Mimpriss? It was published many years ago by Thomas Varty.

We gratefully acknowledge more articles of furniture. In answer to enquiries, we may say that our special requirements are bookcases, cupboards, and small and medium sized tables.

We thankfully report further donations of money for furnishing and equipping the Headquarters, including an anonymous gift of £100.

The receipt of a legacy of £50, free of duty, is gladly welcomed. Several new members and associates, and one more life member can be recorded.

We are happy to report that Mrs. Theodore Bent is recovering from the effects of her motor accident in Ireland, and that Mrs. Craven Jones and Colonel Leigh, C.I.E., President of the Bath Branch, are both much better.

The Rev. Ebenezer Fox, M.A., and Mrs. Fox sailed on their return journey to Australia on July 29th. They expressed their warmest thanks for all the kindness they had received from B.-I. friends in the Homeland.

The vicar of a parish less than twenty miles from London preached a capital British-Israel sermon last Sunday from Hosea xiv., 5. He prefaced the B.-I. portion of his discourse by telling his congregation that he was about to declare to them some startling things; then he boldly and emphatically proclaimed the identity of the British race with Israel, and showed how they were as the dew and the lily and the cedar among the nations. Needless to say, dis-

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cussion followed among groups of the congregation after the service, which we may say was a beautiful one. Who can say what may come from the seed faithfully sown?

The Secretary-General has had the privilege of explaining B.-I. teaching to a number of journalists, including an editor of an important magazine. They listened with evident interest and asked for books on the subject.

A member of our Sydney (Australia) Branch sends us a copy of a paper containing a report of a speech by the Lord Mayor of Sydney in connection with the Empire Day celebrations there, in which he proclaimed himself a British-Israelite, and made some observations which it is a delight to read in a secular paper. The Archdeacon of Sydney was present, and said he was intensely interested in the Lord Mayor's Biblical knowledge. Mayors and Lord Mayors of England please note and copy.

Our meeting of protest against the proposal to remove the Coronation Stone from Westminster Abbey, has received notice in most of the papers of England, Scotland, Ireland and Wales, and many letters have appeared. Several papers printed the resolution in full. Most of the notices are friendly, some are satirical, some treat the proposal as a joke, and here is a danger. One paper has a short article headed, "Plot and Counter Plot," and proceeds to indicate that if there is a Communist plot to remove the Stone, the movement to retain it is a Jewish plot! One letter contends that the Stone was in Cornwall before it reached Ireland. A well-known bitter writer against British-Israel sets himself up in opposition to expert geologists by declaring that no stone of the same composition can be found in Palestine, that the Stone in the Coronation Chair has no right to be there, that the claim regarding it is a myth, and that the true Coronation Stone is the one at Kingston-on-Thames, because some Saxon kings were crowned on it. Evidently he has not seen the chart by the Rev. W. M. H. Milner. The one outrageous letter we have seen so far is by a correspondent who makes the atrocious suggestion in a daily paper that "the best thing to do would be to explode a stick of dynamite on this geological fragment, and put an effectual end to the senseless fooling in connection with it." It is obvious that the B.-I.W.F. must double its efforts to educate the public in regard to the significance and sacred character of the priceless relic. One intelligent man said he was not aware that there was any stone at all in the Coronation Chair!

The Rev. W. E. Woodhams Denham, F.R.G.S., will lecture for the Worthing Branch to-day (August 13th), at 5 p.m., at 71, Rowlands Road. Subject, "The Stone of Destiny."

Progress in Palestine.

NO better way of realising the great progress made in Palestine, since it has legally and officially come under the absolute protection, and international guardianship of Israel in the Isles of the West, the Ultima Thule of the Old World, can exist, than by contrasting what the Holy Land was under the unholy Turk, up to General Allenby's glorious and peaceful entry, and what it has become since. Some notices of its past state will well illustrate this change.

TURKS OPPRESS JEWS.

The long persecution of the Palestine Jews by the Turks culminated in a wholesale deportation of the Jewish population of Jaffa. The British, French, Russian and Italian ministers at the Hague made joint representations to the Turkish Minister for Foreign Affairs, asking that the Netherlands minister at Constantinople, might request the Turkish Government to stop these persecutions.—Reuter.

PROSPERITY UNDER BRITISH RULE.

The *Sveneke Dagblad*, of Stockholm, quoted a letter from Mr. H. L. Larsson, a prominent member of the Swedish colony in Jerusalem, emphasising the great advantage which British occupation has brought to Palestine. Thus Jerusalem has at last obtained its waterworks, which, though long planned, were never executed. As long ago as Baroness Burdett Coutts, the offer to establish them free of cost was made and refused. (See *The Truth*, No. 134, 1912.) The streets and roads are kept in first-class condition, unemployment has ceased to exist, and the entire town is characterised by a prosperity hitherto unknown.—Reuter.

PALESTINE AND THE POPE.

In 1922, Sir Herbert Samuel, the Palestine High Commissioner, himself a Jew, and bearing the name of Israel's last and greatest judge, honoured the Pope by being received by him in private audience on Thursday, before leaving for Naples. Since the glorious emancipation of Rome from Popish thraldom, the Papacy has coveted a throne in the "Holy City." It was Vatican influence which formed the first Palestine rail, Jaffa to Jerusalem, to enable the Pope to have easy access to the outer world! But it was not to be! The Holy Land was not destined to pass from the infidel Turkish tyranny, to worse Popish persecution!

A VOICE FROM SIDON.

Merchants and 109 notables of Sidon, in 1922 cabled to the *Daily Express*, in support of the programme of the Syrian Palestine Congress, of complete independence for Syria and Palestine, within the natural boundaries. But Palestine was not destined for Turks, Arabs, Jews, Syrians and besotted Fellaheen; but for Christian Israel.

THE GRAIN OF PALESTINE.

After the harvest of 1919, the world prices of cereals rose so high, that local merchants exported almost the

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whole of the supplies for local use. The Palestine Government, therefore, decided to prohibit the export of the more important cereals, and to permit controlled export of the less important cereals. Hence the prices, though high in the winter 1920-21, were not beyond the reach of the greater mass.

PALESTINE FOR THE JEWS.

Speaking in Leeds, in aid of the settlement of Jews from E. Europe in Palestine, Lord Rothschild said he hoped there would be a continual stream of emigrants who would make Palestine once more a land "flowing with milk and honey." But he forgot Israel!

WORK FOR THE EX-KAISER.

It is decided to fill up the gap in the city wall which was made in order that the ex-Kaiser might enter Jerusalem in state, in 1898. The gap is near the famous Jaffa Gate, and a number of shops were pulled down, as well as the ancient wall, so that the Kaiser, in his white cloak, on his white horse, might parade through. Ought not the ex-Kaiser to pay for the wanton damage he has done?

HEROD THE GREAT'S COURT.

In 1921 the Palestine Exploration Fund made very valuable archæological discoveries at Askalon, a city greatly beautified by Herod the Great. One was the Court of Herod the Great. Professor Garstang, Director of the British School of Archæology at Jerusalem, prepared a Report. Round the Court was found the famous cloister which enclosed it, which Josephus describes.

GIGANTIC STATUES.

At Askalon were also discovered some enormous statues. Among them are figures of Apollo, Venus, Victory, and Herod. Mr. W. J. Phythian-Adams, author of *Mithraism*, 1915, says, in the *Asiatic Review*, that an Archæological Advisory Board has been formed, representing British, American, French, Italian, Jewish and Moslem interests.

CITY OF DAVID.

In 1924 Professor Macalister (P.E.F.) has made important discoveries in the City of David. One is the section of a great trench or artificial valley on the N. side, conjectured to be older than Solomon, in it are broken steps; also a gigantic bastion, part of a great city wall, about 20 ft. thick, considered to be the Jebusite outer wall; and the bastion the spot from which the Jebusites taunted David to take the city.—I. Samuel v. 6, 7.

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A Northerner at Bristol.

IT was our very good fortune to be requested to represent an important Northern B.-I. Association at the Bristol Conference of the B.-I. National Union. The happy issue for the fortunate delegates was a most interesting week—mostly in glorious southern sunshine—during which we had the very real pleasure of coming into intimate touch with Colonel Prowse, Mr. and Mrs. Waddington, and the Bristol friends, who had laid themselves out to give us such a splendid time. We were also able to meet in the flesh many good British-Israel brethern from all quarters who had hitherto been honoured names only.

Tuesday was the day set apart for the Conference proper, and began appropriately with a devotional hour conducted by Rev. A. Pritchard. At 11 a.m. the Conference entered upon its morning session, presided over efficiently and genially by Mr. T. W. Plant, in the regretted absence of Rev. Oliver Vince. Of the personalities, speeches, and resolutions I need only ask, "Are they not all carefully written in the Chronicles of our able Hon. Secretary, Mr. S. E. Steele?" This we may certainly say, that during the debates earnestness, conviction, and ability were present in good measure; and doubtless free discussion of all points of view must be beneficial. As our sturdy ancestors, stout-hearted and pugnacious, fought themselves into the final and glorious unity of the British Commonwealth on many a bloody field; so we present-day British-Israelites, with our manifold organisations, will doubtless be able in friendly fashion to achieve the unity which is so necessary at the present juncture. If military armies can march only "on their stomachs," it is equally true that British-Israel hosts can only make progress on their knees. The evening of this strenuous day of business was given over to Mr. Garrison's wonderful lecture on the "Keys and Gates." We have never heard the Secretary-General in better form, and on a sweltering summer evening the lecture was truly a marvel of endurance and achievement. Nothing surely can be more calculated to bring home to every intelligent Britisher the conviction that the great structure of the British Empire is the work of God.

The trip to Glastonbury on Wednesday made that day a very notable one of crowded interest and vision. Glastonbury and its Abbey were a surprise and a revelation to us. We had no idea that they were so extensive in their character or so impressive in their historic appeal. Surely if their true extent were widely known they should become a place of reverent pilgrimage to British Christians from the farthest fringe of the Empire. When Revs. Pritchard and Pascoe-Goard led our worship in a simple improvised service amid the ruins, we felt indeed as they expressed it that we were standing on "holy ground." We have all been impatient with the spurious history of so many school books, and longed for a drastic

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revision which would put Canterbury and Augustine in their true perspective. The impressive records and monuments of this wonderful Glastonbury certainly entitle it to a supreme place over all other centres of religious interest in our land.

Our party had the pleasure and advantage of being personally conducted by Rev. Lionel S. Lewis, M.A., Vicar of Glastonbury, who has written learnedly on the history and claims of the famous Abbey. All earnest British-Israelites should possess themselves of a copy of Mr. Lewis's book: "St. Joseph of Arimathea at Glastonbury," 1s.; as well as of Morgan's "St. Paul in Britain." How many of us were aware, as Mr. Lewis tells us, that "The site of St. Mary's Church in the Abbey grounds is the site of the first known above-ground church in the world." It is quite time we dispelled the Augustine legends and put the wonderful, true, Glastonbury story in their place.

One day in Bristol remained to us and, linked on to an earnest Wesleyan British-Israelite from Leeds, we made together a pilgrimage of another order, but not less reverent. We made our way to Kingswood, a Bristol suburb deeply interesting to all Wesleyans and indeed to all British Christians. We had the pleasure of walking reverently through both the Wesleyan Chapel and the no less interesting and famous Tabernacle of the great colleague of Wesley —George Whitefield. We remembered how the God of Israel sent deliverance and revival to His people in the time of irreligion and declension by the mouth of His two servants as He did in old days by Elijah and Elisha.

Before finally leaving Bristol for the north we had yet one more pilgrimage to make, with just as much reverence as at Glastonbury and Kingswood. We took car to Ashley Down, another suburb of Bristol, where we visited the famous Orphan Houses of George Muller, the modern exponent of "Faith." In a materialistic age he showed, and his successors are still showing, that the God of Elijah and Zarephath still lives, and that it is now in the twentieth century, as it was in Abraham's day, wise and practicable to trust in the living God.

Bristol is a fine and privileged city, and we are grateful for its welcome. We came to take part in a Conference; but we enjoyed, in addition, three wonderful pilgrimages which have enriched our hearts and stirred our minds.

J. A. F.

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Darius and the Scythians.

By Major J. Samuels, V.D.

"From the time of Targitaus, their first king, to the invasion of their country by Darius, is a period of 1,000 years, neither less nor more"; thus wrote Herodotus (iv. 7). These Scythians were Israelites, and this statement has frequently been brought forward to approximately determine the date of the Exodus. The first thing we want to know is the date when their country was invaded by Darius, and then, if possible, to ascertain what period of time is represented by their 1,000 "years."

Darius (Hystaspis) was in Egypt in the fourth year of his reign. This fact can be proved in two ways. One is by a tablet that records the death of an Apis (bull) in the fourth year of Darius, who actually took part in the funeral ceremonies. The date of this burial was the 13th Epiphi, equivalent to our 18th October. Again, from a deed of settlement between some Jews in Elephantine (called in the deed Yeb) an island in the Nile opposite Assouan, we are told that Darius was in that place in the fourth year of his reign, in the month Elul, which coincided with the Egyptian month Payni. Our English equivalent would be August-September. We can, therefore, be certain that Darius was in Egypt from the middle of August to at least the 18th of October, in his fourth year. It is as well to state that the learned editors of "Jewish Documents in the Time of Ezra" assert that the above deed was dated B.C. 420, in the time of Darius II. I have, however, proved, in the Appendix to my chronological work, "Fulness of Time," that it was impossible for this deed to have been executed in any other reign than that of Darius (Hystaspis).

While Darius was in Egypt, he took great interest in temple matters, and wished to have his statue placed beside that of Sesostris (Rameses II.), in the great temple of Ptah. The priests refused to allow this to be done, stating that he had not yet equalled the exploits of Sesostris—inasmuch as he had not conquered the Scythians. It is quite clear that this remark of the priests was made subsequent to the disastrous attempt of Darius to subdue the Scythians. In fact, it was owing purely to good fortune that he and his troops were enabled to cross the Danube. Leaving his army under the command of his general, Megabazus, he himself returned home, taking Egypt on the way.

Our next enquiry is to ascertain the date when the fourth year of Darius fell. The usually accepted chronology makes B.C. 521 the first year of Darius. All dates, however, after the reign of Manasses, king of Judah, are reckoned three years too high (see "Fulness of Time"), and, therefore, the first year of Darius would be B.C. 518. Here we have another difficulty, for Babylonian monarchs reckoned the year of their reign from the 1st of Nisannu in each year. If, therefore, any one of them suc-

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ceeded to the throne in the middle or some fraction of a year, the months previous to the first following New Year's Day (1st Nisannu) were reckoned as the "Accession Year." According to Babylonian methods, therefore, the first year of Darius would be B.C. 517, B.C. 518 being his "Accession Year." His fourth year then would be B.C. 514.

Lastly we have to discover what period of time is represented by the 1,000 "years" of the Scythians. They were nomads, and their year consisted of 336 days. The early Assyrian year was the same length, as is proved by certain inscriptions. The dating on the Israelitish gravestones, found in the Crimea, now in the museum at Petrograd, proves the same thing ("Fulness of Time"). If we multiply 1,000 by 336 and divide by $365\frac{1}{4}$, we obtain 919 years, $335\frac{1}{4}$ days, and this is the equivalent in solar years of the 1,000 "years" of the Scythians. Now, adding 920 to B.C. 514, we arrive at B.C. 1434, which would be the date referred to by the Scythians when Targitaus was their first king. A curious coincidence is that this date, B.C. 1434, is the exact year that I have given for the settlement of the Israelites in the land, under Joshua, in the "Fulness of Time," but it was arrived at by a totally different reckoning.

Southport Branch.

THE Southport Branch of B.-I.W.F. held its Annual Lancashire Conference on July 22nd. It was well attended, the various Lancashire Branches being represented. Many strangers were present who evinced keen interest in a subject new to some of them. Several new members were made. "Mendel" once again gave his professional services.

A most excellent tea was served from 5 to 6 o'clock, thus allowing opportunity for greetings and pleasant chats.

We are very grateful to Mr. Marchant for sparing us once more a slice of his summer holidays. He is a stalwart B.-I. and an authority on historical lines, bringing logic and common sense to bear on all problems. We were heartily glad to welcome the Rev. Ebenezer and Mrs. Fox, and feel honoured that they should devote a day to us, out of the very few remaining, of their stay in England.

No word of praise is too high for the two addresses delivered by each of these gentlemen.

A resolution was unanimously passed protesting against the removal of the Coronation Stone.

That energetic traveller, Mr. M. M. Sherbroke, O.B.E., in a delightful little address, gave a convincing proof of the power of prayer in the late war.

Mrs. Woodward, Hon. Secretary, presided at the afternoon meeting, Mr. Pine, President, in the evening.

Hon. Sec.: MRS. WOODWARD.

Israel.

Egypt.  **Assyria.**

THIS seems to be one of the triangle of nations arranged and predicted in the Divine plan.

These three are to be "a blessing in the midst of the land."

Just what is meant by the assertion? Well, two things are clear. What and who Israel is we know—namely, Britain. Who and what Egypt is we know, for it has never changed its national identity during historic time. But just what Assyria means we do not know as yet, for there has not been sufficient development in the way of reconstruction there to afford assurance. Does it mean the land of Assyria? Does it mean the population which shall inhabit the land in the near future? Or does it mean the descendants of the ancient Assyrians, residing in another land?

That it means either the land, or a people who shall soon dwell in the reconstructed land, seems to be assured, for these three shall be a "blessing in the midst of the land."

As to the "midst of the land," what of this?

This also seems to be clear. The three countries named constitute the heart of the "Middle East," and not only so, but of the land surface of the world. These are the three strategic countries which in the ancient day formed the heart of the world, and which are now coming to the front again.

What may we find that will give direction to our thoughts regarding the relationship of Britain with Egypt?

First, these two countries are united together in the plan of God, and neither Egyptian agitation nor British legislation can sever the bond which binds them together.

Secondly, Egypt and Assyria seem to be destined to keep a separate individuality, while bound together in an unbreakable combination. What is that combination?

Thirdly, both of these countries are the heritage of the Israel nation Crown granted to Abraham, Isaac and Jacob, and continued to Israel through Ephraim, the birthright-holding son of Joseph.

Here, then, seems to be foreshadowed an Israel company of nations. Not on the basis of the other Company of Nations which have for their central influence simply the British throne, but on the basis of a unity of nations. For these territories, we repeat, are the heritage of the Israel nation; while the Overseas Dominions, called in Scripture the "ends of the earth," are the heritage of the House of David, that is to say, of the British throne.

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Review.

THE GREAT PYRAMID. Its Divine Message. An original co-ordination of Historical Documents and Archæological Evidences, by D. Davidson, M.C., M.Inst.Struct.E., E. and H. Aldersmith, M.B., Lond., F.R.C.S. Volume 1. Pyramid Records. Price 25s. net; post inland 9d. extra. Fully Illustrated Plates, Plans and Tables.

THE Great Pyramid is a monumental representation of the mathematical and astronomical science of a former civilisation. In order to show this, the authors reconstruct the Pyramid to its original before any subsidence took effect. The surveys of Piazzi Smyth and Prof. Petrie are used in effecting this, and thereby show that the Great Pyramid is not only a monumentalisation of ancient knowledge, but also that it is the standard Pyramid defined by the Egyptian King Lists, and that its passage system forms the graphical representation of an elaborate system of prophetical chronology, and that the common interpretation of the symbolism and chronology leads to some very remarkable conclusions.

It demonstrates that the ancient measures of time and distance were based upon functions of the earth and its orbit. The passage system contains a basic line of reference, forming an absolute scale of astronomical chronology, these being checked by cross references to variable astronomical values supplied from within. An elaborate study is made of the real significance of the first eleven chapters of the Book of Genesis, and the Egyptian Messianic Texts are discussed and shown to be derived from the Messianic symbolism of the Great Pyramid.

The Egyptological dates are seen to allow for the chronologic data of the sojourn of Israel in Egypt and for the Exodus reconciling former apparent inconsistencies.

A great feature of this work is its whole support of the Biblical narrative and its chronology, the restoration of the original Sabbath and the Passover repetition at the Crucifixion and Resurrection. We commend the work to all Bible students who love to rely on faith rather than build upon modernism.

L. G. A. R.

Our Debt to Israel.

THE LEGACY OF THE ANCIENT WORLD. By W. G. de Burgh, M.A. Macdonald and Evans. 15s.

THE value of this book is to be measured neither by the length of our review nor by the price of the book. *Mr. de Burgh is a man of singularly wide reading and thought.* His main thesis is *the abiding influence of the ancient world on the men and women of our day.* To not a few the ancient world means Greece and Rome, but it seldom means *Israel* as well.

The main feature in this able book is the care with which the influence of Israel is worked into the thread of the narrative, forming a connected whole. It is easy to say that the Hebrew moulds our life to-day by his spiritual vision, just as it is easy to say that the Greek contributed freedom and individuality and the Roman ordered discipline towards the same end. These are thoughts familiar to every educated man. What, however, is not so familiar is the care with which Mr. de Burgh brings together the Hebrew, the Greek, and the Roman strain in our civilisation. The thoroughness with which this is done is quite clear. To Israel, for instance, there is the background furnished by Egypt, Babylonia, Assyria, the Hittites, the Western Semites, Crete, and the Persian Empire.

When this background has been assimilated, then *the author proceeds to consider the religion of Israel.* Implicitly he recognises that the Jews at all times and in all places form a race, not a nation. True, they consider Palestine as a land flowing with milk and honey, but their deep devotion is lavished on Jerusalem. The Temple—not the country—is the real centre of their loyalty. In Greece and Rome this became transmuted into the city-state which left such a permanent impression on civilisation in general, on such forms as the Hansa and city life during the Middle Ages in particular. On the whole, the reading of the author has been up-to-date, though it is obvious that recent work on Erasmus has escaped his notice.

Reprinted with kind acknowledgments from "The Guardian."

Corner for the Young.

SCRIPTURAL ENIGMA.—No. VI.

Where was the Ark for a short time detained?
Where did the Apostle John in exile stay?
What heritage by Caleb was obtained?
Whence were the bones of Joseph brought away?
What Tower in falling did some people slay?
Where lived a man who passed through bitter woe?
Where did our Lord sit down when on His way,
And tell from whence the "living waters" flow?
The *initials* of these places find,
And they will bring a town to mind
Enriched by idol trade.
And where, for fear that trade should fall,
One cunning craftsman summoned all,
And wondrous uproar made.

ANSWER TO SCRIPTURAL ENIGMA.

No. V.—NATHANAEL—John i. 47-49.

1. N-ehushta-*n* .. 2 Kings xviii. 4.
2. A-bb-*a* ..... Galat. iv. 6.
3. Tophe-*t* ..... Isaiah xxx. 33.
4. H-ezekia-*h* .... 2 Kings xix. 14.
5. A-gripp-*a* ..... Acts. xxvi. 1, 28.
6. N-u-*n* ..... Numb. xxvii. 18; Josh. i. 1, 2.
7. A-nathem-*a* ... 1 Cor. xvi. 22.
8. E-uhakkor-*e* .. Judges xv. 19.
9. L-evitica-*l* ..... Hebrews vii. 11.

J. J. P.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Would you very kindly give an explanation of the two Rocks mentioned in the following verse, "For their rock is not as our Rock, even our enemies themselves being judges" (Deut. xxxii. 31)?

I am an old reader of the BANNER, wherein, so often, most interesting questions are dealt with.—R. M. (Herne Hill, S.E.).

A. It is always an advisable thing, when confronted with a text that needs explanation, to study the context, and to compare Scripture with Scripture. The best Commentary on the Bible is the Bible itself.

Now, it will be observed that the word "Rock," with a capital "R" is mentioned five times in the above chapter, and twice more with a small "r" (verses 4, 15, 18, 30, 31 and 31, 37). Of these seven occasions six refer to God, and only one refers to a heathen deity, and that is the "rock" with a small "r" in verse 31.

As we learn from the last verse of the previous chapter, this chapter (xxxii.) is known as the Song of Moses. It is a beautiful poem, intended to exemplify the rectitude of Jehovah, as manifested in His dealings with a sinful and ungrateful nation. The Song (verses 1-43) may be divided into three parts, (a) the Providence which had brought Israel safely through the wilderness and planted them in a land blessed abundantly by Jehovah's goodness (1-14), (b) Israel's ingratitude and lapse into idolatry (15-18), which had caused Jehovah to threaten them with national disaster, and almost with national extinction (19-27), and (c) Jehovah's determination to grant His people victory over their foes by speaking to them through the extremity of their need, and leading them thereby to a better mind (28-43).

The predominant thought throughout the chapter is thus the rescue of the nation, by an act of Divine grace, at the time when annihilation and extinction seemed imminent through their corruption and idolatry (5, 15-17). If the poem begins in the spirit of reproach and severity, it will be seen, nevertheless, that love, tenderness and pity prevail, and that God is more anxious to save and redeem than to judge and punish.

"The Rock" is a title of Deity. In addition to the above-mentioned verses, the term is found frequently in the Bible (2 Sam. xxiii. 3; Isa. xvii. 10, xxx. 29; Hab. i. 12; and frequently in the Psalms, xviii. 3, 31, "who is a rock save our God?" *Cf.* 1 Sam. ii. 2; Isa. xliv. 8; Psa. xviii. 46, xix. 14 (R.V.), xxviii. 1). It occurs also in certain proper names, Elizur, Zurishaddai, Pedahzur, Zuriel (Num. i. 5, 6, 10, iii. 35). It depicts Jehovah by a forcible and expressive figure as the unchangeable support or refuge of His servants. Being a symbol of fixed stability it represents, with obvious appropriateness, God's unvarying and unchanging attitude towards His people. Doubtless the figure is borrowed from natural scenery, where the rocks and rocky mountains would clearly furnish examples of stability and strength, against the looseness and instability of the desert sand.

The key, then, to verse 31, after the above explanation, is found in verses 30, 32, 33. Israel's disasters are due only to Jehovah's (temporary) alienation, occasioned by Israel's sin. The heathen gods have not the power to produce such disasters (for "*their rock is not as our Rock*"), for they are themselves too corrupt to do so (for "their—the heathen's—vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters are bitter").

G. H. L.

ACKNOWLEDGMENTS.

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Is Christianity a Failure?

BY DANIEL FARMER.

MANY years ago this was discussed in the pages of *The Daily Telegraph*, and many and varied were the replies. The question is one of the foremost to-day, and Christianity is often severely condemned because, so long after its first profession, so little seems to have been accomplished, and so much remains wrong in the world to-day.

But what is commonly spoken of as "Christianity" is only a part of the scheme by which the great Governor of the universe proposes to save men, and to rid this part of His dominions from the power and presence of moral evil. The old proverb truly says, "Children and foolish people should not see work half-done." And in this great matter "the end is not yet."

The only Book in the world which, in any way, really grapples with the question is the Bible; and turning to it attentively, we find it contains the outline, and largely the detail, of a great scheme, designed and executed by "the manifold (many-sided) wisdom of God" (Eph. iii. 10). The entrance of moral evil into the sphere of human life was all foreseen and provided for by Him to whom "are known all His works, from the beginning of the world" (Acts xv. 18). Thus, starting with the admission that if man was to have a moral and responsible personality, he must have absolute freedom of choice between good and evil, otherwise he is a mere automaton. We find that no sooner had man made a wrong choice of his freedom than God comes in and commences a wondrous scheme of restoration, by which all who comply with the conditions, may, whilst learning by experience what an "evil and bitter thing" (Jer. ii. 19) the principle of disobedience is, yet be fully restored to the Divine favour, and occupy a position vastly superior to that which man held in his "first estate."

I.

THE EARLIEST PROMISE OF A DELIVERER.

The first stage in this great design for man's recovery was the promise that "the Seed of the woman should bruise the serpent's head" (Gen. iii. 15). Here then, in veiled language, was foretold the coming of a great Champion on behalf of man—which found its fulfilment in the life-teaching, death, resurrection and ascension of the Lord Jesus Christ. His heel—the lowest part of man—was indeed "bruised" when "He died for our sins," but He effectually bruised the serpent's head when, by so dying as an atonement for the sinner, and rising again to show the payment of the debt completed, He legally (and one day will absolutely—Ezek. xxviii. 18) "destroyed him that had the power of death, that is, the devil" (Heb. ii. 14).

On the certainty of this promise being fulfilled Adam first of all rested himself and showed his faith by calling his wife by the name of "Eve," which means "living," thereby recognising that, on the ground of this promised redemption, the immediate sentence of death would not be executed, whilst Eve showed her faith by saying, "I have gotten a man from the Lord" (Gen. iii.), no doubt thinking it was *the* man, viz., the promised Deliverer.

On this same promise—enlarged and amplified by type and symbol—as time rolled by, rested the patriarchs (John viii. 56), and all the Old Testament worthies (Heb. xi.) right down to Simeon and Anna (Luke ii.), a period of some 4,000 years.

II.

SECOND STAGE: THE CALL OF ABRAM.

We next observe that, as the bulk of men not only failed to comply with the Divine terms for restoration, but defiantly rejected the same (Gen. vi. 5), God now proceeds on the principle of selec-

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tion, calling out a man named Abram (Gen. xii.), and from him raising a people for Himself—the only nation upon earth with whom God ever made a covenant (Amos iii. 2), who, in the days of Joshua, became possessors of the land of Canaan. Here, by their favoured position, by the possession of the "Oracles of God" (Rom. iii. 2), and by the visible presence of God (2 Chron. vii.), they were intended to be a national witness to the true and only God.

But, as the Divine estimate says, "man at his best estate is altogether vanity" (failure—Psalm xxxix. 5). So it again proved, for, owing to the condition into which this favoured people fell, God was obliged, in the carrying-out of His great plan, to divide the nation into two sections, in the days of their fourth king, Rehoboam (1 Kings xii.), ever afterwards known as "the House of Israel," the Ten Tribes and Northern Section, "the House of Judah," the two tribes, the Southern Section.

After some 250 years of further disobedience and idolatry the House of Israel was deported to Assyria (2 Kings xvii.), and about 134 years later the House of Judah was taken captive to Babylon (2 Kings xxiv. and xxv.). Here they remained for 70 years, as foretold (Jer. xxv. 11), returning to the land of Judah in order that Christ might be born (Matt. ii. 5, 6).

III.

Third Stage: The Birth of Christ.

By His birth the promise of Genesis iii. 15 was fulfilled, also the types and symbols. His supernatural birth, His extraordinary personality, His sublime teaching, His holy life, His shameful death and victorious resurrection are set forth in fourfold form in the Gospels, whilst His ascension is told us in the Acts, the Epistles enlarging upon what all these things stood for. The Jews of His day—nationally—rejected both His person and claims (John xix. 6), leading Him, at the close of His ministry, to tell them that "the Kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). This "nation" we believe to be none other than the "House of Israel," which, by its captivity in 721 B.C. (2 Kings xvii.), its subsequent journey across Europe (Hosea vii. 8), its arrival in these islands, north-west of Palestine (Isa. xlix.), had become fitted for the reception of the message of the Gospel, which the House of Judah—the Jews—rejected *in toto*. Indeed, Britain was the first nation nationally to welcome and adopt Christianity.

Now, all this brings us down to our own time, and English history; and, looking at the matter fairly, what have the Anglo-Saxon peoples done in the way of "bringing forth the fruits of the Kingdom of God"? Politically, the British flag stands for all that is best in human life. Religiously, something like 85 per cent. of missionary funds is contributed by them. Montalembert wrote, "The Christianity of nearly half the world flows—or will flow—from that fountain which first burst forth on British soil." Two-thirds of the Bibles of to-day are printed in English, whilst we have translated it, in whole or in part, into more than 500 languages and tongues. Out of some 24,000 missionaries, about 22,000 are Anglo-Saxon. From 1804—1920 the British and Foreign Bible Society has sent out, in whole or in part, 300 million copies of Scripture, of which 200 millions were in foreign tongues. The Mohammedan peoples stood loyal to us during the Great War "because of the justice of our rule, and the kindness of our missionary effort." It will be well within the mark to say that the majority of truly converted people of to-day are British. All the humane and philanthropic agencies have their origin, and most of them their home, amongst the Anglo-Saxons; and to-day the eyes of a distracted Europe and the hopes of a restless Asia and Africa are centred on the British peoples. That much is still wrong we deplore; that more remains to be done we know; but that so much noble effort has been made—and yet will be—we thank God for. Let those who seem to find their greatest satisfaction in the abuse of what, after all, is the noblest people on earth, take these facts into consideration.

There is not a single text in Scripture which in the least leads us to think that, by the preaching of the Gospel—or by any or all the agencies possessed by the Christian Church—the whole world, nor even any entire people, will be spiritually enlightened and changed. This is a dispensation of "election" when God is visiting the Gentiles, to *take out* a people for Himself (Acts xv. 14). In the words of Dr. Wm. Leask:

Is it not true that to the Church is given
The holy honour of dispelling night,
And bringing back the human race to heaven
By kindling everywhere the Gospel light?
It is not true!

Is this the hope, that Christ the Lord will come
In all the glory of His royal right;
Redeemer and Avenger, taking home
His saints, and crushing the usurper's might?
This is the hope.

But the consideration of that great event leads us to the fourth stage of this wondrous scheme.

IV.

Fourth Stage: The Personal Return of Christ.

Now, if there is one thing taught with absolute distinctness concerning the Person and work of Christ, it is that of His personal and visible return to earth. It occupied a large part of His earthly ministry (Matt. xiii., xxiv., xxv.). He spoke of it at the Last Supper (Matt. xxvi. 27-29); affirmed it

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before the Sanhedrim (Luke xxii. 67-69); declared to Pilate that He was born to be a King (John xviii. 37); the angels said He would return in visible form and manner (Acts i. 11). The Epistles are full of it, and Revelation gives the series of events leading up to it (Rev. xix. 11-16). The great scheme of man's restoration, and the suppression of world-wide evil demands it. The fact of Christ's return is spoken of as that for which His people wait (1 Thess. i. 10); the event which will unite the dead and living saints (1 Thess. iv. 14-17).

It is called " that blessed hope " (Titus ii. 13), for it is the return which will unite and consolidate all that is good. But it also will destroy and abolish all hostile and confederate forces against Himself and His people (Zech. xiv.). The first book of the Bible foretold His first coming (Gen. iii. 15). The last tells of His second appearance—" Surely I come quickly."

And is there none before? No perfect peace
Unbroken by the storms and cares of life,
Until the time of waiting for Him cease,
By His appearing to destroy the strife?
No—none before!

Do we not hear that, through the flag of grace,
By faithful messengers of God unfurled,
All men will be converted, and the place
Of man's rebellion be a holy world?
Yes, so we hear!

But that is vain man's fond imagination, and not what Scripture teaches. Our reply, then, to all who challenge the effectiveness of Christianity is that it has done all that it was said it would do, viz., "take out a people" (Christians) "for God's name" (Acts xv. 14), and in the doing of the same has brought about politically and socially all the best influences the world has ever experienced; but that the final stage of clearing the world of the still many hostile and corrupt systems, religious, political and social, will not be accomplished by what to-day is spoken of as the Church, but by the personal return of Him who first came to suffer, but returns to reign; " Who in His day (times) shall show who is the blessed and only Potentate, the King of kings and Lord of lords " (1 Tim. vi. 15); whose grace to-day is " appearing to all men " (1 Titus ii. 11), but whose vengeance on evil-doers (2 Thess. i. 8) will be seen when, " coming in the glory of His Father " (Matt. xvi. 27), " He shall send forth His angels, and they shall gather out of His kingdom all things (scandals) that offend (evil systems), and them that do iniquity "—evil-doers (Matt. xiii. 41).

Psalm ii. tells of the initial stages of this return of earth's rightful Monarch, and Psalm lxxii. tells of the fragrance of His rule:—

" He Shall Have Dominion " (Psa. lxxii. 8).
O Lord of Hosts, hast Thou not said
That He who for this wide world bled
O'er all earth's monarchs shall be Head?
His Kingdom come!
Psa. lxxxix. 27; Heb. ii. 9; Rev. xix. 6; Matt. vi. 10.

The time is long, the world is sad;
Thy Word doth call the nations " mad ":
Send back the King who'll make earth glad—
His Kingdom come!
Matt. xxiv. 6; Jer. li. 7; Isa. lx.

Great " Prince of Peace," speed on Thy way;
Thou King of Love, why longer stay?
Bring in that bright and blessed day:
Thy Kingdom come!
Isa. ix. 6; Rev. xxii. 20; Isa. xii. 1.

Then shall the sword be drawn no more;
Silenced shall be the cannon's roar:
All men will shout from shore to shore,
His Kingdom's come!
Isa. ii. 4; Psa. lxxii. 7; Psa. lxvii. 5.

Goodwill shall cover all the lands,
From Greenland's snows to Afric's sands;
The very trees shall clap their hands.
Thy Kingdom come!
Luke ii. 14, xiii. 29; Isa. lv. 12.

Nor shall that Kingdom be o'erthrown;
Broad-based, as by the mountain shown,
The world His holy name shall own:
Thy Kingdom come!
Dan. vii. 14, ii. 35; Psa. xxii. 27.

Swanage.

The Zodiac in Genesis.

THE best origin of the word Zodiac that I have seen is its derivation from an old Greek root, road, a pathway, for the twelve signs composing the Zodiac are the apparent pathway of the sun during the twelve moons, or months, of the year. These signs are seen, though incorrectly drawn, in Whittaker and other almanacs, carelessly copied from star atlases and celestial globes (Rolleston: *Mazzaroth.* 1867. Pt. 1).

The real origin of the forty-eight primitive constellations is, however, very little known; but modern deep researches show that Seth, under the guidance of Adam, arranged the stars in the sun's path into twelve signs, while Enoch completed this gigantic work by annexing three lesser signs, or decans, to each of Seth's twelve great signs, thus forming a celestial system of twelve signs and thirty-six decans, or forty-eight primitive constellations, forming the *Star Bible of* the first, or Patriarchal, Church, Adam to Abram, which lasted about 2,000

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years, from B.C. 4000 (Bullinger: *Witness of the Stars*. 1892).

It appears that Adam, the first man, Seth, Adam's successor as High Priest, and Enoch, the only deathless man in the Patriarchal Church, formed the *Star Bible* by inspiration (Dent: *Testimony of the Stars*. 1879).

Stars to be for Signs.

In Genesis i. 14, when speaking of the luminaries, it is said: "Let them be for signs." The question then arises, if the stars are to be for signs, what are they signs of? The Hebrew word here rendered signs is Att, pronounced oth, and from which comes our word oath, a sign that the oath-taker will speak the truth. But signs is plural, and to obtain the singular the final "t" must be dropped, when we obtain At. But AT is composed of Aleph and Tau, the first and last letters of the Hebrew alphabet. For their names and forms see headings of Psalm cxix. 1, 169 (R.T.S.). Therefore the stars are Aleph and Tau. In Revelation i. 8, the Messiah declares, "I am Alpha and Omega." These are the first and last letters of the Greek alphabet. This, therefore, is essentially the same declaration as in Genesis, viz.:—

Genesis: "The stars shall be Aleph and Tau."

Apocalypse: "I am Alpha and Omega."

But as St. Matthew's Gospel was said to have been written at first in Hebrew, so it is reasonable to conclude that the Apocalypse was, and that the intercourse between Christ and John was, not in the heathen pagan language of idolatrous Greece, but in the primitive, sacred, inspired language of the law, in Hebrew. Then the two Divine sentences would exactly correspond.

Genesis: The stars shall be Aleph and Tau.

Revelation: I am Aleph and Tau.

Stars, Signs of Messiah.

Thus, therefore, as the stars are Aleph and Tau, and the Messiah is Aleph and Tau, the Messiah must be the stars. But the Messiah was a Man. Therefore it can only be that the stars are signs or types of the Messiah. It is evident that the declaration that the stars shall be for signs must refer to something of vast importance. It is a Divine declaration; it is made in the midst of the creative work. The greatest work referred to in Scripture is the work of Messiah; and the whole of it refers to Him. The conclusion, therefore, on that ground alone, would be that the declaration must refer to Messiah. Another evidence that this is the meaning is the frequent reference to the stars in Scripture. In what arrangement, then, do we find stars and signs connected together? I know of only one in the world, viz., the arrangement called the Zodiac. Here we find the stars grouped into clusters called constellations, with names to each. And the stars of the greatest magnitude in each constellation also have names, and these are called signs, as signs of the Zodiac, Celestial signs, Zodiacal signs, the Twelve signs. So also in other countries, as "the Twelve signs" in France, and "Signs" in Italy, Spain, etc. So in the old world; in Rome, Greece, etc., they were. Thus has the Divine prophetic declaration that the stars shall be for signs been literally fulfilled by their name of "signs" all over the world.

Age of the Star Declaration.

The Divine prophecy that the stars shall be for signs was made on the fourth day of the creative week; this consisted of seven days. In the Hebrew they are called *yoms*. The word is translated by different lengths of time, so it is evident that it means period. There were six of these periods, to be followed by a period of rest, or a Sabbath, from creative work. This Sabbath commenced just after the creation of the first man, or Adam, B.C. 4000. From the first to the second Adam was 4,000 years, add 2,000 for the Christian dispensation and 1,000 for the Millennium, making 7,000 for the creative Sabbath, for then creative work re-commences, for then we read, "Behold, I create all things new." We thus find that the length of the yom (day) in the creative week is 7,000 years. Then calculating back from A.D. 1924+4000+7000+7000+1076 brings us to 21,000, when it was Divinely determined that the stars should be used for signs of the work and character of Messiah. It is to be observed that Genesis i. 1 to ii. 3 constitutes a complete record, being the first sacred Hebrew record. It could not have been written by Moses or Adam, for neither knew anything about creative work. It must have been told to Adam, before Eve's creation, in Paradise, who transmitted it to Methuselah, orally, or by writing, who handed it on to Noah, and so it passed, with other records, to Abraham, the first High Priest of the Hebrew Church.

Zodiac Arranged by Seth.

As soon as Adam and Eve had fallen, a revelation was necessary to instruct man in the way of salvation. To Adam it was revealed, and he became, as some learned Jews have pointed out, the first High Priest of the First, or Patriarchal, Church, lasting about 2,000 years, from Adam to Abram. But it was necessary that provision should be made for making this revelation permanent and accessible to all. The first sacred Hebrew record would already have been given to Adam; he would therefore know that the stars were ordained, in some way, to be signs of the Messiah. Cain would by right of primogeniture have succeeded his father as High Priest, but he became an apostate and fratricide, and Abel became the protomartyr, so Seth (appointed) became Adam's appointed successor. To him, therefore, Adam imparted all the revelation, commissioning him, as his life-work, to use the stars to form a typical scheme of the character and work of the future Messiah exhibiting the plan of human redemption. When Seth was 100, his son Enoch was born. "Then began this man [Seth] to designate

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them [stars] by the names [attributes] of Jehovah" (Messiah) (Genesis iv. 26). This seems to be the meaning of this obscure passage. A Hebraist says it is singular. Maimonides says it refers to religion and the stars. Thus Seth commenced forming the Zodiac B.C. 3765 in Eden, under Divine guidance, when aged 100.

Testimonies to Seth.

The secular evidence that Seth arranged the twelve signs of the Zodiac is fuller than even the sacred. Antiquity is almost unanimous in ascribing the formation of the twelve signs to Seth. Rollesston says: "The co-existence of the signs, with the primeval patriarchs, is to be inferred from the widely-diffused ancient tradition that Astronomy was invented by the first fathers of mankind." And, again, "Seth, the traditional Father of Astronomy, is said to have commenced its arrangement with that of the twelve signs" (*Mazzaroth*. 1867. i. 21). There appears to be some connection between the twelve signs and the names of the first twelve Patriarchs in the line of Shem. "If, as antiquity asserts, Seth was the inventor of astronomy, his arrangement of the emblems would account for the sequence of the names of his descendants, most of whom he lived to see" (ii. 33). Josephus asserts that astronomy originated in the family of Seth (*Antiquities*, I. ii. 3). The traditions of the ancient Arabs and Persians attribute astronomy's invention to Adam, Seth and Enoch. Gill gives the names of the ancient Jewish, Persian and Arabian writers who have transmitted these traditions (*Commentary on the Bible*: Genesis). The ancient Egyptians mention two great founders of astronomy. The earliest is Hermes Trismegistus, the thrice-great interpreter. Ancient writers have often identified Seth with Hermes Trismegistus (ii. 34). The Egyptians attributed astronomy to Toth or Seth, said to be the same as Hermes Trismegistus, and Seth was the third great godly primitive Patriarch, viz., Adam, Abel, Seth. Plutarch mentions Seth, "to whom the third day of the five of the epact was dedicated," as being worshipped in Egypt, and no other astronomer but Hermes was thus treated in Egypt, thus identifying Seth and Hermes. He was said to be the third son of Seth and Nepthe, the father and mother of the gods (patriarchs). And Seth was the third son (Cain, Abel, Seth) of Adam and Eve, the parents of those god-like men who for their piety and works were allowed to live to such prodigious ages. Josephus expressly states that one reason why their lives were so prolonged was that they might perfect the science of astronomy; and astronomia, in the old world, meant the study and knowledge of the constellations. This is some of the overwhelming evidence proving that Seth formed the Zodiac.

Foundation of the Zodiac.

Having commenced his prodigious life-work, Seth discovered, by prolonged observation, that the sun made an apparent course through the heavens, in a circle, during twelve moons or months. He therefore divided the stars within it into twelve groups, or asterisms, so that the sun appears to stay one month in each asterism. He then gave names to these twelve signs, as he called them, in accordance with the Divine prophecy (Genesis i. 14). Seth then placed the four cherubic heads (Ezekiel i. 10) at the gate of Paradise in the cardinal places in the Zodiac circle, N., S., E., W. He made Shur (bull) the first sign. A very ancient tradition affirms that the first man was created when Sol was in Taurus, that is, when the sun was in that cluster of stars which Seth afterwards named Shur (bull). This is remarkably confirmed by an ancient Babylonian tablet in the British Museum; it actually represents the Temptation. Adam and Eve are seated with a pomegranate tree between them, and a standing serpent behind Eve, while on Adam's head are actually bull horns. This invaluable signet is engraved in Smith: *Chaldean Account of Genesis*, pp. 13, 14; also in Drane: *Bible Myths*. 1882. p. 9, and in Ball: *Monumental Illustrations*. 1897. No. 28. Ball dates it from B.C. 3000. Of course it must not be ignorantly confounded with the horned ashtoreth, which is vastly later, and is an imaginary idol, while this is a real person, the first man; that is a woman, this is a man; this is Babylonian, that is of the Moabites; this is of the only perfect man, that is of an incestuous woman. This signet with the tradition gives a clue why Seth placed Taurus as the first sign. It would be natural and suitable if his father was created in Taurus. Thus the golden cherubim were the foundation of the Zodiac.

A. B. Grimaldi, M.A

The First Settlers in Britain (III.)

By the Rev. L. G. A. Roberts, Commander R.N.

(*Continued from page* 390.)

Before leaving the region of the Black Sea, we cannot but notice in the ancient maps (see "*Palestine into Britain*") the names Hebrus, Tyrins, Heraclea, and Tyras; and on the opposite side Israel-su, also Albania and Iberia, where ancient writers have located a Hebrew Colony in what was afterwards known as Asgard. A connecting link in ethnography exists between Dardanum in Asia Minor, where we have the Dardanelles, and Dardania in Albania, opposite to the east coast of Italy. On this coast we have again Peuceta (Peuce), Picenum, Daunia, Bretti and Heraclea. These three latter are associated in Britain, and the Peuce in Pictones and Pictorum in Gaul. Other familiar names on the map in Gaul are Eburones, Eburo-Vices till you come to Brittia Danmark, etc., etc. Looking again at this map, which may be obtained in most of Commander Roberts' writings, (and also in Roadbuilder's "Destiny of America," etc.), which has been before the public for nearly thirty years, we see the war-marks whereby our weary forefathers found their way hitherward.

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We wish, however, to halt at one of our earlier lodging places, and ask: WHO WERE THE ETRUSCANS?

In a work published in the early days of our enquiries and called: BRITAIN IN HISTORY,* *Ancient and Modern*, by Mrs. Albert Rogers, we quote from the preface:—"For many of the valuable quotations from ancient writers given in chap. xii. and xiii., I am indebted to Commander Roberts' able lectures, and I have to acknowledge my obligations to him for verifying these references while passing through the press."

So I avail myself of the summary which I extract from these two chapters, the substance of which was given in lectures and former writings of my own, now out of print, but in Mrs. Rogers' own words. Whilst visiting some years since the museum at Perugia, a square block of stone was pointed out to us having on two of its sides an inscription which is considered to be one of the oldest and most valuable specimens of Etruscan writing extant. It was discovered near the city in 1822, and the inscription, as we learnt, has reference to navigation and maritime affairs. It recounts also the arts of some of their most distinguished men, whether leaders, nagivators, or legislators.

After seeing, both at Perugia and in other parts of Italy, the sepulchral and other striking remains of mighty Etruria, I wrote the thought which was ever present: "Could this wondrous prehistoric people have been Israel?" For the gladdening discovery of our own identity with lost Israel had already been made, and it was a grateful task to trace them after their release from their Assyrian captors.

But here were the remains of an ancient and apparently extinct people, dating from a period long anterior to Rome, and the error had not then been unlearnt which—in defiance of common-sense, and all other history—made Israel prior to the captivity, viz., that Israel is an unbroken body.

Mrs. Hamilton Gray, in "History of Etruria," p. 133, says:—"The grand distinction between the Etruscans and every other ancient people is the noble public character which is stamped upon all their works; and this Niebuhr himself acknowledges. Everything was for utility, and the benefit of all—the poor as well as the rich, the plebeian as well as the noble. The common religion, the common improvements, the common security, the common wealth, and almost the common comfort. This is the stamp, the distinctive mark of all their remains; and they bear in character such a vastness, such a solidity, such a grandeur, and such a skill, that it has been, until within a very few years, too incredible and too stupendous for the mind of scholars or travellers to fathom."

Whence came this unmistakable stamp of a noble origin? Not from Rome; for Etrurians laboured and Rome—where it did not destroy—entered into their labours.

Dionysius Halicarnussus (as quoted by Sir Wm. Betham "Etruria-Celtica," p. 47, pub. 1842) in his first book on the "Origin of the Etruscans," gives two opinions: the first that they came originally from Libya, a province of Asia Minor, and were brought into Italy by Tyrrhenus, brother to Lydus, King of Lydia, before the Trojan War; the other, that they were indigenous. He assigns as his reason that the Etruscans of his own time—*i.e.*, the reign of Augustus—had their own language, rights, manners and laws; which were neither Greek, nor Asiatic, *nor like any other nation.*

Dionysius further states that the Tyrrheni were mixed with the Etruscans, because they lived in the west parts of Etruria, where the Pelasgi resided. This, as Sir William suggests, indicates that they were one and the same people, the mixture not being of neighbourhood, nor for commerce, but for common interest, and there was no apparent difference. Another ancient writer, Silius Italicus, is also quoted as giving similar testimony to the origin of the Etruscans.

Those who have read and followed up the valuable indications of such migrations, as are suggested in a small work by the late Col. Gawler, "Dan, the Pioneer of Israel," will be prepared to find the earliest Israelitish emigrants ranking as the great heroes of antiquity, and to recognise them—not unfrequently—amongst the demi-gods of a mythological age.

The great antiquity of the Etruscans, whose Israelitish origin we hope to establish, makes it far from improbable that the Dan of Deborah's age (B.C. 1296) were but following in the wake of their ancestors of their own tribe, whom the circumstances surrounding them in Egypt induced to escape from that land three or four centuries earlier.

It is on record in the early days of Hellenistic history that one Danaus and his daughters came into Greece through Palestine and Sidon as the "Seed Divine," having fled from his brother Egyptus as an oracle had revealed to him that his brother would slay him ("The Suppliants," by Æschylus), thus escaping from slavery in Egypt. This Danaus is said to be the son of Bela. The dates assigned to the various landings of Danaus, Danae and Danaides are B.C. 1636, 1466 and 1296. These dates are approximate and must depend upon Bible chronology, for secular historians fix no special date. Petavius and Sir Walter Raleigh say the one, the first at three years before and the other three years after the death of Joseph. Clinton gives the second date presumably in his "Fasti Hellenici" as 300 years before the Trojan War, which he and others make B.C. 1183; so this date would be about 1483 B.C.

We have very strong reasons for assuming this Danaus the son of Bela to be identical with Dan the son of Bilhah, who fled taking with him חֻשִׁים Hushim and any of his daughters, for we meet with

*In the year of the Queen's Jubilee, 1887.

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Hushim no more in the genealogies in connection with Dan, unless Shoham and Hushim are the same. Pelops (Peloponessus) Phrygia and Cimmeria, all convey the same meaning "black," "darkness," as does Hushim. Driven from the Light of Israel, they came into "Cimmerian darkness." These Cimmerians are known to have occupied Phrygia, whence Henetie Veniti, an early colony in Britain.

The colony of Danites, which first settled, therefore, in Greece, about the time of the death of Joseph, would be increased by constant shoals of Israelites from the wilderness, and then from Palestine after the conquest. These pushing northward into Thessaly and Thrace colonised also Colehis and Iberia, also Albania between the Euxine and the Caspian. After the Trojan War, we have the Heraslide and the Dorians. Ionia, Æolia and Milesia were also colonised. They pushed westward into Italy both northward by land and southward by sea, and founded cities in Etruria as well as in the south and east of Italy. The names follow the race wherever they come, Albania, Iberia, etc., etc., even into the Isles of the West. It can be clearly shown that the name Brito followed them into Spain, into north-west Europe, and had earlier arrived in the days of Hercules into Britain.

In fact Brith or Brit (Covenant) is attached to this people from the time of Abraham, and is evidently the name used in prophecy, "I will give THEE (Christ) to (Britam or) Brith-am" (the Covenant People). Isa. xlii. 6, and Isa. xlix. 8.

"I will make thy name great" = Great Britain.

Israel Hymns.—IV.

By John Henry Hill.

"The God of Abraham Praise."

Thomas Olivers (1725-1799), one of the best-known of Wesley's helpers, was born in Wales, and was brought up to the shoemaking trade.

He led a wild and dissolute life until, when he was about twenty-five years of age, he came under the influence of Whitfield, and associated himself with the Methodists. Wesley employed him as a corrector for the press, but he was a much greater success as an Evangelist.

About the year 1770 Thomas Olivers was attending a conference at Wesley's Chapel in City Road, London, and one Friday evening he went to the Jewish Synagogue, in Aldgate, where he heard a version of the old Hebrew Doxology usually sung on the eve of the Jewish Sabbath. The leader of the singing at that time was the priest, Signior Leoni, and Olivers, who was much taken with the melody he had heard, applied to him for a copy, and then wrote his celebrated hymn to it, "The God of Abraham Praise," which is really founded on the Doxology referred to, though there is only slight verbal resemblance between the words of Olivers' hymn and the Hebrew original.

"The God of Abraham Praise" was published at Nottingham in a pamphlet of eight pages, with the title, "A Hymn to the God of Abraham." The tune is still known as "Leoni."

Thomas Olivers was also the composer of the tune known as "Olivers," and better known to us under its later name of "Helmsley" to Charles Wesley's hymn, "Lo! He Comes with Clouds Descending."

"Helmsley" was a favourite tune with Queen Victoria, and on one occasion, when a new organist in the Queen's private chapel inadvertently played another tune, a request came from her Majesty that the old tune should in future be used on Advent Sunday to "Lo! He Comes."

Ralph Waldo Trine says: "If you want to make the largest use of your talents, place yourself in tune with the infinite." Thomas Olivers, the once dissolute shoemaker, dedicating his gifts to the service of God and his fellow-men, finds those gifts raised to their highest power, and his hymns and tunes are sung by kings and queens, and by the whole Church throughout the world. A little gift, put into the hand of God, is multiplied without limit.

And have you noticed how God leads those whom He would use? By what Divine guidance was Thomas Olivers, the Methodist, led to that Synagogue in Aldgate on that Friday evening? Think of it! The countless other things he might have done; the countless streets in London down one of which he might have walked. How unusual for a Methodist to turn into a Synagogue! Can you think of any other explanation than that God guided him?

I am writing this in a French railway train travelling from Calais to Paris. I open my little copy of "Daily Light" at this evening's portion (January 10th): "Let them make Me a sanctuary that I may dwell with them." "And I will dwell among the children of Israel, and will be their God." "I will dwell in them and walk in them." "The heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

So, if we make a sanctuary in our heart for God, He will do mighty things through us, each according to the gift that is in him.

Mr. Hill gives the "Tonus Peregrinus" to the chant I first sang when I became a singer in church, but I never thought of it before as "The Wanderer's Song"—the Hymn of the Exodus—the finest bit of music in the world, but the words I always associate with the prayer-book version as given by Novello. The next best is a hymn—No. 280 in Mercer's book—and said to be an original Hebrew melody:—

Works referred to in this article: Julian's "Dictionary of Hymnology," Dr. A. E. Gregory's "The Hymn Book of the Modern Church" (Charles H. Kelly); and Lightwood's "Hymn Tunes and Their Story" (Charles H. Kelly).

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Yigdal (Dios) sea engrandicido.
" The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of love.
Jehovah Great I AM
By earth and heaven confest;
I bow and bless the sacred name
For ever blest."

This, together with " O God, our Help in Ages Past," should be the first in a future collection of Israel hymns.

If Mr. Hill refers to *Covenant People*, September, 1919, page 111, he will find some very interesting remarks upon " When Israel came out of Egypt the mountains skipped like rams, and the little hills like young sheep." JOHN H. CHATTERTON.

[Mr. Chatterton's note came by the same post as Mr. Hill's contribution, without the slightest knowledge that Mr. Hill was thinking of writing on Thomas Olivers' hymn.]

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

THE doctor and the nurse give, we are glad to say, satisfactory reports of the Rev. Pascoe Goard's progress. The healing process goes on well, and the danger of septic poisoning has been averted. The patient can now exchange his bed for a couch for a few hours each day, and he is able to dictate articles to an amanuensis.

We are now within less than two months of the next Congress of the British-Israel-World Federation. The opening day is October 13th. Preparations are going forward. The arrangements for reserved and numbered seats will be the same as last year. Course tickets, £1; single tickets, 2s. each. There will again be plenty of free seats. Those who wish for tickets are requested to make early application; also those who desire vouchers for reduced railway fares.

The many friends of the Rev. Merton and Mrs. Smith will be interested to learn that they are sailing from Vancouver for England via the Panama Canal, and should be here by the end of next month.

We are now ready to receive visitors who wish to inspect B.-I. literature at the Book Room at our Headquarters, 6, Buckingham Gate, S.W.1. It seems necessary to explain that Buckingham Gate is a continuation of Buckingham Palace Road, and that our house is immediately opposite the side entrance to Buckingham Palace. Our telephone number is Victoria 6115, connecting up the various departments.

Colonel Gosset is arranging to give some addresses at Hawkhurst, Kent, during next month, preparatory to Special Campaign meetings later.

Mr. J. H. Tench addressed the Great Yarmouth Branch on July 30th. A message of heartfelt sympathy was sent to the Rev. Pascoe Goard, with earnest prayers for his complete recovery. The Branch warmly supports the Federation in its protest against the proposal to remove the Coronation Stone from Westminster Abbey, and expresses gratitude for the prompt action taken.

All true British-Israelites will pray for the loyalists in Ireland, that there may be no betrayal of their interests, and that God will Himself be pleased to over-rule and govern.

Mr. Steele, Hon. Secretary of the Liverpool Branch, writes: " It was a great pleasure to welcome once more our veteran, Mr. H. A. Marchant, to the North, when he visited Halifax, Southport, Leeds and Liverpool, July 21st to 24th. His subject was, 'Reasons why some Christian Teachers oppose British-Israel Truth.' Having stated the reasons he ably answered them. The meetings were well attended. Mr. Marchant attended one of the special services in connection with the opening of the Liverpool Cathedral, on the afternoon of July 24th, and he greatly pleased his audience in the evening of the same day by showing that a great part of that service was a British-Israel service, though, alas, many taking part therein were blind to the fact.

It was with regret we were informed that owing to domestic reasons Mr. Marchant would not be able to pay us a further visit. It was a great sacrifice on the part of Mrs. Marchant in her ill-health to spare her husband for five days. We tender her our warm thanks, and we pray that God will preserve and bless them both for years to come.

Mr. C. Webster, Hon. Secretary of the Sheffield Branch, writes: " Since our five days' mission in March, when we were privileged to have the Rev. Pascoe Goard, Mr. Garrison and Mr. Morrey with us, we have endeavoured to fan the flame of enthusiasm which sprang up as a result of their visit.

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We invited Mr. T. W. Plant, of Doncaster, to give us the benefit of his Biblical researches. This he kindly consented to do, and he has given us three most instructive and deeply interesting discourses upon parts of the book of the Prophet Ezekiel. The second lecture on chapter xxxvi. was especially valuable, as showing the identity of the British race, through our national missionary enterprise, pointing to the new covenant in verse 25, and referring to Jeremiah xxxi. 33. In verses 29-32 of Ezekiel xxxvi. he brought out our national prosperity and spiritual upliftment, verses 31 and 32 providing against any tendency to self-sufficiency. The study was concluded by emphasising the call to national prayer in verse 37 and the promise in verse 38. The third lecture on Ezekiel xxxvii. was considered the best of the three, when the re-awakening of the nation—dead to hope nationally—was shown to be in operation in these days through the education of the nation in matters pertaining to its identity.

"On June 3rd and 4th the Rev. Pascoe Goard and Mr. Garrison paid us a special visit in order to state the case for British-Israel, consequent upon an attack on Israel Truth by correspondence in our local papers. Much good resulted from the two meetings, which were largely attended. The remainder of our session was filled by local talent. We are pleased to note new enquirers at each meeting, and we are greatly encouraged. We propose to resume our meetings on September 3rd, and to continue them each week, and we invite all local friends to attend."

Mr. T. Ernest Hill, M.B.E., who is in charge of our Kiosk at the British Empire Exhibition, wishes to acknowledge with thanks valuable help during the week from Mrs. Barry, Mrs. Cameron, Mrs. Mason, and Mrs. Walker. He reports the circulation of a great amount of literature, and the entry in the visitors' book of 877 names. Donations for this department of our propaganda work will be welcome, and may be sent to the Secretary-General at our Headquarters, 6, Buckingham Gate, S.W.1.

A Lesson on Bible Economics.

Living and Dead Money.

A Letter from a father to his son. The father, a devoted Bible student, teaches the son—a young man in business. Evidently there had been some discussion of the laws of God in relation to "interest" and "increase," for the son writes: "Matthew xxv. 27, the Parable of the Talents; this does not seem to condemn interest!" The father replies: "Now, as regards Matthew xxv. 27. At first reading it does look as if usury was not condemned but rather advocated. However, if you will read the whole parable again, from the fourteenth to thirtieth verse, you will perhaps perceive in it an indication of the difference between 'live money' and 'dead money,' between 'making money' or 'gaining money,' and the mere 'getting money.' Let me repeat the explanation I gave you. 'Dead money' is money loaned that brings to the lender (the owner of that money) a gain for which he does not do any work or take any risk in the work done. 'Living money' is money that takes a share in the risk involved, and, perhaps, also whose owner takes a share in the work. This is illustrated in ordinary business associations. We speak of a 'living' or 'active' partner—a man who puts his money in with you and also his service, taking his full share of both risk and service. Again, there is the man who puts money into a business, but no service, yet takes his stipulated share out of any profits gained. This man is called a 'dead' or 'sleeping' partner. He, however, takes the risk of any loss there may be.

"Then there is *a man that loans you money and gives no service nor takes any risk.* You pay him a stipulated increase on his money, *whether you make that increase or not.* This is the man the Bible styles a usurer, and it is this last the Bible condemns, whilst it commends the first. The middle man—the 'sleeping' partner—is a variation of either or of both.

"In our limited companies there are shareholders whose money takes the risk without the owners sharing in the labours. Such draw 'dividends,' if there is any gain as profit made on the company's transactions. There are also bondholders, who put their money into the concern, but who have no vote and take no risk whatever in the company's transactions, but whose bond calls for a stated yearly sum as interest. This the Bible defines as usury, and forbids, whereas the other is perfectly allowable. There are, besides these, a great variety of ways of stocking or bonding companies; but in every instance you can easily trace the principle of 'living' or 'dead' money. It is the gain coming to 'dead money' that God's law condemns, not the gain coming to 'living money'; else were big business quite impossible.

"The case you cite is the only instance in the Bible where there can be any possible doubt of God's condemnation of usury or interest. Let us look at the Parable again and see if condemnation is not here also.

"*Notice first* verse 16. The five-talent man 'trades' with them, taking all risks, and adding all labour gains other five talents. He is greatly commended (verse 20). The two-talent man does likewise (verse 17); he also is greatly commended (verse 23). But the one-talent man goes and digs a hole in the ground and hides his talent (verse 18); he is utterly condemned, called wicked and slothful, and commanded to be carried out into the outer darkness (verses 26-30).

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"In pronouncing sentence upon this wicked talent holder, our Lord uses an illustration borrowed from what He sees going on around Him every day; not necessarily, I think, commending that peculiar form of business, but using it to show how utterly the man was to be condemned—even from a worldly standpoint, showing him how increase might have been obtained by him*—even though he had neither laboured for it nor taken any risk in the procuring of it. The question our Lord here deals with is not whether usury or banking is right or wrong, but that of the iniquity of not using the talent given to the man. Usury or interest is dealt with specifically in the law, and please note that it was Jehovah-Jesus who gave the law on Sinai, and which Jesus Christ confirmed in the Sermon on the Mount (Matthew v., vi. and vii., particularly chap. v. 18-19). 'Verily, I say unto you, one jot or one tittle shall in no wise pass from the law till all be fulfilled.'

REAL AND PERSONAL INDEBTEDNESS.

"Turn now to the Law and read Exod. xxii. 25-26, 'If thou lend money to My people poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.' Now read on, please, and see the reiteration and amplification of this law, and God's reason for it: 'that there may be no poor among you' (Lev. xxv. 35-38; Deut. xxiii. 19; Nehemiah v. 7-13; Psalm xv. 1-5; Proverbs xxviii. 8; Ezekiel xviii. 8, and Ezekiel xxii. 12). When the Authorised Version of the Bible was translated the word 'usury' was used instead of interest, because *then all interest was illegal in England*, and designated as usury. 'Increase' refers to a loan of 'goods,' such as sugar, coffee, potatoes, oatmeal, clothing, etc. Anyone who would to-day demand increase on a loan of a cupful of tea would certainly be looked upon as a usurer. God's law puts no difference between the loan of money and the loan of goods. One is usury and the other increase, and both are forbidden to be charged amongst God's people.

"Moreover, God's law requires that if you have a surplus of money, after certain stated requirements for yourself and family have been provided, and your brother has need, you *must* loan him the money, and that without interest, or come under the condemnation of the law. Yes; there would have to be quite a change if God's law were to be introduced.

"The devil has got this age so fearfully mixed up with bonded indebtedness of every description that obedience to this law is practically impossible if we are to go on living in this world to-day; and this is one of the reasons why our Lord said: 'My kingdom is not of this world (Kosmos order of civilisation); if My kingdom were of this world (order of civilisation) then would My servants fight that I should not be delivered to the Jews; but now (Greek *nun*, at this time) is My kingdom not from hence' (John xviii. 36).

"And the economic wickedness of this present evil world is the most serious hindrance to the establishment of Christ's kingdom on this earth. Truly the economic situation is to-day so absolutely hopeless that the minds of men are slowly turning to God's law for relief. This is evident in the many schemes of 'debt cancellation' and 'moratorium' advocated to-day.

"The relief from present-day impossible world-economic conditions is found in God's Jubilee release law as to the land (Lev. xxv.), and in God's Sabbatic law of release as to debt (Deut. xv.). God's law against all interest I have already cited.

"One thing more. Let us return to the New Testament and find out our Lord's estimate of the Ex-changer-usurers in His day (Matt. xi. 15-17): 'And Jesus went into the Temple and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money changers and the seats of them that sold doves. . . And He taught, saying unto them, Is it not written, "My House shall be called a house of prayer for all nations, but ye have made it a den of thieves."' All four Gospels relate this striking episode.

"Now, granted that this incident single-handed does not settle the question you ask as to interest, yet when you take the law of God given by Jehovah-Jesus on Sinai and this incident in the life and teaching of Jesus Christ at Jerusalem, I think you have the mind of God very clearly defined. Don't you?

"I have taken some pains to define the teaching of the Bible on 'usury' (interest), for the whole economic question is coming up for settlement in the very near future.

"Lenin and Trotsky have settled it in Russia, after their fashion. It is, of course, no real settlement at all. It will only make matters worse. It has, indeed, done so already. But the world is looking on and waiting, and we are either going to settle this question God's way, or, I fear, the world will insist on trying Lenin's way. It is quite evident that we have reached the limit of human ingenuity to find a way out, and the present state of things cannot go on. We have come to an impasse!

"Meantime, possess your soul in the patience of Jesus Christ (Rev. i. 4).

"Your affectionate

"FATHER."

*The Lord's bank was then—and always is—open to receive investments "for My sake and the Gospel's." Investments in the establishment of the kingdom, "Lending to the poor," which is lending to the Lord, etc., are accepted, and on them the astonishing amount of ten thousand per cent. (one hundredfold) is paid. Thus the one-talent man should have invested his one talent.

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Correspondence.

To the Editor of THE BANNER OF ISRAEL.

SIR,—It may be interesting to some of your readers to hear of the death of Mr. John Hatcher at Clifton Park, Howick, near Auckland, New Zealand.

He was a strong believer in the British-Israel movement, and was a fervent supporter of the cause. He had subscribed to THE BANNER ever since its inception. He also had a lot of British-Israel literature, which he was always very pleased to lend to anyone who desired to read it.

Mr. Hatcher was born in Gloucestershire in 1843, and educated at Queenswood, Hants. He went out to America after the close of the Civil War, when conditions were very bad. After a year or two in America he returned to England, but in 1881 came out to New Zealand, and in 1883 settled in Howick, where he resided until his death.

He leaves a widow and one daughter, named Louisa Tephi. He could trace his descent from the princess of that name.

Mr. Hatcher was a good, kindly neighbour—a real "old English gentleman"—and will be much missed by many, as he was always sowing the seed by lending British-Israel literature and BANNERS. It was through him that I became a subscriber to THE BANNER, and I am pleased to pass them round to anyone at all interested in the subject.

Yours respectfully,
C. A. WELLS.

Whenuapai, near Auckland,
New Zealand,

"Thine Increase."

"Thine Increase." By P. W. Thompson. Published by Marshall Brothers, Ltd., 24-5, Paternoster Row, London, E.C.4. 2s. 6d.

THIS little volume is strongly commended to the attention of the reading public. Its basis is scriptural, its arguments trenchant, its illustrations apt. Its subject matter concerns all classes, rich and poor, clergy and laity, not excluding the nation, and its policy, as the arresting last chapter shows. Who would have imagined any connection between the millions of money and lives expended in the Great War and the robbery of God in the £1,000,000 stolen from the Welsh Church? For if the doctrine is true that the Almighty will be no man's debtor, and that what we *lend* but cannot *give* to Him will be promptly repaid, the converse is also true. In Proverbs xi. 24: "There is that withholdeth more than is meet, and it tendeth to poverty. It is to be wished that this book may have a wide circulation; and, given that, the author's aim in writing it, viz., the conscientious regulation of our giving, will be almost certain of attainment. L. M. B.

The Taking of Jerusalem and Palestine.

OUR British campaign in the East
Has meanings shrouded, at the least,
That on the face doth not appear:
'Tis these I'd like to make quite clear,
The way they marched the country through,
I want to put in phases new.
With ancient prophecy compared;
The same our papers then declared.
To Obadiah I refer— (ver. 18)
The Turkish power he makes to stir;
Joseph is said to be a fire
From which the Turk doth quick retire.
The Holy City thus set free
From Gentiles' dire captivity,
And Israel reign, throughout the land,
Under God's Almighty hand.
Then, if you read the nineteenth verse
(The study make you none the worse),
It reads just like the Daily Times
That London published at the time:
My paper, you will understand,
If you keep Obadiah at hand.
And then recall what you have read
Of Allenby; which way he led
Through Palestine the British troops.
Beersheba first the British took;
The southmost town in the Prophet's book.
In the land of the Philistines, Gaza stands;
This fell next to the British hands.
The Jaffa Railway, to the north,
To Britain fell, for what 'twas worth;
So that we followed Scripture through
Exactly as the prophets do.
Of Benjamin, the city chief,
Jerusalem, in our daily leaf
Surrendered, after we had drove,
By Allenby's tremendous shove,
From Jaffa Railway, with success,
The Turk, and his unrighteousness.
The British seem to fall right back—
(Still keeping on the Turkish track)—
Till Jordan's fords are safely crossed,
And Gilead to the Turk is lost.
A longer drive, still north, we keep;
Damascus taken with a sweep:
We're to the north of Zarephath,
Still keeping to the Prophet's path.
The Frenchmen next Beirut has taken,
So that God's Word may not be shaken;
And no campaign's more prosperous been
Than Allenby's in Palestine.

H. H. ROBERTS.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. I have been an interested reader of the BANNER for very many years, but have never seen in it any reference to the South African situation. Since Union, this portion of the Empire has been governed by the Dutch, or rather by the mixed race of Dutch and French which are called Dutch.

Can this be reconciled with the promise that our race shall rule over many nations, yet be ruled by none? It seems that here, within the Empire, Britons are ruled by a foreign nation. Now, with the Nationalists in control, they are being ruled by "those that hate us," and have sworn to throw off our rule as soon as possible. In Canada the French do not rule; here a French-Dutch combination are the rulers.

The views of a student of this subject would be of great interest.—J. G. R. (Cape Town).

A. You have raised an interesting point in your question, but, whereas it is not our desire, on principle, to enter into political matters, we hope that the following reply may be of help to you.

There appears to be no fundamental law upon which the Constitution of the British Empire—or the British Commonwealth of Nations, as one of your great statesmen was the first to name it—rests. But three great principles guide its administration, i.e., self-government, self-support, and self-defence.

The principle of self-government has now been in healthy operation for many years, as, for example, in Canada, Newfoundland, Australia, New Zealand, the Union of South Africa, and latterly in the Irish Free State. All British Dominions are subject (except as regards taxation) to the legislation of the British Parliament, but no Act of Parliament affects a Dominion unless that Dominion is especially mentioned. Dominion legislatures may be controlled by the refusal of the Governor's assent to any measure passed; by reservation of a measure for the consideration of the Crown, and refusal of the Crown's assent; by a suspensory clause and the refusal of the Royal assent. Subject to such control the Parliament of a self-governing Dominion exercises within its borders all the ordinary powers of a sovereign assembly.

In the case of South Africa (and other Dominions, but not all), there is what is called "Dominion Status." The executive is entrusted to political chiefs who are responsible, not merely or mainly to the Crown, but to the elected legislature.

The Union of South Africa is constituted under the South Africa Act, 1909 (9 Edw. VII., chap. 9), passed by the Parliament of the United Kingdom on September 20, 1909. In terms of that Act the self-governing Colonies of the Cape of Good Hope, Natal, the Transvaal, and the Orange River Colony became united on May 31, 1910, in a legislative Union under one Government under the name of the Union of South Africa, those Colonies becoming original Provinces of the Union under the names of the Cape of Good Hope, Natal, the Transvaal, and the Orange Free State, respectively. The Union was inaugurated by H.R.H. the Duke of Connaught, in 1910.

The seat of the Government is Pretoria, and the seat of the Legislature is Cape Town. The Executive is vested in a Governor-General (the Earl of Athlone) appointed by the Sovereign, and aided by an Executive Council, with a legislature of two Houses. The photographs and names of the Executive Council appeared in *The Times*, on Wednesday, 23rd July, 1924, Lord Athlone occupying the central seat.

From the above-mentioned facts, in relation to the constitutional self-government of the Union of South Africa, it will be seen that matters are in accordance with the principles upon which the British Commonwealth of Nations is established.

G. H. L.

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The Supreme Title "Israel" and Who May Bear It.

BY REV. WM. PASCOE GOARD.

THE title "Israel" was given to our forefather Jacob, at the time of his conversion, and upon his restitution of the birthright to Esau. Then he passed from the supplanter experience to that of Israel "ruling with God."

All the family of the Children of Israel bare the family name until the organisation of the nation upon the Exodus of the people from Egypt.

The united nation bare the name of Israel until the first division under Saul and David.

The separated ten-tribed nation which followed Jeroboam received the privilege of bearing the name after the separation, the remaining section taking the name of the tribe of Judah.

Israel carried the name with more or less honour, chiefly less, until her apostasy and rebellion. Then the name was withdrawn from her as to actual national use. She is still recognised as Israel in the prophecies, but that is not her exclusive name even there.

For national use she is assigned the name "the House of Isaac." See the seventh chapter of Amos. But in that chapter the name "Israel" is used also. We will not say interchangeably, but because of the fact that Israel was thereafter to be found in the Saxon peoples.

For prophetic use the name Ephraim is used in addition to the name of Israel. Ephraim, like Saxon, is the larger name, and Israel is still to be found in Ephraim. This sounds rather strange, does it not? Have patience, however, and we shall see the light.

Finally, the names Saxon, or House of Isaac, and Ephraim, will be dropped and the name Israel will be the sole name of God's nation.

What is the rule governing the use of these names?

Israel is a title signifying union in rule with God, and can never be borne by a person nor people who are apostate from or in rebellion towards God.

Therefore, while Israel sustained the worship of God, and honoured His constitution as their national law, she carried this most exalted of all titles. But when Israel subverted the worship, and put away the constitution, she forfeited the title, and the name "House of Isaac" was pronounced upon her by Amos the prophet. And she has borne that name ever since.

Yet the name Israel remained in the House of Isaac. Why was this?

Because there were persons in the House of Isaac who never apostatized, and who always honoured the constitution. These remained Israel.

Thus the Apostle Paul, in the letter to the Romans, quotes Elias: "Lord, they have killed Thy prophets, and digged down Thine altars, and I am left alone, and they seek my life. But what saith the answer of God to him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then, at this present time, there is a remnant according to the election of Grace."

Chapter ix. 6: "For they are not all Israel, which are of Israel." Those who are not apostate and rebellious have therefore the right to use the title Israel, PROVIDED THEY ARE OF THE SEED OF ISRAEL BY BIRTH OR BY ADOPTION THROUGH CHRIST.

When, therefore, we read: "And so all Israel shall be saved," we are not justified in reading, "And so all the House of Isaac shall be saved," and certainly not "And so all Judah shall be saved."

What then, is Israel not simply the Church of Jesus Christ? The Church is included in Israel, for "If ye are in Christ, then are ye Abraham's

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seed and heirs according to the promise." But the fact appears to me to be clear that Israel consists of those who have not "bent the knee to Baal." That is to say, those who have not forfeited their birthright by deliberate choice. They are born in Israel and go out by their own act; but the apostate Saxon, and the non-Israel peoples, must come into Israel by their own choice through Jesus Christ, who is the door of the sheepfold, which sheepfold is Israel.

There are a people who have the right to carry the title Israel in the House of Isaac still, as there always have been. The time is coming when the House of Isaac, by their own choice, through Jesus Christ the open door, will re-enter the Israel experience, and thus the ecclesia of Israel and the nation of Israel will be one again.

It will be noticed that while the name Israel was assigned to the House of Joseph, or of Ephraim, Joseph's birthright son, the name Jacob followed the House of Judah, and the Prince of the House of Judah now reigning at Saint Jacob's or Saint James'. This is the earthly name of our progenitor, and stands for the material and earthly things. Soon that name shall be known no more, and Judah, and the Prince of the House of Judah, shall be merged in the reconstituted House ruling with the Royal named Israel.

What benefit, then, is there for the House of Isaac in the fact that they are physical descendants of Israel, our progenitor? Very much indeed. For while Israel is coupled with spiritual relationship to the God of Israel, the House of Isaac is still "Israel after the flesh," of whom the Apostle Paul says, in Romans ix., ". . my kinsmen after the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

The Saxon House, "Israel after the flesh," is doing the work among the nations appointed by God as her task and mission. She is the inheritor of the great heritages granted and confirmed by God to her in despite of her apostasy and rebellion. And she is the subject of the great prophetic declarations which assure her restoration to faith and obedience, and to her leading into the glory of the millennium kingdom, and sustaining it during its continuance, literally "ruling with God."

Let no man despise his birthright as "Israel after the flesh," but rather let every man accept the fact gratefully, and labour night and day to bring the apostate part of Israel after the flesh back into the Israel experience and Glory by their accepting service under the King, and salvation under the Saviour, Jesus Christ, our Saviour and King.

Belief *versus* Unbelief.

By Henry D. Houghton.

Two great opposing principles, the one the negation of the other; the first *con*structive, the second *de*structive; the first thrilling, inspiring, impelling, elevating, life-giving: the second, the opposite of all these.

Life, with its strange perplexities, its apparent contradictions, its profound enigmas, its unsolved and insolvable problems, would be a dreary, unrelieved, hopeless world, without a single gleam of brightness if without belief.

In belief there is an impelling force beyond all words. There is in it push, upheaval, spirit, life. The great force that is moving the world in all its activities is the impelling, compelling force of belief: belief in man, belief in country, belief in principles, purposes, and especially belief in results.

It is the great moving force in business life. Without it no great enterprise would be undertaken, no greatness ever achieved. Belief? Belief? It takes the bride to the altar, the soldier to the battle, the man to his merchandise, the scholar to his books, the sailor to his ship, the preacher to the pulpit.

Belief? Belief? It is that which thrills and actuates alike the Reformer, the Preacher, the Demagogue. Without it, the preachers' Bible would be closed, the churches become derelict, the schools and colleges useless, and the world quickly become, through the paralysing of all industry, a waste howling wilderness.

Belief elevates, ennobles, transforms: it kindles in the heart a new fire, superior, indeed, to that of hope. Belief forms man's character, and moulds his life.

So much for belief in the abstract, and its effect upon its possessor. But belief in Christ our Lord has an even more pronounced and elevating influence, going even to the point of self-sacrifice.

Now, it is of this latter belief that one of our foremost novelists has written, "*There is no virtue in belief,*" meaning that there is no credit to the person exercising belief. This may be quite correct. But whether it is correct or not, most certainly the opposite is true concerning Christ—"*There is guilt and condemnation in unbelief.*"

What is belief? The ready acceptance of undeniable evidence; the open mind that receives *willingly* testimony that cannot be gainsaid. And therein also is the condemnation of unbelief; for it is simply the unwillingness to receive that same overwhelming testimony.

Belief is not a ready surrendering to insufficient evidence. That is gullibility, and will lead to fearful disillusionment. True belief must have firm foundation, be built upon sufficient evidence, otherwise it is a deception, and will end in disastrous and overwhelming disappointment.

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Whether there is or is not virtue in belief, there is value, worth, power. Christ our Lord said, "He that believeth on Me hath everlasting life." Here is value; here is power; here is deliverance; and it is to him that "believeth on Me." This is a lifting-up from human life to eternal life, and it all comes without merit, but by believing on Christ. Here is its value, its intrinsic worth, its power.

Now, true belief cannot come by a trying, a working, a stirring-up of one's own nature or mind. *True belief is that which seizes and holds the mind on the presentation of overwhelming evidence, and the man only has to cease resistance and give assent.* And unbelief is the deliberate refusal to give that assent.

Belief comes to the candid, open mind freely and without effort when the truth is powerfully presented, and so does not seem to allow room for merit. But, if there is no virtue or merit in belief, *there is obligation,* when the evidence is presented, and seen to be undeniable. And the man that will not listen to it and undertake the obligation cannot be free from blame.

Light brings the obligation as well as the power to see. If there is not sight it is because the eyes are closed. There is such a thing to-day as the wilful closing of the eyes, just as there was with the Jews, *and it must bring a like condemnation!*

There is a wilful closing of the eyes towards the evidence with regard to Israel: a dislike of and deep-rooted unwillingness to receive the evidence, or even to examine it. Is not this a deliberate choosing of the darkness? And one which cannot be free from blame?

The condemnation of unbelievers is not merely that they *won't* believe, *but the rather that they will not accept the testimony on which belief is founded, even though it is unassailable.* When our Lord was upon earth, even His miracles, astounding and Divine as they were, carried no evidence to the minds of some. They misconstrued them and their evidence, for, said they, "He casteth out devils through Beelzebub, the prince of the devils."

They could not deny the miracles, but they denied the testimony which they gave. Even the man who was born blind, and whom Christ made to see, they would not believe that he was born blind. There we have it—unwillingness to receive direct and positive testimony. And that is the root of unbelief: unbelief in Christ and unbelief in Israel.

But let there come to a man, even of wicked, unholy life (but of open and candid mind, and one willing to receive evidence), the positive proof, the evidence incontrovertible, then that man is changed from that moment; his opposition to truth ceases; for the overwhelming evidence encounters a ready mind, a willing spirit (though a guilty one), and belief—happy, conscious belief—comes into that man's soul.

Let it be said here that the resistance to overwhelming evidence amounts not only to moral delinquency, *but it goes much deeper—it is moral guilt!*

On many occasions Christ found Himself in conflict with the Jews; and on one occasion, summing up their rejection of Him, He said, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father" (John xv. 24). Those words, "which none other man did," announce very clearly the proof of His Messiahship, the evidence of His origin, and the proof infallible of *whom* He was. These proofs being present and incontrovertible, their rejection became sinful, as verse 22 says: "*But now have they no cloke for their sin.*"

Christ here proclaims the fact that, in His case, the wilful rejection of incontrovertible evidence is sin, and sin which could not be hidden. Now, was our Lord declaring a general principle, or one applicable to this case only? Have we any authority for confining Christ's words and the principle involved to this one case? I do not think so.

Was this the announcement of an eternal principle, or, on the other hand, was it the working of a solitary exception? It would seem to be the former, for other passages confirm it: "To him that knoweth to do good, and doeth it not, to him it is sin."

What about Israel and her unalterable, self-evident marks? Are the rejectors thereof innocent? Do they come under Christ's ruling? He would be a bold man that would say that they do not!

Christ's words, "If I had not done among them the works which none other man did," show plainly that the works, the deeds, were the indisputable evidence, the rejection of which was sinful.

So, then, if that is true, the rejection of convincing, irrefutable evidence becomes guilt in the doers thereof.

It is exactly the same with regard to the evidence for British-Israel Truth. Some men you will never make believe it! Why? *Because they are not open to receive the evidence!*

Christ's charge to the Jews is true of them: "Their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart." Wilful closing of mind and heart against conviction.

So, then, though there is no credit to the man who believes, yet there is great discredit to the man brought face to face with overwhelming evidence, who will not believe. And scores of our fellow-men are in this position. *They do not want to believe; they do not want to hear the evidence; for they are not prepared to accept British-Israel Truth, not even if it cannot be refuted!*

There is the great condemnation of unbelief. A determined, violent opposition to the Truth, and an unwillingness to receive it, even when backed up by overwhelming evidence. That is guilty unbelief.

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The Coronation Stone.

By Rev. A. B. Grimaldi, M.A.

The following full account, made at the time of the Coronation, has not appeared before in an Israelite periodical, but seems very appropriate now, when a foolish suggestion has been made to take the stone to Holyrood: "King Edward's Chair.—It was made by order of Edward I. to hold the Coronation Stone, or Stone of Destiny, on which the Scottish kings used to sit when they were crowned, and which Stone Edward I. captured and sent to Westminster in the year 1296. The Chair owes its importance to the Stone, called the Stone of Destiny, which it was made to preserve, and which rests under its seat on a kind of middle frame, supported by four crouching lions on a bottom frame or plinth. This Stone was placed in the Abbey of Scone, in the County of Perth, in the year 850, by King Kenneth, who is said to have caused to be inscribed on it, in Gaelic, an ancient prophecy to this effect:—

'If Fate speaks sooth, where'er this Stone is found,
The Scots shall monarchs of that realm be crowned.'"

A prophecy to this effect was undoubtedly extant long before the time of King Kenneth, and the belief in it is said to have reconciled many Scottish people to the union of Scotland and England. The Kings of Scotland were unquestionably crowned for some centuries while sitting on this Stone in the Abbey of Scone. But whence came it originally? According to one account it is the identical Stone upon which the Patriarch Jacob laid his head on the plains of Luz, when he had the vision of the angels ascending and descending the ladder that reached to heaven. How came it from the land of Luz to Scone? Some say that it found its way to Egypt, and from Egypt it was brought to Spain by Gathelus, the son of Cecrops, a wild young man, who, having been banished to Egypt from Athens by his father, married Scota (hence the word Scotland and Scottish), the daughter of Pharaoh, and fled from the plagues with her to Spain, they bringing the Stone with them. From Spain it was brought to Ireland, and hence to Scotland by their descendants. Others say that from the plains of Luz it was taken to the Temple in Jerusalem, thence to the shores of Asia Minor, and thence direct by sea to Ireland. The earliest documentary allusion to its having been Jacob's stone occurs in a work called *Processus Baldredi contra figmenta regis Anglie,* which was compiled in 1301. Planché says that the legend respecting the Patriarch Jacob was most probably coined in the Abbey itself.

Another legend says that it was brought originally to Ireland from Denmark by the Tuatha de Danaans (an ancient Irish people). The Irish historians deny that the Lia Fail (Stone of Destiny) on which the Irish kings were crowned has ever left Ireland, and maintain that it still stands proudly at the head of the rebels' grave on Tara Hill. Sir Archibald Geikie says: "As a geologist I would say the stone is almost certainly of Scottish origin; that it has been quarried out of one of the same sandstone districts between the coast of Argyle and the mouths of the Tay or Forth, but that there is no clue in the Stone itself to fix precisely its original source."

"Coronation Ceremony. The sovereign then goes to the Ancient Coronation, or King Edward's Chair of Oak, underneath the seat of which is the sacred Inauguration Stone, brought from Scotland by King Edward I., and the ceremony of anointing takes place."—Debrett: *Dictionary of the Coronation.* 1902. pp. 85, 86, 39.

The "Flying Roll" Curse.

(Zechariah v.).

By Rev. Commander Roberts.

The prophecy of Zechariah embraces a purview of the progress of the Kingdom of God as effected by Israel, Judah, and Jerusalem.

In the first four chapters all has been bright, looking forward to the glorious means whereby God would bring about the restoration of His people.

This can only be through their acceptance of Him who is their Advocate, their King, and their Saviour. All difficulties should be removed, all enemies overcome, and He Himself should dwell in their midst.

They should be His two Olive Trees and two Anointed Ones, and dwell safely.

So much for the bright side of the picture; but there is the reverse side also.

Chapter v.: "Then I turned and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, what seest thou? And I said, I see a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits."

This is exactly the dimensions of the tabernacle, leaving out the Most High Place (Exod. xxvi. 1, 2, 3). The length of the tabernacle is fixed by five curtains of four cubits, coupled together with the other five. In verses 16, 18 the whole length, including the Most Holy Place, is told us—twenty boards of a cubit and a half each, the breadth six boards of nine cubits, with the two boards on the side (verses 22, 23). Josephus, Bk. III., ch. vi. s. 3, gives us the whole as 30 cubits by 10. But the Most Holy Place was 10 cubits square. Thus the tabernacle was 20 cubits by 10 cubits.

Here, then, is the setting up of a parody. Working the service without God. Satan's device to deceive and lead astray by making use of man's pride. We may attribute this to those Jews who steadfastly set their face against the Truth.

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This conjecture being right, it would mean the traditional versions or additions—whether from Talmud, Targums, or other Rabbinical dogmas, which, emanating from Babylonian original, have continued from the period of the Jews' first settlement in that land—corrupting the Word for love of gain.

Then the flying roll would infer the spread of the evil, whatever it might be, with terrible swiftness, as if aided by supernatural powers.

" Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, said the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." " And ye shall leave your name for a curse."

The allusion here is evidently to the two tables of the law, and especially to the two points thereof which affect one's duty to his fellow-man, and one's duty towards God. " Him that sweareth falsely by My name " can only refer to the Jew. In his self-righteous system he overlooked that he was a debtor to do the whole law (Rom. ii.; James ii.).

The prophet speaks of the curse that came upon the thief and false-swearer of his day, and of course this is carried forward upon those who rejected their Saviour and Redeemer. The unjust steward, and he who said " I go, sir, and went not," This their character, stamped upon them as " the evil figs," contrasted with " the good figs " (Zech. iv.; Jer. xxiv.) is indelibly impressed; and, moreover, so easily are they worked upon by Satan, that in their opposition to the Two Witnesses they think that they are doing God service.

How truly were the Jews cut off for crucifying the Lord! Their end seemed as if the carrying out the literality of the law, and overlooking the spirit, had been the cause of consuming their house even to the timber and the stones (Zech. xi.).

The Second Part of this Vision begins with the Ephah, as if to denote that the measure of the Jews' iniquity was now full. " Fill ye up the measure of your iniquity," said the Lord. " His blood be upon us, and upon our children," say they. St. Paul tells us why " wrath had come upon them to the uttermost " (1 Thess. ii. 15, 16).

The woman is the symbol of the Jew, and the talent of lead the iniquity which weighs down his conscience (Isa. iii. 9-11).

The original here is " One Woman," as if all iniquity were concentrated in her. This bears out our Lord's words, ",That the blood of all the prophets might come upon them (Matt. xxiii., 34-37). They should have led the way to God; they should have won the world for Christ—but alas!

So they go on in increased wickedness: they are the leaders in the persecutions of those who follow the Lord Jesus. They become the instructors of the two Apostasies.

"There came out two women, and the wind was in their wings; for they had wings as the wings of a stork; and they lifted up the ephah between the earth and the heaven." Notice the unclean bird.

Here are two systems (or Churches) who, partaking of the iniquity of the former woman and learning from her, make use of the unrighteous mammon to build up for themselves a place here upon earth. Compare the Unjust Steward's action to curry favour with the men of the world. The land of Shinar is the place from whence emanated the whole system which is founded upon worldly munificence. " Thou art this head of gold." These two systems have participated in drawing to themselves the riches of their poor, deluded devotees, but none have beaten the Jew in the acquisition of this world's monetary gain.

What shall the end be? Though we do not have any sympathy with what is called the Futurist view of prophecy, which makes all prophecy (in Revelation iv. to end) to be yet future, or only just beginning—neither have we any idea as to the 70th week (of Dan. ix. 27) being separated from the 69 previous weeks—yet we gather from our Lord's words that the sin of the Jews is not yet passed away. There is still a time, very near, when the Jew will follow a leader who will come in his own name. There is yet to be a time when " the last state of that man is worse than the first.

This does not apply to the whole house of Judah, but simply to those who, not having thrown in their lot with Israel and Israel's Messiah, obstinately refuse to see Jesus as their Saviour.

" When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none: he saith, I will return to my house whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." And St. Matthew adds, " Even so shall it be also unto this wicked generation " (race).

The Jew (unregenerated) has the command of the finances of this world. He is a power to reckon with. Thank God, Israel is possessed of immense wealth. May we devote our resources to the building-up of the Kingdom of God; and to endeavour to win the Jew, before he fall into the trap of these seven other spirits. He has already permission to go to his home. So the time is short. We know to what purposes the Jew (out of Christ) is utilising his money. We must beware of him: he will do his utmost to fight against Him who died for him.

The only hope for the Jew is for him to see what Christ has done for Israel, for you, for me; and

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we may yet save very many, ere too late, from being cast into the place of weeping and wailing and gnashing of teeth, " when they shall see Abraham, Isaac and Jacob in the Kingdom of God, and they themselves cast out."

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

THE Rev. Pascoe Goard continues to make excellent progress towards recovery, we are glad to say. He wishes to thank all those who have so kindly written him letters of sympathy. He feels sure they will understand that he is not yet able to reply personally.

Keen interest is being manifested in the coming Congress. Applications for tickets are coming in daily. We look forward to record gatherings and a time of great spiritual uplift and Biblical enlightenment. Many thousands of leaflets announcing the Congress meetings will be available for distribution by our readers. Applications for these are invited, stating the number required. Please address the Secretary-General at 6, Buckingham Gate, London, S.W.1.

Mr. C. F. Waddington, Hon. Secretary of the Bristol Branch, reports the acquisition of 35 new members in the past few weeks. He sends us the welcome news that the Branch is very kindly presenting a Sectional Bookcase to the Federation Headquarters—a very acceptable and most suitable gift.

One of our members has been kind enough to send us a very nice table and four chairs; another has generously sent a gold ring and necklet, while several have sent very welcome cheques for the furnishing fund.

Mr. Renton Gibbs has kindly sent us a present which is quite unique—a large framed and coloured Chart connected with the discovery of America, presented to him by a certain professor in Madrid, where there is one on view in the Senado (House of Lords). It is doubtful whether there is a copy in England apart from the one now lodged in our Headquarters.

The Rev. Canon Hollis, M.A., writes: " The stage of obscurity and ridicule is largely over, and British-Israel is a force to be reckoned with, based as it is upon the Word of God and His faithfulness, and seeking as it does His glory, and promoting true loyalty to the King, and patriotism of the purest type.

Erratum: page 390, second column, " R. W. Paull " should read " C. W. H. Paul."

Correspondence is still pouring in upon us in *re* the suggested removal of the Coronation Stone from Westminster Abbey, and we are not surprised that all are up in arms against such a preposterous proposal.

The High Wycombe Branch met on August 11th, when addresses were delivered by the President, the Rev. Kenneth Dodds, on " The Early British Church," and by the Hon. Secretary, Mr. J. H. Ayres, on " The Coronation Stone." The following resolution was moved and seconded from the body of the hall, and carried unanimously: " The High Wycombe Branch of the B.-I.-W.F. desires to enter a most emphatic protest against the proposal to remove the Coronation Stone from its rightful place in Westminster Abbey, and urges the Federation to use all means in its power to prevent such sacrilege."

By special request the Secretary-General delivered two addresses at the Soldiers' Home, Dover, on Saturday and Sunday last. Colonel Frederick Smythe presided on both occasions. At the meeting on Saturday night a resolution to form a Branch of the B.-I.-W.F. was carried. Colonel Smythe is ready to undertake the Presidency, and Miss Hayes is prepared to act as Hon. Secretary. An excellent start has been made, and Mr. Garrison promised that a mission should be organised for Dover during the winter months.

Mr. H. Beckwith gave three lectures for the Leicester Branch last month, to the delight and edification of the large number of members and friends who attended. Regular meetings are to be held on the first Tuesday in the month.

The Executive Committee met on Monday last, presided over by the chairman, Major Knowles. A large amount of business was got through relating to the approaching Congress—publicity and organisation generally, finance, etc. Mr. John J. Morey was appointed Organising Commissioner under the direction of the Secretary-General. Mr.

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Morey begins his work at once, and he will visit various centres as occasion requires.

The Rev. T. H. Whitehouse was appointed Organising Secretary for the B.-I.-W.F. for the counties of Staffordshire, Warwickshire and Worcestershire, with Birmingham as the centre. He takes up his duties on September 1st. Great things may be expected from these two appointments. They mark the beginning of a bold and courageous forward movement.

In view of the above, and of many other new obligations undertaken by the Federation, we earnestly appeal for funds to enable us to accomplish great things during the coming season. Will all those who have Collecting Cards for the Million Shilling Fund kindly do their best, and will those who have not already had cards please communicate with the Secretary-General? We ask also that our readers who have not yet joined the Federation will apply for membership forms. We need every ounce of support in this, the greatest Movement of our time for counteracting Communism and other disruptive forces so rampant in our beloved country. No effort must be neglected. The menace is a very real one. The Secretary-General will be glad to hear from all willing to help in any way. All communications should be addressed 6, Buckingham Gate, London, S.W.1.

With great interest a large and appreciative audience listened to Captain A. H. F. Young, R.N.R., at Eldon House, Wellesley Road, Croydon, on Thursday evening, August 14th, when he delivered a lecture entitled: "Some missing links in our School Histories as to the Origin of the British Race, and why they have been hidden." Also a little light on the Coronation Stone.

Several questions were asked and answered very fully by Captain Young. The chair was most ably taken by Mr. E. N. Dixon, who opened the meeting with prayer, and made appropriate comments.

The workers of the Croydon Branch are greatly encouraged with the increasing attendance and enquiries by post. The Hon. Secretary, Miss C. L. Cook, 30, Blenheim Crescent, South Croydon, will be glad to hear from anybody interested in British-Israel Truths. Mr. J. J. Morey will (D.V.) be the speaker at both afternoon and evening meetings, September 11th.

The Rev. G. H. Lancaster begs to acknowledge, with grateful thanks, the following donations to his Holiday Poor Fund: Friend, 20s.; Mrs. C. (Plymouth), 5s.; Sympathiser, 5s.; Warwick reader, 10s.; British-Israelite, 10s.; B.-I. (Groombridge), 20s.

Israel Hymns and Their Writers.

V.

The Hymns of Dr. Watts (1674-1748).

Isaac Watts was nursed by his mother as she sat on a stone near the door of the prison where his father was confined for conscience sake. Up to the beginning of the eighteenth century there had been great obstacles to the singing of hymns in public worship. Dissenters had been afraid to sing during the time of the Stuart persecutions lest they should betray their whereabouts, and churchmen of that period were not accustomed to sing hymns.

But with the eighteenth century a new era began, and when, as a young man worshipping at the Independent Church at Southampton, Isaac Watts complained to the authorities of the church for allowing the people to sing such poor stuff, his father challenged him to produce better.

Taking him at his word, young Watts produced his first hymn:—

Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honours for His name
And songs before unknown.

The earlier years of his life were the most fertile in producing hymns. In 1707 he issued his "Hymns and Spiritual Songs in Three Books," with an essay "Towards the Improvement of Christian Psalmody by the use of Evangelical Hymns in Worship, as well as the Psalms of David."

Some of our most treasured hymns made their first appearance in this book, and amongst others we find:—

When I survey the wondrous cross
Where the young Prince of Glory died.

"Perhaps no hymn-writer," says Dr. Gregory, "needs editing so much as Watts, and certainly none has been edited more skilfully."

"There are few pleasanter stories," says the same writer, "than that of Lady Huntingdon's calling upon Dr. Watts, when he said to her, 'This day thirty years I came hither to the house of my good friend, Sir Thomas, intending to spend but a week under his hospitable roof, and I have extended my visit to thirty long years.'"

"'Sir,' said Lady Abney, 'what you term a long thirty years, I consider the shortest visit my family ever received.'"

To Dr. Watts, with his delicate health and protracted sicknesses, songs in a minor key were peculiarly suitable, but now and again he rises to a tone of triumph, as in "Join all the glorious names"; and it is to this gentle soul that the Church is indebted for the following hymns, among many others: "O God, our Help in ages past," "Before Jehovah's awful throne," "Jesus shall reign where'er the sun," "There is a land of pure

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delight," " When I survey the wondrous Cross."

A separate article or series of articles might be written about the tunes with which great hymns are associated, but it can only be briefly recorded here that Watts's hymn, " O God, our Help in ages past," is almost universally sung to Dr. Croft's tune, " St. Anne's," so called, no doubt, because the composer was organist of St. Anne's, Soho. Dr. Croft also wrote " Hanover," " St. Matthew," and other tunes less known.

JOHN HENRY HILL.

The editing of the hymn " When I survey the wondrous Cross " seems to have been unusually unfortunate. The original was:—

" When I survey the wondrous Cross
Where the young Prince of Glory died."

The edited version is:—

" When I survey the wondrous Cross
On which the Prince of Glory died."

The author introduces as his chief feature and theme, " the young Prince of Glory." The editor changed the chief feature and theme to " the Cross *on which* the Prince of Glory died."

This seems to be a sorry change indeed.—ED.

The Hebrew and English Pomegranate.

BY REV. A. B. GRIMALDI, M.A.

THE Pomegranate was a very prominent and remarkable object among the symbolical and typical and decorative objects in the Hebrew Church. In fact, it seems to have been the only fruit to be found on the Temple sacred furniture, and there it was used in great abundance.

It is therefore of no little interest to find that this remarkable Hebrew Palestinian fruit, the one and only sacred fruit in the Hebrew Church, was also placed in the Royal Arms of England. The occasion of its introduction into our royal armoury was as follows.

In 1509 Henry VII. had his son Prince Arthur married to Princess Catherine, daughter of Ferdinando, King of Spain, who had conquered the Province of Granada from the Moors. Granada being the home of the pomegranate in Spain, this fruit became the badge and heraldic symbol of Granada, so the Spanish King added it to his arms, and it thence descended to his daughter Catherine, who brought it into the English Royal Arms, first as Princess of Wales, and afterwards as Queen of England, wife of Henry VIII.

As early as Solomon's reign there had been a colony of Jews settled in Spain, perhaps to escape the heavy taxes of that luxurious, kingly builder. Moses said Palestine was a land of pomegranates (Deuteronomy viii. 8), and it was probably this Jewish colony that introduced this Palestine plant into Granada, where they specially settled.

Queen Catherine's Royal Arms contained the pomegranate in the base point, her supporters being the lion (Judah) and the eagle (Dan), the shield being surrounded by a wreath of pomegranates and roses, as seen in a contemporary MS. in the College of Arms, London (" Vincent," 152, fol. 132), and also in another volume (I. 2, fol. 14). The royal badge of Catherine was a pomegranate and rose united in one flower, which is found on a volume of music, possessed by Henry VIII., in the British Museum (" Royal Library," V.G. vii.). Williment has emblazoned these in the proper colours (" Regal Heraldry," 1821, pp. 67, 68, 78, 80, pl. xv., xix.).

On the Tower of Windsor Castle, inhabited by the Governor of the Poor Knights of St. George, were sculptured the arms of Philip and Mary, having, under the eagle, a slip of pomegranates. The arms of King Philip, husband of Mary I., are painted in a window of Lambeth Palace Library, and on the point in base is the pomegranate. Queen Mary also used the pomegranate as her royal badge, sometimes alone, sometimes impaled one half of it with a demi-rose (" Harleian MS.," No. 1,073, B.M.). Thus the pomegranate was in the Royal Arms of England from 1509 to 1558, and no doubt could be again placed in them by the present Sovereign if he thought proper.

Prince Arthur died before Henry VII., who erected, in his honour, the magnificent chantry mausoleum to him in Worcester Cathedral, and on it is sculptured the mystic pomegranate. Our national poet has three references to this fruit (see " King Henry IV.," Part I., Act. ii., Scene iv.; " Romeo and Juliet," Act iii., Scene v.; " All's Well that Ends Well," Act ii., Scene iii.). The pomegranate is frequently mentioned in English literature, as by Marvell, Chaucer, Ludlow, Camden, Johnson, Guillim, Thompson, Moore, Cowper, Byron, Ingelow, Shelley, Wiel, Swinburne, Burton, Knight, Tennyson, Bailley, Horn, Walker, Smart, Lytton, *et al.*

In the Reader's House, Ludlow, 1382, " the plaster ceiling and panels on the walls show the Pomegranate of Catherine of Arragon." An ancient cross at Wigtown has a pomegranate in stone as a finial on it.

But the most interesting pomegranate connections are those in the Bible. There we find about 50 pomegranates upon the sacred robe of the Hebrew High Priest; also some 200 copper pomegranates upon the pillars Jachin and Boaz; also carved pomegranates on the Golden Lampstand; and from Josephus it appears that the thorns of the pomegranate tree were symbolised on the High Priest's mitre by a circle of golden spikes. And the greatest interest of all is that the accumulated evidence shows that the Tree of Knowledge in Paradise was a pomegranate tree, and that the forbidden fruit was a pomegranate.

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This is the explanation why the High Priest bore, as Josephus mentions, golden pomegranates. They were the symbols of original sin, and the High Priest was the type of the Messiah, of whom it is said that He should *bear the sin of His people.* The pillars Jachin and Boaz, symbolising Israel and Judah, also suitably bore pomegranates, for they were tainted with original sin. The Golden Lampstand rightly bore the pomegranates, for that fruit instrumentally caused moral darkness to enter the world, and the Lampstand typified that Light of the World which should dispel the darkness caused by the pomegranate. The Babylonian, Greek, and Roman pomegranate myths clearly show that in the Eleusinian Mysteries the true history of the Fall was known, and that the pomegranate was the fatal fruit. Thus the sacred Hebrew Pomegranate, and the Forbidden Fruit, has appeared in the Royal Arms of English sovereignty. See *The Bible School,* July, 1918, and *The Bible Student,* October and September, 1917.

The Lord of Hosts.

By John J. Dunford.

"The Lord of Hosts is with us; the God of Jacob is our Refuge" (Psalm xlvi. 11).

. . . . . .

In our initial article of January 30th ("The Primate's Mistake"), we concluded with the words, "For God is with us" (Isa. viii. 10). British-Israel teaching has this one great consoling thought to carry it through its encounters with the enemies of God, that God *is with it.*

Ten short years ago, Germany launched its effort to become "heirs of the world," with the inscription "God with us" upon its banners. (With what result? See Matt. vii. 27). To-day, the British-Israel-World Federation is launching its efforts upon a blind world, materially and spiritually, with the inscription upon its banners, "The Lord of Hosts is with us; the God of Jacob is our Refuge." And, to this blind world, God is speaking through the Federation in no uncertain voice: "Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth" (verse 10).

The subject of this article, "The Lord of Hosts," brings vividly to mind 2 Kings vi. 17: "And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha," fulfilling Elisha's answer to his servant in verse 16: "Fear not, for they that be with us are more than they that be with them."

Even so is it that to-day British-Israel Truth has more with it than those that be against it. Sometimes we feel as if we were only a few, and a very small people in the midst of all the apostasy that we see around us; but, like our fathers of old, God has chosen us, when we were outwardly only few in numbers, *vide* Deuteronomy vii. 7: "The Lord did not put His love upon you, nor choose you, because ye were more in number than any people; *for ye were the fewest of all people*: but because He would 'keep the oath' which He had sworn unto *your* fathers." And it is because of the preaching of the Gospel of the faithfulness of God by us that God is with us to-day; and we say to all and sundry, "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations" (verse 9).

This is the rock upon which the British-Israel-World Federation stands; "the faithful God, which keepeth covenant and mercy"; and we say, with the Divine Master, in Matthew xvi. 18, "Upon this Rock we build our structure"; and we know "that He is with us," for He has confirmed it, *vide* Matthew vii. 24: "Therefore whosoever heareth these sayings of Mine, *and doeth them,* I will liken him unto a wise man, which built his house upon a rock." And our house will not fall when the rains, and floods, and winds of apostasy descend and beat upon it, for it is founded upon "the faithful God, which keepeth covenant and mercy." Truly, to-day, we can say in our hearts, "Lord, Thou hast been favourable unto Thy land: Thou hast brought back the captivity of Jacob" (Psalm lxxxv. 1). And He has not brought back the captivity of His people that they may be led again into the captivity of "the great whore" of Revelation xvii. 1.

God forbid (Romans xi. 1). It is that "His people" should be saved from this, and that they should be prepared for the fulfilling of Rev. xvi. 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And He gathered them together into a place called in the Hebrew tongue Armageddon." It is for this that British-Israelism exists to-day: we say, further, *has been raised up by God,* to fight against "the great apostasy" that is overshadowing our land to-day, by the "peaceful penetration" of the "mother of harlots'" emissaries, and regenade priests in Israel (and one enemy within the city is more than a thousand without). But, overshadowing all is the Divine promise: "The Lord of Hosts is with us; the God of Jacob is our Refuge."

And there are others besides Elisha's servants who require that their eyes may be opened. We have just been reading Matthew xx., and the closing paragraph, which gives the incident of the two blind men, and their request, "Lord, that our eyes may be opened," brought to our mind at once the request that the eyes of two blind men (not

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sitting by the wayside, but sitting in high places) might have their eyes opened by the Divine Master. We refer to the two dignitaries who arranged the Conferences of Malines. May their eyes be opened to the unalterable truth that God cannot forego His oath (*vide* Deut. vii. 7, which we have just quoted). How blind even prelates are when they set out to establish something which is not in accordance with "the law and the testimony."

Moses states: "He would keep His oath." To-day men essay to eliminate that oath, as if it were a thing of no account, although one of the would-be participants in the annulling of this oath is the head of a community which daily avers, in its services, "The oath which He sware unto our father Abraham, that He would give us"; despising the Apostle's injunction of 2 Cor. vi. 14: "Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?" And how gross that darkness of Papal Rome is (to which they desired to be yoked) a reference to Rev. xiii. 18 proves; for it has as its head "the beast," whose number is "six hundred threescore and six"; who wears a crown upon which is inscribed "Vicarius Filii Dei" ("Viceregent of the Son of God"). Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. For full details of this, see Smith's "Daniel and the Revelation," page 542. Published by the International Tract Society, Ltd. 1919.

An unwitting testimony to the truth that "the Lord of Hosts is with us," and also, *ipso facto*, the fulfilling of Deut. viii. 18, viz., "But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day," was furnished by *The Financial News*, in its leading article of July 28th, wherein the following paragraph occurs: "A good deal, again, has been said about Great Britain and the United States between them wielding the money power of the world, and about their using it to impose their will. Well, they do yield the money power of the world, and they do mean to use it to safeguard peace. It is all very well to abuse this money power now, but the French jingoes who employ that phraseology were glad enough to fall back upon Anglo-American money power when the smoke of war rolled up to the ramparts of Paris."

Here we get an unwitting testimony to our being the inheritors of the Abrahamic and Hebrew Divine promises. Deut. xv. 6: "Thou shalt lend to many nations"—as we are doing even to-day, as witnesses the daily Press. And the Lord of Hosts is going to be with us in the projected removal of our father Jacob's pillow-stone from Westminster to Holyrood, to frustrate the evil Communistic design; and those attempting to do so will experience a worse fate than the re-builder of Jericho, *vide* Joshua vi. 26. When the stone is removed, it will be by Divine ordination, and its destination Jerusalem; for the time is at hand that He who shall come *will come;* and unto Him will be given the government, and He shall sit upon the throne of His father David, *vide* Luke i. 32-3. Then in all verity will the Lord of Hosts be with us, and Luke xvii. 18 be fulfilled; "for as the lightning out of the one part under heaven shineth unto the other part under heaven, so *shall also* the Son of Man be in His day." Even so come Lord Jesus. Amen.

The last message of mercy, as it is now going forth, is another and final utterance of Divine long-suffering and compassion. "Come," is the invitation it gives; "come, for all things are ready." And the last sound that will fall from Mercy's lips on the ear of the sinner, ere the thunders of vengeance burst upon him, will be the heavenly invitation, "Come!"

So great is the lovingkindness of a merciful God to rebellious man. Yet they will not come. Acting independently and deliberately, they refuse to come. So, when they shall see Abraham, Isaac and Jacob in the Kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame, but themselves. They will be brought to feel this in all its bitterness; for the time will come when Pollok's thrilling description of the condemnation of the lost will be true to the letter:—

"And evermore the thunders murmuring spoke
From out the darkness, uttering loud these words,
Which every guilty conscience echoed back:
'Ye knew your duty, but ye did it not.'
Dread words! that barred excuse, and threw the [weight
Of every man's perdition on himself
Directly home,—
'Ye knew your duty, but ye did it not.'"

. . . . .

Our stronghold as British-Israelites is Psalm xlvi.: "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth." Amen.

At the request of the Executive Committee Mr. Herbert Garrison, Secretary-General of the Federation, will give one of his Lantern Lectures in the Great Hall of the Central Hall buildings, Westminster, on Wednesday evening, October 15th, in Congress week. Applications for tickets may be made at once at the Box Office, Central Hall. Reserved seats, 3s. and 2s.; unreserved seats, 1s. All the proceeds will be devoted to the Federation Funds in the interests of the British-Israel Cause.

We beg to acknowledge, with many thanks, the donation of some valuable books for our library from Mrs. Dent Gardner and Mr. Isaac Loveland, also some useful articles of furniture from Mrs. Owen and Mr. George Hickson.

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Britain Compared With Europe.

A MARVELLOUS thing has transpired regarding the great territories lying within the boundaries of the British Empire. Much jealousy and suspicion was manifest among the nations having regard to the great possessions of the British Empire. It seemed a foregone conclusion that, given the opportunity, the nations would eagerly dismember the Empire and divide the territories among themselves.

A mighty council of the nations assembled after the war. It there and then became manifest that not only was that great council of nations content to leave the boundaries of the Empire undiminished, but were determined to increase it by mandates covering vast territories in addition thereto.

Let this phenomenon be explained from the standpoint of racial and national psychology by anyone who can. There is, however, a simple explanation, which is that Britain is Israel, and is steadily fulfilling Israel's destiny.

It may assist the average reader to something of an understanding of the astounding dimensions of the Israel Kingdom by comparing it with the area of other countries. We cannot spare space to present a list which would occupy the full boundaries of the Empire, but we present a list which is a little more than equal to one-half of its vast area. Here they are:—

	Square miles.
United States	3,300,000
Russia in Europe	2,095,500
Portugal	36,000
Spain in Europe	191,000
France in Europe	206,300
Belgium	11,400
Holland	12,600
Switzerland	15,900
Italy	110,000
Greece	25,000
Germany	211,200
Austria	24,400
Hungary	124,633
Denmark	13,300
Norway	124,500
Sweden	172,900
Roumania	49,250
Serbia	18,750
Montenegro	12,000
Bulgaria	15,000
Turkey before the War ...	1,600,000
Persia	638,000
Afghanistan	245,000
Siam	195,000
Japan	147,700
TOTAL ... Square miles	9,595,333

The area of the British Empire is 16,433,868 square miles, or, including Graham Land, 18,344,111.

Corner for the Young.

SCRIPTURAL ENIGMA.—No. VII.

1. A Jewess, before whom and her Roman husband St. Paul reasoned "concerning the faith in Christ."

2. The seventh of Solomon's twelve great officers.

3. A heathen governor, who wrote an inquiry to his sovereign as to the rebuilding of the Temple at Jerusalem.

4. The Kenite, whose wife was honoured in song by a prophetess.

5. The former of two rivers boastfully referred to by a distinguished commander-in-chief.

6. A land regarding which a great prophet foretold that a great light should shine upon its people's darkness.

From answers found the *initial* letters take,
And then the *finals*, both of which will make
Names of two men for evil deeds renowned:
To envious thought their murmuring tongues gave sound;
Their punishment—occurrence new and rare—
Doomed them to utter darkness and despair.

J. J. P.

SOLUTION OF SCRIPTURAL ENIGMA. (No. VI.).

E kron ... ... 1 Sam. v. 10, 11.
P atmos ... ... Rev. i. 9.
H ebron ... ... Josh. xiv. 6-14.
E gypt ... Gen. l. 25; Exod. xiii. 19; Josh. xxiv. 32.
S iloam ... ... Luke xiii. 4.
U z ... ... Job i. 1.
S ychar ... ... John iv. 5, 6, 10.

EPHESUS, Acts xix. 1, 17, 23-29.

It is particularly requested that all our friends in the Provinces, and in Scotland, Wales and Ireland who intend to visit London for the Congress which opens on October 13th next should apply at once to the Secretary-General of the Federation at 6, Buckingham Gate, S.W.1, for vouchers, which will entitle them to reduced railway fares, the return tickets being available for fourteen days.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q.—Can you give me some books from which I can study for myself the Irish descent of our Royal Family from David?

It is one thing to make a statement, and another thing to prove it.—T. H. (London).

A.—There are many books on British-Israelism which refer to the subject of Tea Tephi, who was married to Heremon, a prince of the Tuatha de Danaans. You will find a reference in Allen's *Judah's Sceptre and Joseph's Birthright*, page 267, and notably in the writings of the Rev. W. H. M. Milner, the Rev. F. R. A. Glover, the Rev. A. B. Grimaldi, the Rev. Commander Roberts, and others. Not every writer and lecturer quotes his authorities when he makes an important statement. But I quite agree with you that no statement should ever be made on the platform or in print which cannot be substantiated by authoritative or authentic evidence, and such is and has been my own practice.

But, in the case of the above question, it is not so easy to give definite authorities, as this particular study is very involved, and requires many complex cross-references, and much study in the British Museum Library and in Dublin, and not every writer and lecturer is able to go in for such research, even if he or she knows how to do it. But it may be possible that you could do so, and, therefore, we would refer you to the following authorities if you can avail yourself of the opportunity of studying them: *Transactions of the Royal Irish Academy*, Vol. XVI.; *Essay on the Ancient History of Ireland*, by J. d'Alton; compared with Latham's *Ethnology of Europe*, page 157; also Gawler's *Dan, the Pioneer*. Reference may be made also to Mr. James Simpson (of Edinburgh), *Eire ard Inis na Righ; Fragments of Ancient Irish History; The Chronicles of Eri*, by Roger O'Connor, published in 1822; also Dr. Lynch's *Cambriensis Eversus*, which was published in Latin in 1662, but was translated by the Rev. M. Kelly, in 1848, is important, as is also *The Annals of Clonmacnoisne*, of which a translation appears in the extra volume of the Royal Society of Antiquaries of Ireland from 1893-1895.

These works throw light on the connection between Jeremiah (Ollam Folla), Dan and Ireland. They also tell us of the foundation of Tara; and O'Connor, in his *Chronicles of Eri*, tells us that Ollam Folla's laws had "their similitude with the laws of the Hebrews." He also says "the Hebrews were Scythians, as well as the Iberians."

The above-mentioned *Annals of Clonmacnoisne* state that the "Danaan did frame a great broade stone which they called 'Lya Fial,' which stone of destiny was placed at Tara." This book then traces the history of the stone from Ireland to Scotland, and thence to Westminster, and it is mentioned that the kings and queens were crowned upon it. Sir A. J. Evans, in "The Journal of Hellenic Studies," connects the stone with Jacob (Vol. XXI., pages 132-135). *The Chronicles of Eri* (Vol. II., pages 88-90) describe the coronation of Heremon of Ireland upon the stone at Tara.

The Annals of Clonmacnoisne (Mageoghagan's translation, page 27) tells us that Tea was the wife of Heremon, who was a kinsman, and that when she landed in Ireland she chose Tara, "which she caused to be called Ta-mur, house or town of Tephi." Tea Tephi was, according to Fintan's poem, the daughter of Lughaidh, which Milner proves to be the Irish of Bethel, and in the Irish poems is said to have come from the East by way of Egypt and Spain, while her date and that of Ollam Folla's correspond exactly with the time of Jeremiah going down to Egypt after the fall of Jerusalem in 587 B.C. Milner points out that close to Tara is an estate whose Irish name, when translated, means "Settlement of David," or "David's Town."

There are numerous other books, poems and translations in the British Museum and in Dublin, which, when studied with the above, present the facts as now generally accepted, which are evidence of the contention that our Royal Family is descended from David through Tea Tephi and Heremon at Tara, and thence, as is well known, through the Scottish line to England.

Milner also quotes from Stillingfleet's *Antiquities of British Churches*, page xciii., with regard to the genealogy of the Scottish kings through Fergus and Heremon. But in my copy of the latter, date 1685, it is page xlii., and not xciii., where Stillingfleet refers to Fergus, whose niece, Erca, was the grandmother of St. Columba.

G. H. L.

QUESTIONS AND ANSWERS.

(BANNER, July 23rd.)

Sir William Willcock's work, though it may account, to a certain extent, for these phenomena occurring at stated times, cannot account for the miraculousness of the miracle as stated in Exodus, both as to God's direct action and Moses' inspiration as to time. We must guard against the tendency to belittle what Scripture gives us to understand as the act of God. Also, as to Meneptah and Ramesses, let us beware of falsifying the chronology of Scripture by seeming to adopt the chronology of the Egyptologists. If we have to choose between the two, let us take God's Word, and before long He will make it plain. Faith does not require buoying up by Higher Critical exposition, which is doing all it can to make the Bible a secular work.

L. G. A. ROBERTS.

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"And So All Israel Shall Be Saved."

BY REV. WM. PASCOE GOARD.

A RATHER discordant note was struck in one of our meetings by a gentleman who came with settled objection to the whole scheme of British-Israel Truth. He raised the question as to the meaning of the above passage of Scripture, which seemed to have no particular relevance to the question in hand, which was "the ethnological basis of the Scriptures." The question once raised, it seems wise to consider and present the matter.

So condensed is the Israel section of the Epistle to the Romans, which is included in the 9th, 10th and 11th chapters, that perhaps it is impossible for any man or school to know, with certainty, just what was in the mind of the Apostle. The best that can be done is to analyse the statement and give it close consideration.

It is almost certain that the Apostle used the word "saved" with two distinct meanings; this may appear as we present the analysis.

No. 1. Chapter ix., verses 1 to 5 inclusive:—

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost:

"That I have great heaviness and continual sorrow in my heart;

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

WHO ARE ISRAEL?

Election of Race:—

No. 2. "For they are not all Israel which are of Israel: neither because they are of the seed of Abraham are they all children: but, in Isaac shall thy seed be called."

Election of Grace:—

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved, for He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth."

"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

Chapter xi., verse 2. "God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying,

"Lord, they have killed Thy prophets, and digged down Thy altars; and I am left alone, and they seek my life.

"But what saith the answer of God unto him? I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal.

"Even so at this present time also there is a remnant according to the election of Grace."

ISRAEL THE CHOSEN VESSELS OF MERCY.

No. 3. "And that He might make known the riches of His glory on the vessels of Mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?

"As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved.

"And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God." (A reference to Hosea i. and ii. will show that this is addressed to Israel.)

We have here two elections: in Isaac, *the election of Race;* in the remnant who have not apostacised,

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the election of Grace. Regarding the election of Race, Paul says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, *thou shalt be saved*."

Verse 14.—"If by any means I might provoke to emulation them which are my flesh, and might save some of them."

The first prayer seems to assume that all Israel is lost. The second quotation declares that the individual Israelite shall be saved by faith in Christ.

So far the way is clear.

We now come to the question, "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

"God hath not cast away His people which He foreknew."

Mark the "which" instead of "whom," which seems to imply that He is speaking of a race, and not of the persons specifically who compose it.

Verse 25. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; THAT BLINDNESS IN PART IS HAPPENED TO ISRAEL, UNTIL THE FULNESS OF THE GENTILES BE COME IN. *And so all Israel shall be saved*: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My Covenant unto them, when I shall take away their sins."

Now, what did the Apostle mean? Most certainly the major thought in this paragraph is the mystery, the blindness of Israel. Most certainly also the emphasis in the clause, "and so all Israel shall be saved," is on the "so," which has the force of "thus," or "by means of this," having specific reference to Israel's blindness. I venture to think there was in the mind of the writer this thought: In consideration of Israel's blindness, her responsibility under the Law and the Covenants connected with it was removed, and all Israel was thus enabled freely to come under the principle laid down by Jesus. "If ye were blind, ye should have no sin." And, further, that in the period of Israel's blindness the efficacy of the Redemption wrought out by Christ for Israel was effective in opening the door of salvation to Israel outside of the ordinances of the Law, from which Israel had been separated so long that she had even lost the knowledge thereof. Be it remembered, that while Jesus Christ is the Saviour of the World, He was the REDEEMER of Israel, "the election of Race," alone.

Therefore the Apostle declares: "God hath concluded all under unbelief, that He might have mercy upon all."

While, therefore, Israel enjoyed unspeakable privileges under the election of Race, as is set out in the first five verses of the ninth chapter of Romans, because of her apostasy she had to come into the privilege of Grace, on the same level as the sinners of the heathen world. As is illustrated in the text in the time of Elijah, "though the children of Israel were a great multitude, according to the election of Race, the election of Grace numbered only seven thousand," so, in Paul's day, a remnant only belonged to the election of Grace, and these constituted the "all Israel" who should be saved. The passion and agony of the Apostle was to increase the number and thus bring about the salvation of them all.

When we read, therefore, the Apostle declaring, "And so all Israel shall be saved," it seems to me we are forced to the conclusion that he is speaking of the election of Grace as Israel, and is passionately labouring to add all the race to the enjoyment of that privilege. Thus in Israel-Britain to-day the election of Race is the Celto-Saxon peoples; the election of Grace is the body of true believers who constitute the Church of Christ, rebels and apostates only being excluded.

Israel-Britain possesses the election of Race and the unspeakable privileges which go with it, as set out in the ninth chapter, verses 1-5.

It is for us to manifest the same passionate energy which possessed the Apostle Paul to add all the "election of Race" to "the election of Grace," that all Israel-Britain might be saved.

The phrases, "election of Race" and "election of Grace," are selected at the moment in an endeavour to express my meaning.

Early Cultured Britain and Savage Imperial Rome.

BY REV. COMMANDER ROBERTS.

IF we were to swallow all the nonsense taught of the early history of our people without sifting the evidence, we should arrive at the conclusion that we had been one of the most barbarous nations upon earth before Julius Cæsar landed upon our shores. He was followed after about ninety years by others from Rome, and suddenly they find a family from a royal house of Britain become leaders in the education and moral training of Rome itself. This wonderful transformation of a barbarous nation into one supplying a well-taught and educated family as that of Caractacus, capable of becoming leaders and teachers to a community that had eight hundred years of civilisation behind it, must stagger any thoughtful person.

Let us look into this matter. What schoolboy does not remember the noble speech of Caradoc, King of the Silures, before Claudius and the Roman Senate, as related by Tacitus.

"Had my government in Britain been directed solely with a view to the preservation of my here-

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ditary dominions or the aggrandisement of my own family, I might long since have entered this city (of Rome) an ally, not a prisoner; nor would you have disdained for a friend *a king descended from illustrious ancestors, and the dictator of many nations*. My present condition, stripped of its former majesty, is as adverse to myself as it is a cause of triumph to you. What then? *I was lord of men, horses, arms, wealth*—what wonder if at your dictation I refuse to resign them? Does it follow that because the Romans aspire to universal dominion every nation is to accept the vassalage they would impose? I am now in your power—*betrayed, not conquered*. Had I, like others, yielded without resistance, where would have been the name of Caradoc? where your glory? Oblivion would have buried both in the same tomb. Bid me live, I shall survive for ever in history one example at least of Roman clemency."

The preservation of Caradoc forms a solitary exception in the long catalogue of victims to the dastardly and nefarious policy of dragging Rome's captive kings and generals, first starved to death, by hooks into the Tiber.

Compare this and the cruelty of these Romans towards the Druids and Christians, with "the religion of a people who were so mild and merciful that they would not even imprison their debtors."

Centuries before the Romans gained a footing in this country the inhabitants were a polished and intellectual people, with a system of jurisprudence of their own, superior even to the laws of Rome, and the Romans acknowledged this. Then we have the Royal Silurian family located in Rome in the Palatium Britannicum, afterwards known as the Titulus, or Hospitium Apostolorum, afterwards St. Pudentiana, which name it still has.

This Pudens was married to a daughter of Caractacus, and her brother Linus was consecrated by St. Paul as the first Bishop of Rome.

Very strange, this sudden *barbarian* supremacy of intellect emanating from "savage" Britain!

We may well, then, ask ourselves from whence do we come?

A little insight into the long-lost or hidden researches of our own former home-life will do us all good.

Remember Caradoc spake these words 1,870 years ago, or only 1,100 years after David reigned over our ancestors in Palestine. He spoke before Rome had polluted our folk-lore.

Why Did God Divide Israel?

By Henry D. Houghton.

In the time of Solomon's son, Rehoboam, a clear-cut and permanent division came. It was not chance, nor Rehoboam, nor the agitators in Israel; *it was God who did it!* 1 Kings xii. 24: "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house, *for this thing is from Me.*"

Five years previously God had taken the first step, when He sent Ahijah to Jeroboam to say, "Behold, *I will* rend the Kingdom out of the hand of Solomon, *and will give ten tribes to thee*"; and again, "But *I will* take the Kingdom out of his son's hand, and will give it unto thee, even ten tribes" (1 Kings xi. 31, 35). This strange announcement was *before Solomon's death*!

Seeing the twelve tribes were permanently divided *at God's orders*, to which house of the two did the great promises of blessing go?

The blessing of Jacob as he lay a-dying will give us all this; and Moses' blessing to the twelve tribes confirms the statement of Jacob.

The Kingdom.

Before the division actually occurred, Ahijah the prophet went at God's command to Jeroboam, a man of Ephraim; he announced to him that God would make him King over *Ten Tribes*.

1 Kings xi. 31: "And he said to Jeroboam, take thee ten pieces; for thus saith the Lord, the God of Israel, *Behold, I will rend the Kingdom out of the hand of Solomon*, and will *give Ten Tribes to thee.*" Notice "*I will rend the Kingdom out of the hand of Solomon,*" and verse 35 confirms this: "But I will take *the Kingdom* out of his son's hand, and will *give it thee,* EVEN TEN TRIBES."

In both these passages the Ten Tribes are called "THE KINGDOM"!

This is very significant, and it is done *at God's command*! God was also about to authorise a portion of the nation, the Ten Tribes, to take and to use this distinctive and birthright name *of Israel*.

The Name Israel.

When the division took place, this great name "*Israel,*" *the God-given name,* which God frequently used when speaking of Himself (calling Himself the God of Israel), *went at God's command to the Ten Tribes*.

Please notice verse 36: "And unto his son" (Solomon's son, Rehoboam) "will I give ONE TRIBE"!

Verse 37: "And I will take thee" (Jeroboam), "and thou shalt reign according to all that thy soul desireth, and shalt be King OVER 'ISRAEL.'"

Verse 38: "And will give "ISRAEL UNTO THEE" (Jeroboam).

Do you notice the contrast—ONE TRIBE to Rehoboam and "ISRAEL," *with all that meant, to Jeroboam*?

2 Kings xvii. 18: "Therefore the Lord was very angry with ISRAEL (the Ten Tribes), "and removed them out of His sight: there was none left but *the Tribe of Judah* only"!

Verse 21, however, is clearer still: "For He" (God) "rent ISRAEL from the house of David."

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And 2 Chron. x. 19, in recording the same incident, says, " And ISRAEL rebelled against the house of David unto this day."

So to the Ten Tribes went *the* KINGDOM and the wonderful name " ISRAEL." The patriarch Israel, as he lay a-dying, passed on the name to Joseph's sons, Ephraim and Manasseh. Of these Ephraim was chief.

We have seen that the Ten Tribes received the Kingdom and the name: now, *which received the birthright?* Scripture tells us very plainly in 1 Chron. v. 1, 2.

Speaking of Reuben, it says: " Forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph . . "; and the next verse says, . . " *but the birthright was Joseph's.*"

So that to the Ten Tribes went *the Kingdom, the name* and *rights of Israel, and the birthright*—and with these went THE BLESSING.

Rehoboam, the rightful heir to the kingly line, was only allowed to be king over one tribe—JUDAH—or two, when Benjamin was loaned to him: Jeroboam, who was merely a servant of Solomon, was given the kingship over " ISRAEL "!

Why did God ordain that Israel should be divided at all?

If we examine the promises of God to Jacob, and through Jacob to his sons, as to what should come upon them in the latter days, you will find why God did it. *It was because God had a different future marked out in the latter days for the two peoples which could only be fulfilled in separation.* In other words, Judah remained " His sanctuary; Israel His dominion " must become " A nation and a company of nations." " Truly his younger brother " (Ephraim) " shall be greater than he." " His branches " (Joseph's) " shall run over the wall." And so, even out of Israel's division, her sin and banishment, God is quietly, unobtrusively, yet effectually, fulfilling every jot and tittle of those otherwise impossible predictions. Thus also He provides for Himself that separated people, His witnesses, His servants, His messengers, His world evangelisers; who was the son bidden to go into his Father's vineyard, and who refused, but after long rebellion eventually repented and went.

Harvest.

BY J. G. MODIN.

" Come, ye thankful people, come!
Raise the song of harvest home! "
—Hymns A. and M.

How good it is to see the churches at harvest festivals, crowded with reverent worshippers, forgetful of all differences of faith and doctrine, uniting as one body in praising God for the blessings of a fruitful harvest!

We Britons love this ancient Israelitish " Feast of Tabernacles," ordained by God Himself to be a feast of joy and thanksgiving " throughout your generations, in all your dwellings " (Levit. xxiii. 9-15). It brings back to mind the old familiar story of the creation of man " in the image of God," and of the provision by God for His creatures, both man and beast, of the necessaries of life out of the fruitfulness of the created earth. " And God saw everything that He had made, and behold, it was very good."

Yes, it is good that man, if only once a year, at this season, should be brought back to the great fundamental fact of his *dependence* upon God, not only as the " Author," but as the " Sustainer " of life, irrespective of man's brain and man's ingenuity. " What is man, that Thou shouldest be mindful of him, or the son of man, that Thou visitest him? " (Psalm viii. 4).

The people of Israel were kept constantly in mind of this great fact. For the first 430 years of their existence, as homeless wanderers, marching through famine, oppression, and the wilderness towards the Promised Land, they were constantly dependent upon the God of their fathers to provide—miraculously at times—the necessary food, which the very nature or condition of the land through which they were passing made impossible for them to obtain in any other way; and thus the great lesson that the children of Israel should have learnt for all time during that period was their ever-present need of God, and His never-failing care of them.

Then came the election of this wandering race to be the People of God, the establishment of God's earthly kingdom under His Divine sovereignty, and the giving of the Law direct from God to Moses before the assembled people at Horeb (Exod. xix). From this point on, God seemed to deal with His people as an essentially " agricultural " race. He gave them a land " flowing with milk and honey"; He gave them laws dealing specifically with every branch of agricultural activity; He ordained a Sabbath of rest every seven years for the land itself; He ordained the Feast of Firstfruits for the people, that they might not forget the Lord and all His benefits; and He gave them laws for the dividing of the land, so that each family should have its fair share within the inheritance of the tribe to which it belonged. " Every man shall dwell under his vine and under his fig tree "—a simile of peace, prosperity and plenty.

Overcrowded cities and workless starving masses are no part of God's plans. They are the foretold results of man's disobedience to the laws of God. Nor did God fail to warn the people of Israel of the results following on disobedience to His Divine law. Ever anxious to reward, and not chastise, He first uplifted His people with the promise of blessing following on obedience (Lev. xxvi. 3-5): " If ye walk in My statutes and keep My commandments and do them, then I will give you rain in due season, and the land shall yield her increase; and the

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trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage . . unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." A superabundant harvest! a self-supporting nation!

" But if ye will not hearken unto Me, and will not do all these commandments . . . I also will do this unto you. . . I will make your heaven as iron, and your earth as brass. And your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits " (Levit. xxvi. 14, 16, 19, 20).

A black harvest, famine, starvation—what a warning! But still there is hope offered even in such an extremity (Levit. xxvi. 40-42): " If they shall confess their iniquity, and the iniquity of their fathers, . . . if their hearts be humbled, and they accept of the punishment; *then will I remember* My covenant with Jacob . . Isaac . . and Abraham, and I will remember *the land.*" Truly " the Lord is merciful and gracious, slow to anger and of great mercy. He will not always chide, neither will He keep His anger for ever. . . Praise the Lord, O my soul!" (Psalm ciii. 8, 9). Such was God's contract with Israel and with Israel's land, and we know from the Bible that Israel tasted both the blessings and the curses during her chequered history.

Israel Britain to-day would do well to remember these things. God's laws regarding His people still stand—they have never been repealed. Jesus Christ " came to fulfil the [ecclesiastical] law," but He made no attempt to do away with the administrative law, but rather He said, " Not one jot or tittle shall pass from the law till *all* be fulfilled." (The Church says Christ did fulfil the law, but He Himself did not say so!)

God has remained faithful through all the changing scenes of Israel's life—" He, watching over Israel, neither slumbers nor sleeps." May we not be justified, therefore, in looking around us to-day to see, by our harvest, by our agricultural outlook, whether we are receiving the blessings awaiting us, or whether the punishments for our sins?

On the one hand we read in the daily press of a good harvest, above the average, taken all round. We do well to crowd the churches and thank God. We also read with glowing hearts of the growing understanding and co-operation cementing the bonds of empire, of the glorious opportunities awaiting us in our overseas dominions of solving the unemployment problem by answering their cry for Britons and more Britons to go out and inhabit and cultivate the waste places of the earth which form our heritage. The granaries of the world are already within the confines of the Israel company of nations, but the food-producing land is scarcely more than tapped as yet. When Israel enters fully into this glorious heritage, the cry of the hungry shall cease, for these blessings are a sacred trust from God, wherein " all the families of the earth shall be blessed."

In all this it is easy to distinguish the guiding hand of the God of Israel. But, on the other hand, why is there an unemployment problem, and why a black agricultural outlook in the homeland at present? Surely the very existence of these and other problems go to prove that all is not well with us in God's eyes? God is waiting to bless: the blessings, the restoration, are waiting at our very doors. What is our Father looking for before He can open the doors and lead us into their full possession? Surely it is that His children " *shall confess* their iniquity "; surely He awaits our national repentance! " Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn ye, and live " (Ezek. xviii. 31, 32).

Let Great Britain hear, and repent, then she need no longer fear the cold and hungry winter for her workless masses, for " it shall come to pass, *before they call,* I will answer, and *while they are yet speaking,* I will hear " (Isa. lxv. 24). " Come now, and let us *reason* together, saith the Lord " (Isa. i. 18).

New Israel Hymns (No. 10.)

By Henry D. Houghton.

C.M.

The sheep of Israel, lost and lone,
Had gone astray so wide,
Men thought them cast away and thrown
As useless clay aside.

Not so, our God; He knew the way
Wherein He led the sheep;
Across the hills though they might stray,
And o'er the valleys deep.

" All lost, for ever lost," men say;
No trace of them is known;
But God knows where they are to-day,
And He the lost will own.

And Christ He came to find them too,
His life for them He gave;
Commanded His disciples go
The lost to find and save.

And so the sheep shall yet come back,
Give all their wanderings o'er:
They yet shall find the homeward track,
And leave the home no more!

Mr. J. J. Morey will lecture in the Scotch Cafe, Kingston-on-Thames, on September 4th, at 3 and 7.30, and will address the Waterloo Brotherhood (near Lambeth Tram Terminus) on Sunday, September 7th, at 3 o'clock.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

THE Rev. Pascoe Goard is now able to move about in a wheel-chair from room to room. The surgeon considers he may be able to use the foot a little in a fortnight or so. The arm is nearly well. Mr. Goard wishes to thank a kind donor for 10s., and another for a box of eggs for the Oxford Ward of St. George's Hospital, in response to his note in his article on "Days of High Adventure," in "The National Message" of August 16th.

The B.-I. Study Circle at St. Saviour's Church, Hanley Road, N.4, opens the session on Thursday evening, September 4th, in the church choir vestry, when Mr. T. H. Barrow will give an address on "The Throne of David." Friends in the district are cordially invited. Meetings are to be held on the first Thursday in each month.

Many Course tickets for the Congress have already been sold. Applications are also coming in for railway vouchers. All Branches are hereby invited to elect their delegates, and send their names and addresses to the Secretary-General. The morning sessions for delegates will be held at Headquarters, 6, Buckingham Gate, London, S.W.1, and the afternoon and evening public meetings will be at Central Hall, Westminster. The Congress programme extends from October 13th to 18th inclusive. Course tickets for reserved seats, £1. Single tickets for reserved seats, 2s. each meeting. Unreserved seats free. Delegates from Branches have reserved seats free. Applications for tickets and for railway vouchers should be made as early as possible.

By request of the Executive Committee, Mr. Herbert Garrison, Secretary-General, will give a special lantern lecture on the evening of Wednesday, October 15th. For this event the great hall of Central Hall buildings has been secured, and special tickets will be required. Prices: reserved and numbered seats, 3s. and 2s.; unreserved seats, 1s. Tickets to be obtained at the box office, Central Hall, Westminster. All the proceeds are for the British-Israel-World Federation work. Our readers are invited to help fill the hall, which holds nearly 3,000 people.

A certain minister, in the course of his sermon last Sunday, in a suburban church, made a slight reference to British-Israel teaching, saying he thought there was something in it, but that he had not time to study it! What a deplorable statement for a preacher to make in the pulpit, or indeed anywhere else! To the British-Israelites who heard it, it seemed tantamount to saying he had no time to study the Bible. This raises a vital point. Many ministers have complained in our hearing that they are so much taken up with meetings, visiting, and other matters, that they have little time for study. Is not this one reason why there are so many empty pews? On the other hand, there is the fact that where Israel truth is proclaimed the churches are well-attended.

A correspondent in America writes: "When authors write a book they little dream of people thousands of miles away reading their thoughts. The book, "God in British History," by the Rev. Arthur Pritchard, M.A., has found a welcome in my home. I admire it for two principal reasons: first, because it is a library full of golden nuggets; second, because I was born in the county of Warwick. My father was Joseph Arch, M.P. Although I am so far away, still my English cottage home is the dearest spot on earth, and I am proud to be of Anglo-Saxon stock. I hope this book will be found in every British home in every part of the world. The poem at the end puts the cap-stone on the book. The Lord bless the author and all his efforts."

Another correspondent says: "The time is at hand when British-Israel teaching will be the only effective thing to set against the unbelief and indifference which threatens to swamp us. I watch your work with the greatest interest, and pray for God's blessing upon it."

One of our members has had the joy and satisfaction of converting twelve persons to B.-I. truth during this year. If all were equally successful what wonderful things the Federation would accomplish in five years.

Our friend and veteran Mr. H. A. Marchant, writes that the present is a record year for visitors at Brighton, where he is carrying on his good work. He is distributing thousands of copies of the *National Message* and THE BANNER OF ISRAEL, also leaflets. If any of our readers have copies of the BANNER they can spare for such a work as Mr. Marchant is doing, we shall be glad to have them and forward them to him.

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The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty words:—

September 1st, Monday.—I will make My covenant between Me and thee, and will multiply thee exceedingly (Gen. xvii. 2).

September 2nd, Tuesday.—Once have I sworn by My holiness that I will not lie unto David (Psa. lxxxix. 35).

September 3rd, Wednesday.—The Lord hath sworn in truth unto David; He will not turn from it (Psa. cxxxii. 11).

September 4th, Thursday.—I have called thee by thy name; thou art Mine (Isa. xliii. 1).

September 5th, Friday.—By Myself have I sworn, saith the Lord, . . that in blessing I will bless thee (Gen. xxii. 16, 17).

September 6th, Saturday.—He giveth power to the faint; and to them that have no might He increaseth strength (Isa. xl. 29).

September 7th, Sunday.—He that hath My Word, let him speak My Word faithfully (Jer. xxiii. 28).

September 8th, Monday.—Behold, the Lord's hand is not shortened, that it cannot save (Isa. lix. 1).

September 9th, Tuesday.—They have gone from mountain to hill; they have forgotten their resting-place (Jer. l. 6).

September 10th, Wednesday.—I, even I, am He that blotteth out thy transgressions for Mine own sake (Isa. xliii. 25).

September 11th, Thursday.—This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord (Isa. liv. 17).

September 12, Friday.—My people have been lost sheep; their shepherds have caused them to go astray (Jer. l. 6).

September 13th, Saturday.—My words which I have put in thy mouth shall not depart out of thy mouth (Isa. lix. 21).

September 14th, Sunday.—In all their affliction He was afflicted, and the Angel of His presence saved them (Isa. lxiii. 9).

September 15th, Monday.—In those days, and at that time, will I cause the Branch of righteousness to grow up unto David (Jer. xxxiii. 15).

September 16th, Tuesday.—Behold, heaven and the heaven of heavens cannot contain Thee (2 Chron. vi. 18).

September 17th, Wednesday.—No weapon that is formed against thee shall prosper (Isa. liv. 17).

September 18th, Thursday.—Not one thing hath failed of all the good things which the Lord your God spake concerning you (Josh. xxiii. 14).

September 19th, Friday.—So shall My Word be . . . it shall not return unto Me void, but it shall accomplish that which I please (Isa. lv. 11).

September 20th, Saturday.—O Lord God, the Word that Thou hast spoken concerning Thy servant, . . establish it for ever (2 Sam. vii. 25).

September 21st, Sunday.—In that day shall there be upon the bells of the horses, Holiness unto the Lord (Zech. xiv. 20).

September 22nd, Monday.—Look unto Me, and be ye saved, all the ends of the earth (Isa. xlv. 22).

September 23rd, Tuesday.—Every one that is called by My name . . . I have created him for My glory (Isa. xliii. 7).

September 24th, Wednesday.—As I live, saith the Lord, every knee shall bow to Me (Rom. xiv. 11).

September 25th, Thursday.—My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord (Isa. liv. 10).

September 26th, Friday.—O come, let us worship and bow down: let us kneel before the Lord our Maker (Psa. xcv. 6).

September 27th, Saturday.—Every word of God is pure: He is a Shield unto them that put their trust in Him (Prov. xxx. 5).

September 28th, Sunday.—My tongue also shall talk of Thy righteousness all the day long (Psa. lxxi. 24).

September 29th, Monday.—Ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine (Exod. xix. 5).

September 30th, Tuesday.—The Lord thy God is a merciful God: He will not . . . forget the covenant of thy fathers which He sware unto them (Deut. iv. 31).

Hidden Text for July: Isaiah liv. 5.

Correct answers received from Mrs. Sparkes, Ashstead; Mrs. Heald, Ashstead; Mr. J. Washington, Hoylake, Cheshire.

Solutions for September can be sent to Miss Florence H. Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

IMPORTANT NOTICE.

WILL the Secretaries of all our Branches please furnish us, as soon as possible, with full particulars of all British-Israel meetings to be held in their districts during the ensuing three months, so that a complete list of Forthcoming Events may be published in THE BANNER. Kindly give name and address of the Secretary, place of meeting, and all details necessary for the information of strangers. A copy of the season's syllabus will be appreciated. Address: Organising Dept., 6, Buckingham Gate, S.W.1.

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Progress in Palestine.

By Rev. A. B. Grimaldi, M.A.

The stirring of the dry bones in Palestine, by spade and pick, will naturally lead to a discussion and reconsideration as to some of the Biblical sites, some of which have been so contested since Dr. Robertson's splendid exploration in Palestine, set forth in his *Researches*. One of the most interesting of these is the recovery of the site of David's tomb, already referred to (No. 2485). Mr. J. E. Hanauer gives two good photos of David's tomb, as Moslems say, in his excellent book on Jerusalem, one of the latest and best, crowded with photos—*Walks About Jerusalem*, 1910, pp. 218, 220.

The Tomb of David.

On the present Mount Zion, to the West of Jerusalem, are a group of domed buildings, known since 1560 as the Tomb of David. In one room, called the Cænaculum, the Last Supper is said to have been partaken of; a handsome, pillared and vaulted chamber, leading into David's so-called tomb.

Judah on the Mandate.

Dr. Wise, Rabbi of the Free Synagogue of New York, Chairman of the American Zionist League, has conferred with Mr. Balfour. He said the British Mandate was a trusteeship over a Jewish Palestine, for the sake of the Jewish people, and the Jewish Commonwealth, which they hope to realise in time. The Declaration stands and will stand.

The Last Triumph in Jerusalem.

In March, Enver Pasha and Djemai Pasha, the Commander of the Egyptian Army, visited Jerusalem. They first visited the Dome of the Rock, then the other sacred places. All the Ulemas of Palestine, the sheiks of all the sects and the notables, assembled to pray for victory and Islam. Enver then visited the Greek Patriarch and the others, and the Holy Places of the Christians, who held services in their honour, the chief church being richly decorated, and prayed for Turkish success. They left, riding triumphantly under arches.

The Keys of Jerusalem.

The keys of the City of David, the City of the Great King, were surrendered, before the entry of General Allenby, to Sergeant Hurcomb, V.C., of the 19th London Regiment, who joined in 1915 at Camden Town, and is now at Kentish Town, being a platelayer on the Midland Railway. He was sent to scout along a road leading to Jerusalem, when he saw a small mixed body of Turkish soldiers and civilians marching towards him with a flag of truce. Hurcomb related that "the party came straight towards me, when the chief man said, 'I am the Mayor of Jerusalem, and I want to hand over the keys to you.' I could hardly believe my ears. I sent the party back to headquarters, and Jerusalem was surrendered."—1923, *D.C.*

Utilising the Jordan.

In May, 1922, Mr. Pinhas Rutenberg, a Russian Jew and Zionist, formerly Kerensky's Chief of Police, had granted to him by Sir Herbert Samuel a concession for the development of the water power of the Jordan to supply several electrical generating stations, at a cost of more than £2,000,000. However, fourteen Arab sheikhs of the Jordan Valley have since published in the newspapers a protest against the Government's concession to Mr. Rutenberg, which, they state, means that their lands are to be given to the Concessionaire.

The Phæstos Disk.

Explorations at Askelon have been successfully proceeding, under Professor Garstang, since 1921. Such valuable archæological discoveries have already been made that it is said to be possible that light may be thrown upon the celebrated Phæstos Disk, and its hieroglyphic secret at length discovered. Controversy has raged in antiquarian and archæological circles about this undeciphered document. It was discovered on the South coast of Crete in 1908, but has hitherto baffled all attempts to solve its deep mystery. Perhaps the most persevering efforts were made in 1914 by Rev. J. Griffiths, of Llangynwyd, but I have not heard if he has published anything on it. Professor Macalister has written an able pamphlet on it, and Professor Bosanquet, a Cretan explorer, considered it the best up to 1913. From the good photos of it I saw, I incline to think its concentric circles and numerous symbols refer to a deep astrologic Zodiacal Divining Table.

A City 3,200 Years Old.

Professor Garstang, assisted by the Palestine Exploration Fund, has made valuable discoveries at Askelon, by unearthing this ancient Biblical city of Samson, who slew thirty men here. Akhenaton Pharaoh reigned here *c.* 1375 B.C. All the excavation work is being executed under British (instead of Turkish) authority. Previously Constantinople Museum confiscated largely the valuable relics. There have been discovered two architectural statues, some pottery, and the remains of a gigantic statue, whose foot measured over a yard, and the relics of a marble shrine, and a site called the "Peace Pool." They are also searching for the Philistine Necropolis. The Phæstos Disk is believed to have been of Philistine origin, and the latest theory is that it is the oldest known script of music in the world.

Change of Palestine Officials.

Though Palestine has only been under British rule for a few years, there have been in the time various important changes among its high officials. General Allenby was of course promoted to his high command in Egypt. Brigadier-General Sir Gilbert Clayton, late Adviser to the Ministry of Interior, Egypt, accepted the position of Chief

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Secretary, Palestine Government, in succession to Sir Wyndham Deedes. Sir G. Clayton assumed office about Eastertide, 1923, and, before going out, he discussed Palestine affairs, on behalf of the Colonial Office, with the Emir Abdullah in England.

RESULT OF TURKISH MISRULE.

Before the war was closed there was a famine in the Holy Land, and the Lord Mayor of London presided at a meeting which he had called at the Mansion House to draw attention to the serious plight of the inhabitants of the Holy Land, and the possibility of providing relief, even before the close of the war. At least £50,000 would be needed if adequate supplies of food, medicine and clothing were to be ready at the opportune moment. A diamond necklace was sold for the Palestine Relief Fund, and realised £1,050. Many other jewels for war funds were sold by Messrs. Johnson, Dymond and Son.

TREASURES OF DAVID.

At Burlington House, in 1923, Professor Macalister said the P.E.F. intended to explore in the City of David, just outside the city, on the Eastern Hill, South of the wall, in about an acre. They might find, he said, treasures of the first magnitude, quite possibly monuments of David's military victories.

A Coincidence.

IN the current number of THE BANNER OF ISRAEL is a note in connection with Israel Hymns of the strange coincidence of Thomas Oliver hearing the hymn in the Synagogue, and I feel compelled to record a strange coincidence that happened to me recently.

By the same post I received "The Great Pyramid," by D. Davidson and H. Aldersmith (which I had purchased), and from Mudie's lending library "Secret Societies and Subversive Movements," by Mrs. Webster.

The wonderful secrets of the Pyramid, which are gradually being unfolded by us to-day, can, in Mrs. Webster's most interesting book, be traced back through many generations as being used, by means of the Cabala, for Satanic purposes, culminating first in the French Revolution, and again in the Russian Revolution, and which to-day are hammering with resounding blows against the great Israel stronghold.

The two books should be closely studied by all B.-I. students. Absolutely independent from every point of view, they bring out, in the most striking way, the long fight of Divine truth against Satanic untruth, culminating in the gathering of the two great opposing forces at the present day. These books are of unparalleled interest at the moment, both published within a few weeks or days of the other, and forming a striking testimony of far-reaching influences on all our social and economic life, hidden from and unheeded by the men and women around us, though these researches only confirm the belief that the great Day of Light is fast approaching when all secrets shall be revealed.

S. M. PATON.

Empire's Destiny.

YARMOUTH LECTURE.

AN instructive address was given by Mr. J. H. Tench, of Darlington, at 6, North Parade, by kind invitation of Mrs. F. Brett. Mr. G. H. Rix, newly-elected President of the British-Israel Association, presided over a full meeting of those seeking to learn directly from Holy Writ the identity and special mission of our race and Empire in present world affairs.

Speaking from Daniel, chap. ii., Mr. Tench, by means of a map of Europe and the Near East, dealt with the four past world-empires identified with the image of Nebuchadnezzar's dream. Babylon was the head of gold, and the later empires were Medo-Persia, Greece, and Rome. Notwithstanding the size and power of all these four empires, they were to give place to a far greater and equally literal world-empire, which would, in these latter days, override them all in size and power. This fifth kingdom, Israel, was an indestructible, divinely-protected, literal earthly kingdom, which would be found possessing in detail all the birthright promises of mineral, agricultural and maritime wealth (Deut. xxxiii. 13), a commonwealth, or "company of nations" (Gen. xxxv. 11) so marvellously portrayed in miniature at the British Empire Exhibition at Wembley. Such kingdom would rule over many nations, free slaves, and lend to all, and was unmistakably identified with Greater Britain.

Imposed on the map was the image of gold, silver, brass, iron and clay astride Europe, the head being Babylon, and the feet stretched out at Paris and Berlin. History recorded the break-up of the Roman Empire (the legs of the image), since which time every attempt to conquer the Stone Kingdom or to restore the Holy Roman Empire, whether by Philip II., Napoleon, or the German Kaiser, has suffered defeat, and been broken by the "stone cut without hands"—Britain, and her family, the true League of Nations.

British-Israel teaching emphasised the faithfulness of God's covenants and promises, the only safe foundation for our Church and people on which to build if they were to prosper. Present-day falling-away from adherence to Holy Writ by the Modernist school was at the root of our social troubles, and grave warnings of impending danger to our Empire, and through them to all law and order, were being uttered by those who can discern the writing on the wall. Israel Truth was a healthy teaching, a

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CURE FOR NATIONAL PESSIMISM,

a key to unlock Scripture, and a complete answer to the rationalist and atheist. It was a guide to our statesmen to put no reliance on man-made leagues of peoples, unstable as a mixture of iron and clay, the broken remnants of the Roman Empire, but to seek the Divine scheme of rule by the agency of that servant nation who were, albeit blindly, bringing forth the fruits of the Kingdom of God, with which our Lord entrusted them while on earth to occupy till His coming.

The Stone Kingdom was further identified by its possession of the Stone of Destiny in the Coronation Chair at Westminster, whose history thoughtful people were now studying. Any attempt to pass an Act restoring it to Scotland would fail now as completely as when the London trained bands rose up centuries ago to stop its return. Israel's kings had always been crowned on or by a stone, and Ezekiel records only three overturnings of Jehovah's throne on earth. The Coronation Stone's history went back into tradition, confirming the three overturnings, viz.: Palestine to Ireland, thence to Scotland, and thence to Westminster. Present world events were hurrying forward to the grafting-in of the broken-off branches into their own olive-tree, and all Israel would be saved, as it is written: "There shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob." This grafting-in process is taking place, and the return of Israel to the land of their fathers is now certain, because the Holy Land was given to British-Israel after being won by Allenby in 1917, in accordance with prophetic chronology. The centre of world-rule would eventually be Jerusalem, not Geneva.

If Britain were not

THE STONE KINGDOM,

Israel, then she must sink into oblivion to give place to a sixth world-empire, to start afresh on exactly similar lines, the Colonies would have to be re-discovered, the heathen re-evangelised, and God's oaths and covenants torn up as scraps of paper. But God, not being a man, that He should lie, would bring every jot and tittle of His prophetic scheme to pass, as He had sworn to do, the daily Press confirming it, especially by European events in the past ten years.

The meeting passed a resolution supporting the protest made by the British-Israel-World Federation at their London meeting against removing the Stone of Destiny, and to educate public opinion on the Stone's history and the high destiny and privileges of the Stone Kingdom, British-Israel. (*Great Yarmouth Independent*).

The Lost Tribes of Israel

By READER HARRIS, K.C. 1/2 post free.

THE COVENANT PUBLISHING CO., LTD.,
6, BUCKINGHAM GATE, S.W.1.

Britain and the Israel of Prophecy.

BY REV. WM. PASCOE GOARD.

THE Israel of prophecy carries with it two separate entities, each based upon Divine covenants:—

The first of these is National Organisation.

The second of these is an enduring Dynasty and Throne.

The nation had its organisation four thousand years ago at Horeb, and became endowed with prophecy, which looks forward with unclouded vision to the end of the human period and on to the new heavens and the new earth which God shall make, and therein sees one nation of Israel as enduring as they.

The dynasty and throne had its origin three thousand years ago in the establishment of the House of David, and being endowed with prophecy, which, looking forward with unclouded vision to the end of the ages, sees the throne enduring through them all "for ever."

Both the nation and the throne were made subject to a Divine constitution which should form the system of its government for ever, which it was the nation's glory and its duty to obey, and which it was the glory and the duty of the Crown to administer.

The nation and the throne were prophetically endowed, each with a mighty heritage.

First, as to the nation: it received the inheritance of the territories in the Middle East, crown-granted to Abraham, Isaac and Jacob, which Joseph received as a birthright and from him passed to Ephraim, his younger son, and in association with him to all the tribes of Israel.

In addition to this, the nation received the "appointed place" granted to it by Divine fiat through David, its king and representative, by the hand of Nathan the prophet, speaking on the authority of God. Without doubt, that "appointed place" was in addition to the Abrahamic grant, and there need be no doubt but that the "appointed place" was this very group of British Isles.

To the throne, as distinct from the nation, was crown-granted a mighty heritage in two divisions. First, "the uttermost parts of the earth"; and, secondly, "the heathen for thine inheritance."

One may wonder at this late date whether the vision of the prophets indeed "searched what, and what manner of time, the Spirit of Christ which was in them did signify, when it did testify beforehand the sufferings of Christ and the glory that should follow."

Did the vision of the prophets outrun the ages and sweep over the oceans and the continents, to see Israel covering by her authority the seven seas, and occupying lands and continents in every clime? Perhaps it did. For when the story of the world-wide rule and enterprise of the combined houses of David and Hiram, or rather of Solomon and

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Hiram, and the succeeding centuries of allied activity on the part of Jerusalem and Tyre, all of which has been denominated by the blanket name of (Syro) Phœnician, is fully told, it will be known that these men of the Middle East traversed all the seas, and established their colonies, and pursued their adventures on every land. At all events, the prophetic vision widens, and yet still widens in its scope, until by actual possession and national overlordship Israel becomes in very deed the heir of the world. Such was the Israel of prophecy.

Now, turn to Britain as she exists to-day. First, she possesses the heritage crown-granted to Abraham, Isaac and Jacob, and passed on to Joseph and Ephraim in the Middle East. Her flag flies over the territories " from the river of Egypt to the great river, the river Euphrates," the boundaries of which include about three million square miles.

Secondly, she possesses, and has done for ages, " the appointed place" in the British Isles, in which she has been planted to move no more, and in which the children of wickedness shall afflict her no more.

Thus far the inheritance belongs to the nation.

Turn now to the Crown and its inheritance. It has entered upon and occupied " the utmost parts of the earth." First, in fulfilment of his share of the heritage passed on from Joseph, Manasseh the older brother of Ephraim, and in modern history the firstborn of Britain's sons, has entered upon and is fulfilling its destiny in " becoming a people" and in " becoming great " as the United States of America.

Britain's younger sons have also entered upon Dominion after Dominion, and have established themselves as nations under the Northern Constellations and under the Southern Cross, and in both Eastern and Western Hemispheres.

Who shall tell the story of the marvellous resources and tremendous potentialities of these mighty inheritances of the Crown in the Dominions Overseas?

The second phase is " the heathen for thine inheritance." Take the map of the heathen world to-day and see how small a portion of it lies outside the Anglo-Saxon flags, and especially outside the Lion flags which mark the predominance of Israel stock as a ruling class in the nations which fly the Lion flag outside the British family of nations.

Now, lay as a groundwork the prophetic scope of the Israel Kingdom, and then overlay it with the actual scope of the British Empire, and it will instantly become apparent that the Israel of prophecy and the Britain of contemporary history are occupying the same position in the earth.

Now separate them, and try to find room for both on the lands and seas of the earth, and it will instantly become manifest that there is not room on this small ball of ours for the Israel of prophecy and Britain actually existent: is not this actual demonstration that Israel and Britain are ONE?

Leeds Association.

ON July 23rd Mr. H. A. Marchant, of Brighton, gave us the pleasure of a visit. His lecture was entitled " Reasons why some Christian teachers oppose British-Israel Truth." His audience gave him very close attention for upwards of an hour. The emphasis he put upon the common error of supposing the Jews to be the whole twelve tribes of Israel instead of only two of them, or a portion of Judah and Levi, was very clear and convincing. He traced the origin of the British, and showed from many sources that the place where the Ten Tribes were lost, there the British race was found to arise: thence, coming across Europe under other names, landed in these Isles. These were known as the Kimmerie, later Cymry (ancient Britons), and Sacer, or Saxons.

Mr. Marchant made it very plain how impossible it was for the Jewish people, as we know them, to fulfil the Bible promises that the seed of Abraham were to become a nation, and a company of nations. This, however, Great Britain and her daughter nations fulfilled to the letter.

The arguments were sustained by telling incidents from his experience. He made a few homely thrusts at those teachers who constantly ignored so much of the Bible because they would not take the trouble to understand it. FLORENCE H. LEE.

Corner for the Young.

SCRIPTURAL ENIGMA.—No. VIII.

1. A man who " made an appointment " with two others to visit a friend in sore distress.

2. The name of Aaron's wife.

3. The descendants of the men who (as a punishment for gross deception) were reduced to menial service.

4. The original name of the Israelitish conqueror of Canaan.

5. One of the good men whose coming made the heart of a harassed Apostle glad.

6. The state of many of the poor, afflicted people who were brought to the Saviour on the shores of the Sea of Galilee.

7. The name of Aaron's *second* son.

8. The Athenian lady who was converted after hearing St. Paul's sermon on Mars Hill.

The *initial* letters disclose the name of a king (distantly related to the Royal Family of Egypt) who was a great enemy to Israel; the *finals* indicate his capital city. J. J. P.

(The answers to Enigmas Nos. VII. and VIII. will be given in our next issue.—Ed.)

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. I have been asked by a friend to explain where Samuel was when he was brought up by the "Witch of Endor" and said to Saul that he (Saul) would be with him (where?) to-morrow?—R. M. (Carstairs, Alta).

A. It is very difficult to give a definite explanation regarding the "Witch of Endor," and more than one interpretation has been given. It is quite possible that there is a psychic foundation to prove what actually happened, for it must be remembered that Easterns, as well as Westerns, have always been great believers in psychic phenomena.

Nevertheless, Saul was in despair, and sought any method in order to avert disaster. He therefore sank to the low level of going incognito to a witch, knowing that it was illegal, in the hopes that he might gain as a last resource some helpful information or advice. Ventriloquism was always connected with necromancy, and it was the custom to employ witches in the High Places, who would, by the means of sorcery and ventriloquism, in a dark cell or pit, pretend that they were the voices speaking from the dead. In the case of Saul the probability is that God made use of the occasion to allow Samuel actually to appear (1 Sam. xxviii. 12), as it looks as if the witch was totally unprepared to see Samuel. Trench says (*Shipwrecks of Faith*, page 47), "None was more amazed at the success of her necromancies than the sorceress herself." It is not quite clear whether Saul saw Samuel or not (verse 21), but God gave Saul a message, apparently coming from Samuel, foretelling judgment upon Israel, and his immediate death. From verse 21 it seems as if the witch had moved away from Samuel, perhaps into a cave or enclosure, during the *seance*, to use a modern word, for when the vision of Samuel faded away Saul fainted, and the woman came to him, apparently from elsewhere.

In further reply to your question, Samuel was dead, viz., in the place of departed spirits, where he predicted Saul would join him on the morrow. Quite apart from the question of sorcery and the sinfulness of Saul, the story is useful evidence for survival after death, and for recognition in the life beyond, since if there were no survival after death, Samuel could not have spoken, nor would there be any point in Samuel saying Saul would join him on the morrow, if he had not the consciousness to recognise him when the time came.

Q. Will you kindly explain the 1,335 days spoken of in Daniel xii. 12, which will be the year when they run out?—C. A. W. (Auckland).

A. I published the answer you require in the Q. and A. columns of May 7th this year, page 228, to a similar question regarding the 1,335 days of Daniel xii., when I also gave the calculations which led to the conclusion, and perhaps you will be able to refer back to that answer.

The 1,335 days of Daniel xii., a day symbolising a year, are 1,335 years, and are intended to be interpreted by lunar calculation from the year 622 A.D., the date of the Moslem Hegira. You will notice that they expired in December, 1917, which is the month in which Lord Allenby delivered Jerusalem from the hand of the Turk. As already explained, 1,335 years consist of 1,260 plus 75 years, 75 years being known as the "epact," viz., the difference between 2,520 lunar years and 2,520 solar years, since 2,520 lunar years are exactly 2,445 solar years.

If it is not quite clear to you, please let me know, and I will make it more explicit.

G. H. L.

Edward Hine

(Pioneer of British-Israel Truth)

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The Coronation of Jesus Christ. Rev. v.

BY REV. WM. PASCOE GOARD.

WHAT is the event about to transpire before the throne in preparation for which all these arrangements have been made? There need be no hesitation in making reply to this question, for we have all the book in our hands, and from what follows we can gain the information.

These preparations have been made, and the call to the mighty convocation, consisting of the Father, the Spirit, the Son, the Living Ones, the Elders, the Redeemed, the Angel Hosts, and finally every creature in Heaven and on earth, and under the earth, and such as are in the sea, and all of them, has been issued, to witness the ceremony of the handing over of the seven-sealed book, the investiture of Jesus Christ, the Lion of the tribe of Judah, the root of David, with all the power in heaven and in earth.

Now is fulfilled His declaration, "All power is given unto Me in heaven and in earth.

Now also is fulfilled the prediction He made of Himself, "A certain man went into a far country to receive for himself a kingdom . . ."

Hitherto He has appeared to us as the Prophet and as the Priest. Now He is to receive dominion as glorious King, and to take up the government, as the Son of Man, of the affairs of the kingdom of men.

This, we believe, is the great message of this book. It is the apocalypse of Jesus Christ as King at the right hand of the Father.

Everything that follows hinges on this great event. What the details of the things which follow are we may not fully know, but that fades into relative insignificance if we know that whatever happens affecting mankind in heaven or on earth is under His control, if not by His direction.

The great message of the book of Daniel is contained in the words spoken to Nebuchadnezzar and repeated to his son Belshazzar:

"They shall drive thee from men, and thy dwelling shall be with the beasts of the field; and they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

"Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet will I read the writing unto the king, and make known to him the interpretation.

"O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

"And for the majesty that He gave him, all people, nations and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

"And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* He appointeth over it whomsoever He will."

Thus the great message of Daniel at the very institution of the great world empire was the assertion that it came under the direct rule and disposal of the God of heaven.

The message of the book of Revelation is that Jesus Christ the Son of Man has been solemnly crowned, or invested with kingly authority, and inducted into His kingly office by and before the throne of God, and in the presence and amid the acclaim of the assembled universe.

And the different orders which successively appear to swell the multitude before the throne denotes

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the extent of His kingdom, which is not bounded by earth nor time, but which embraces every creature in heaven, on earth, and under the earth, and such as are in the sea, and all of them.

We have purposely held our thoughts suspended that our minds might be prepared for the apparently simple but infinitely important event of the delivery of the book.

"And I saw in the right hand of Him that sat on the throne a book written within, and on the back side, sealed with seven seals."

Most commentators at this point proceed at once to the consideration of what was written in and upon the book.

But to do this is to miss a fact of most profound significance, perhaps of equal importance with what was written therein.

The chapter opens with the book in the right hand of Him who sat upon the throne, and, after a most impressive ceremonial, which is followed by an ever-increasing wave of acclaim, it ends with the book in the hands of the Christ.

The Seer holds the thought suspended while He who sits upon the throne takes the book, and holds it in His right hand.

And now a herald of the Divine court steps forward, and of him John says as follows:—

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

Here is an undoubted challenge.

To all humanity the gauntlet is thrown down. To all men in heaven, on earth and under the earth the challenge is given.

We are justified in assuming that if the race of men had been prepared with a qualified candidate for the kingship, God would give it to him. His appointment of His Son as Prophet, Priest and King must only be as a last resource. The redemptive work of Christ must be undertaken for a race which, by its silence in answer to the challenge, confesses itself to be lost wholly and in every member thereof.

The kingship of Christ must be granted to one whom all men by racial and individual disclaimer of qualification on their own part, declare to be the only qualified one.

John wept because out of all humanity none was found qualified. But one of the elders comforted him by declaring that one of the tribe of Judah and of the lineage of David had so prevailed.

It is of interest that thus the gauntlet is ever thrown down before the coronation of an English king.

And now

> In the midst of the throne!
> And of the four living creatures!
> And in the midst of the elders!
> Stood a lamb as it had been slain (not as if it had been slain),
> Having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
>
> "AND HE CAME AND TOOK THE BOOK OUT OF THE RIGHT HAND OF HIM THAT SAT UPON THE THRONE."

This is the first appearance of the Lamb.

He came in humility, bearing His wounds upon Him. No herald hailed His approach; quietly and without observation He took His place. John's language expresses surprise.

"And I beheld, and lo, in the midst of the throne and the four living ones, and in the midst of the elders, stood a Lamb as it had been slain . . ."

The whole composition expresses surprise.

But that the action of the Lamb in taking the book formed the pivot of the whole tremendous ceremonial is shown by the successive events which follow in connection with it:—

"And when he had taken the book, the four living ones and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth."

This is the song of Redemption.

Up to this point the attendants have consisted of the august presence on the dazzling throne, the four living creatures, the four and twenty elders, the herald, and the Lamb.

But now the attendance increases.

John says:—

> "And I beheld, and I heard the voice of many angels round about the throne, and the living ones and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

For a moment let your thoughts dwell upon that mighty concourse. Ten thousand times ten thousand is one hundred million, and each thousand thousand is one million, and the number of tens of millions is plural, but indefinite, rank beyond rank on the mighty sea of glass the angel host having assembled to acclaim the king. A murmur of such a mighty multitude would swell like thunder. What then must have been the anthem chanted with a loud voice!

The references to the voices of those transcendent beings, whether living creatures or angels, are spoken of as the voice of a trumpet, as the voice of

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thunder, as the voice of many waters. Thus, when all these unite together in a loud voice to raise the swelling anthem, what a stupendous chorus was there!

But again the writer calls upon us to broaden our vision and to open our minds to a mightier chorus, and this is what he says:—

> "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

And now, with the echoes of that tremendous overture still ringing through the heavens, it is the privilege of the living ones and the elders to impressively end the ceremony which they opened with their initial song of praise.

> "And the four living ones said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

Thus, from rank to rank, and from class to class, the mighty chorus spread, and, as we read, we see that it is the great coronation anthem sung by every creature, acclaiming the investiture with power, of the Lamb, the Lion of the tribe of Judah, the Root of David.

It is the coronation of Him who from that moment is the King of kings and the Lord of lords, and thus from that time is He called.

The remainder of the book is full of great events and actions, but there can be nothing so great as the event which marks the transfer of authority in the kingdom of men to the Son of Man, who also is the Son of God.

> "All hail the power of Jesus' name,
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown Him Lord of all.
>
> Oh, that with yonder sacred throng
> We at His feet might fall!
> Join in the everlasting song,
> And crown Him Lord of all."

But in the person of the representative creatures and the elders, it has been our privilege to bear our part in that great historic event which transpired in the heavens before the throne of God.

And now, because He, and not unworthy men of earth, holds the sceptre, we have the joy and comfort of knowing that it is, and shall be, well with the people who hail Him King, and also eventually well for the world.

The Two Debtors

(Luke vii. 41-43).

By John H. Tench.

It is thought by many writers and students of this parable that the "*woman in the city, which was a sinner,*" is the same as Mary, the sister of Martha and Lazarus. They argue that Simon was the giver of the feast on each occasion, but it may be fairly replied that the name Simon was much too common among the Jews, and the fact that there are no less than nine of this name mentioned in the New Testament, for any stress to be laid on its recurrence.

Also, on each occasion offence was taken to the homage offered to the Saviour; but there is no similarity, for in one instance the Pharisee, the giver of the feast, is offended with *the Lord*, and in the other case it is Judas Iscariot, one of our Lord's apostles, who is offended with *the woman*. Then again, one feast appears to have been given in the city, whilst the other was given at Bethany; and it is extremely improbable that Mary of that happy family circle to whom the Lord bears such honourable testimony had ever been aforetime one to whom the title of "*sinner,*" as it is here meant, could belong.

Again, Mary, the sister of Lazarus, anointed Jesus out of intense gratitude for restoring a beloved brother from the grave, and because of her faith in Jesus' words concerning His death and burial, for Jesus Himself said, "Against the day of My burying hath she kept this," whereas this woman "*which was a sinner*" had not, like Mary, sat at His feet and listened to His prophetic words of His death and burial.

Jesus had been invited by Simon, one of the Pharisees, to dine with him. Our Lord promptly accepted the invitation, for we find throughout His life He came to those who asked Him, and departed from those who, like the owners of the swine in the country of the Gadarenes, besought Him to depart out of their coasts. He came to the Pharisee's house just as willingly as to Zacchæus' house, for one needed Him as much as the other.

"*And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet and anointed them with the ointment.*"

It was not an unusual thing in the East for people uninvited to come into the guest-room unchallenged. In confirmation of this, I quote the following from a narrative of a Mission to the Jews from the Church of Scotland in 1839: "At dinner at the Consul's house at Damietta we were much interested in observing a custom of the country. In the room where we were received, besides the divan on

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which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. This made us understand the scene in the Pharisee's house, where the woman who was a sinner came in uninvited, and yet not forbidden, and washed His feet with her tears."

No doubt this woman who was a sinner had heard the Saviour's loving words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." In the words of two well-known hymns:

"She came to Jesus as she was,
Weary and worn and sad;
She found in Him her resting-place,
And He has made her glad."

"When penitential grief has wept
Over some foul, dark spot,
One only Stream, a Stream of Blood,
Can wash away the blot."

Obstacles insuperable to others would easily have been put aside or broken through by the earnestness which possessed her. Such earnestness and the new desire to live a better life would help her to break through and despise these barriers, nor ever to ask herself whether, in the world's judgment, her actions were seemly or otherwise.

What brought this woman to Jesus was an earnest yearning after the forgiveness of her sins, and in her deep abasement presumed not to approach Him nearer than to anoint His feet only, kissing them with those lips with which she had so often enticed the simple, and wiping with the hairs of her head which had been so often nets with which she had entangled souls. She realised the words of Paul the Apostle: "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Rom. vi. 19); and the precious ointment once poured upon her own person to enhance the unholy seduction of her charms she now devotes to the service of her Lord.

Archbishop Trench says of Simon the host, who thought so little of our Lord's prophetic knowledge: "In the thoughts which passed through the heart of the Pharisee—displeased that the Lord, so far from repelling, graciously accepted the homage of this suppliant—the true spirit of a Pharisee betrays itself, unable to raise himself above a ceremonial defilement, or to understand of holiness as standing in aught save the purifying of the flesh. In the conclusion to which he arrives—'*This Man, if He were a prophet, would have known who and what manner of woman this is*'—we trace the prevailing belief that discerning of spirits was one of the notes of a true prophet, above all of the greatest Prophet of all, the Messiah—a belief founded on Isa. xi. 3, 4.

"Nor can it be doubted that such a power of searching hearts is, in the New Testament and with a certain emphasis, claimed continually for the Lord. The Pharisee mentally put the Lord into this dilemma: either He does not know the true character of this woman, in which case He lacks that discernment of spirits which marks a true prophet; or, if He knows, and yet endures her touch, and is willing to accept homage at such hands, he lacks that holiness which is no less the note of a prophet of God. Such, therefore, in either case, He cannot be. As these thoughts passed through his mind, he may have already repented of the superfluous honour he had shown to One whose pretensions to a mission from God he had in this summary way convinced himself were unfounded."

The Lord, who is indeed a Discerner of the thoughts of hearts, read at once what was passing in Simon's mind. He puts His finger at once on the tainted spot, and says, "*Simon, I have somewhat to say unto thee. And he said, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most.*"

In this parable it needs hardly to say that God is the Creditor, men the debtors, and sins the debts. The sums named—"five hundred pence" and "fifty"—vary indeed, but not at all in the same proportion as those in the parable of "The Unmerciful Servant." There one owes ten thousand talents, and another a hundred pence—an enormous difference, even as the difference is enormous between the sins which a man commits against God, and those which his fellow-man commits against him. In this parable the difference is immeasurably less, the sums varying only in the proportion of ten to one, for no such incalculable diversity exists between the sins which one man commits against another, and the sins which a man commits against God.

"The Unmerciful Servant" is the symbol of the whole Jewish nation, who must at one time have owed his Lord an immense debt, represented by ten thousand talents, for which he was put in prison (carried to Babylon), and, at his cry for pardon, was loosed and forgiven (restored under the edict of Cyrus). Later on, the Jews, because of their unforgiving spirit and wickedness in killing their Messiah, had their city destroyed, were delivered to the tormentors, and scattered to the four winds of heaven.

In the case of "The Two Debtors" one, the Pharisee, is an individual representative of the Jewish nation, for this event occurred in the early part of our Lord's ministry, and shows the kindly manner in which the Lord deals with this man; one of the occasions which Jesus meant when He

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said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"; whilst the woman, without doubt, is an individual representative of the House of Israel, of the tribe of Benjamin, who did receive Him, for "He came unto His own [Judah] and His own received Him not" (John i. 11). Because this woman did receive Him she became a daughter of God, and illustrates our Lord's words when He said: "I will have mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance" (Matt. ix. 13).

Archbishop Trench says: "But '*he to whom little is forgiven*' is not necessarily one who has sinned little, but one who lacks any strong conviction of the malignity of sin, and of his own share in the universal disease; who therefore, while he may have no serious objection to God's plan of salvation—nay, a cold respect, as had this Pharisee for Christ—yet esteems that he could have done as well, or nearly as well, without Him. He loves little, because he has little sense of a deliverance wrought for him; because he never knew what it was to lie under the curse of a broken law, and then by that Saviour to be set free, and brought into the liberty of the children of God."

Simon counted the invitation itself a sufficient honour done to his guest, and had withheld from Him courtesies almost universal in the East. He had neither given Him water for His feet, nor offered Him the kiss of peace, nor anointed His head with oil, as was ever the custom at festivals. But while he had fallen thus short of the customary courtesies, that woman had far exceeded them. He had not poured water on the Saviour's feet: she had washed them, not with water, but with her tears, and then wiped them with the hairs of her head. He had not given the single kiss of salutation on the cheek: she had multiplied kisses, and those upon the feet. He had not anointed the head of Jesus with ordinary oil; but she with precious ointment had anointed even His feet.

Here again we notice His forbearance of the discourtesy shown to Him by Simon. He was treated with disrespect, but He bore it meekly in order like the hen to gather her chickens under her wings. How differently some of us would have acted if thus given "the cold shoulder" as an invited guest by either host or hostess! How we should with great indignation have taken our departure on the spot!

The Lord then went on to say to Simon, in the presence of the woman and the guests, "*Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.*" The words "*she loved much*" may best be explained by considering what the strong sorrow for sin, and the earnest desire after forgiveness such as this woman displayed, mean, and from whence they arise.

Surely from a deep sense in the sinner's heart that by her sins she had separated herself from that God who is Love, while yet she cannot do without His love; from a feeling that the heart must be again permitted to love Him, again be assured of His love toward her, else she will utterly wither and die. Sin unforgiven is felt to be the great hindrance to this; and the desire after forgiveness—if it be not a mere selfish desire after personal safety, in which case it can be nothing before God—is the desire for the removal of this hindrance, that so the heart may be free to know itself beloved again.

This desire is the flower of love desiring to bud and bloom, but not venturing to put forth its petals in the chilling atmosphere of God's anger; but which will do this at once when to the stern winter of His wrath the genial spring of His love succeeds. In this sense that woman "*loved much.*"

Many were offended when they heard Jesus' words, "*Thy sins are forgiven*"; and they that sat at meat with Him began to say within themselves, "*Who is this that forgiveth sins also?*" yet not venturing openly to utter their displeasure. He, meanwhile, not disconcerted by these murmurers, but implicitly reasserting His claim to forgive sins, followed up one word of grace and power by another—"*Thy faith hath saved thee; go in peace.*" Thus we see that through faith she obtained forgiveness of sins.

Faith, or initiatory love, is what alone makes man receptive of any Divine gift; and this the Pharisee, in the self-sufficiency of his legal righteousness, had scarcely at all.

There is a story told in "The Bustan of the famous Persian poet Saadi" which sounds like an echo of this evangelical story. "Jesus, while on earth, was once entertained in the cell of a monk of eminent reputation for sanctity. In the same city dwelt a youth sunk in every sin, whose heart was so black that Satan himself shrunk back from it in horror. He, appearing before the cell of the monk, as smitten by the very presence of the Divine Prophet, began to lament deeply the wickedness of his past life, and, shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence and in that of God's holy Prophet; assured him that for him there was no forgiveness; and in proof how inexorably he considered his lot was fixed for hell, exclaimed, 'My God, grant me but one thing, that I may stand far from this man on the judgment day.' On this Jesus spoke: 'It shall be even so: the prayer of both is granted. This sinner has sought pardon and grace, and has not sought them in vain. His sins are forgiven: his place shall be in Paradise at the last day. But this monk has prayed that he may never stand near this sinner. His prayer, too, is granted: hell shall be his place, for there this sinner shall never come.'"

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The First Settlers in Britain (IV.)

By Rev. Commander Roberts.

Antiquary, who published a learned work in 1758, says that "Diodorus Siculus leads him to suppose that Danaus and Cadmus were leaders of the rebellious Israelites who fell back from Moses in the wilderness (Num. xiv. 4; Neh. ix. 17; Ezek. xx. 23; also cf. Deut. xxix. 13-15). These, coming through Phœnicia, settled, some in Greece and some in Asia Minor."

Faber, in his "Horæ Mosaicæ," says, "In short, the most celebrated leaders of the Grecian colonies such as Danaus, Erectheus, Cecrops, Cadmus and Phœnix, all came from Egypt."

Herodotus (IV. 147) writes: "A people called Danai arrived in Argos, and extended their rule to all Greece. And the Lacedœmonians, whether as Argives or Heraclidæ, were the most notable branch from this place." According to Euripides and Strabo, "Danaus . . . made a law that those who had before borne the name of Pelasgoitæ throughout Greece, should be called Danai."

Mrs. Hamilton Gray says, "Danaus must have been Pelasgus, or a sea-stranger, himself. . . . The fifty-daughter towns of Danaus were all established in Pelasgia, *i.e.*, the Peloponnesus; and the King of Argus, conquered by him, is called by the fancy name of Pelasgus, whom Hellanicus makes the same as Tarrhenus or Tarrehum ("History of Etruria," p. 95). On p. 97 the same writer says, "The first Pelasgi, or dwellers in that land, had, according to Herodotus, no images, and only acknowledged one supreme God, whose name, from reverential feelings, they never pronounced" (p. 103). Euripides, who flourished about the same time as Herodotus, says that "the Pelasgi of Argos were called Danäides, or the colony of Danaus, and that the inhabitants of Lemnos were also Pelasgi" (In the Archelaus, quoted by Strabo, Vol. I., p. 329).

In tracking the footsteps of the Etruscans, whom we believe to have been one with the Danai, we shall have frequent occasion to turn our eyes to Italy, as the soil whereon their grandest remains have been.

The most highly prized of such discoveries—as conveying information respecting this prehistoric people—was made in the year A.D. 1444, to the north of the town of Gubbio, at La Scheggia, about 23 miles distant from Perugia. In the Palazzio Municipale may be seen the far-famed Eugubian Tables, six in number, with inscriptions which it long baffled the efforts of the learned to decipher. Unfortunately a seventh was lost. The four earlier tablets are in the Etruscan or Umbrian character. The tablets are in bronze, and of great antiquity. The city was itself conquered by the Etruscans about 1000 B.C., and these tables were afterwards deposited in the Temple of Eugubium. Many of the inscriptions were found so palpably Irish . . as to leave no doubt that the whole could be interpreted by means of the Irish language ("Etruria Celtica," p. 28). Sir Wm. Betham also says: "Many inscriptions in upper Italy show that the language, as well as the authority, of the Etruscans prevailed there."

These brass or bronze tables found upon the walls of the temple in 1723 brought forward a treatise in MS. by Dempster, "De Etruria Regali," translated since, and published in two volumes by an Englishman, Mr. T. Coke.

They point to the discovery of Ireland. A Phœnician vessel proceeded in a strong current along the coast of Spain beyond Cape Ortegal (then called the "Northern Headland of the Ocean"), upon which height they founded a beacon fire, to be kept burning for the benefit of mariners at night (see Coins of Etruria, "Palestine into Britain," p. 14). This can be read of in "British History traced from Egypt," etc., pp. 31-39.

The language is the ancient Celtic, and, many words being now obsolete, it is with great difficulty the text has been deciphered. The literature of Etruria has been ruthlessly destroyed by Rome, and it is the ancient Celtic MSS. alone which gives us any approach to what it originally was. In "Enquiries Concerning the First Inhabitants of Europe," by a member of the Society of Antiquaries, Oxford, 1758, we read, "The language of Europe as formerly spoken in Britain would have been utterly extirpated . . . had it not taken refuge in Wales and Cornwall, in which last place it is now almost extinct. The Highlands of Scotland and the numerous isles upon that coast, are so many barriers of this ancient language; and, above all, Ireland, where it is thought to be preserved most uncorrupt: at least, I have reason to think that the Irish agrees nearest with the old Cantabrian. These all differ from each other a little in dialect; but by undeniable marks appear to have sprung from one common root, and that a sister dialect of the Hebrew. Antiquarians are fully justified in calling these languages 'Celtic,' because they were the first-known language of Europe or Celtica."

The same writer mentions the identity of the Irish with that spoken by the mountaineers around Biscay, and tells of an Irish Roman Catholic priest who, on arriving at Bilboa, found himself unable to communicate his letter of introduction, as he could neither speak English nor Spanish. However, on being taken amongst some Biscayans who frequented the Bilboa markets, he found he understood their language.

Mr. Edward Llewyd gives an example of a hundred Irish words which agree with the Biscayan.

Commander Roberts tells the story of a medical friend of his own, who went shooting on the North coast of Spain. The aspect of the natives in the mountains so struck him that one day he suddenly

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stopped and said to his servant, "Pat, who do these people remind you of?" The servant immediately entered into conversation with them in Irish, and found he could understand them, and they also understood him.

Other instances could be equally well attested, and lead to the conclusion that Irish records and Irish inscriptions, as yet undeciphered, would help us still further in answering the inquiry: Who were the Etruscans?

Our next stepping-stone is in Spain, Iberia.

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

As in past years, we must appeal for donations towards the expenses of the Congress. Rents, advertising and printing items are heavy, and the Council will be most grateful for such help as our ever generous supporters can give. It is desired to make every effort to secure proper publicity, and for this posters and thousands of leaflets must be used in addition to advertisements in selected papers. It is suggested that one way of helping which might perhaps commend itself to some of our readers would be the purchase of Congress tickets for presentation to whomsoever donors may select, or to persons selected by the Executive on behalf of the donors.

We are glad to be receiving applications daily for railway vouchers entitling to reduced fares for those attending the Congress. As we have to guarantee a given number we would urge on all who propose to visit London at Congress time to avail themselves of the concession, and to send on to us their applications as quickly as possible. The tickets will be available for fourteen days from October 11th. This will cover the period of the Congress, and the Continuation meetings in the week following, lasting until October 25th.

Mr. J. J. Morey will speak at the Waterloo Brotherhood, near Lambeth tram terminus, to-morrow (Sunday) afternoon, at 3; at Barking Municipal Cafe, on September 10th, at 8; and at Croydon (Eldon House, Wellesley Road), on September 11th, at 3 and 7.45.

The Worthing Branch meets on Wednesday next, and each second Wednesday of the month, at 71, Rowlands Road, at 3 o'clock in the afternoon.

Tickets are already being sold for the Lantern Lecture by Mr. Garrison, on October 15th, at the Central Hall, Westminster. It should be noted that applications for these should be sent to the Box Office at the Hall, not to 6, Buckingham Gate. Reserved and numbered seats, 3s. and 2s.

Lt.-Commander Trumper, R.N.R., M.R.A.S., of Alexandria, a member of the Federation, writes a valuable article in the "Bible League Quarterly," on "Recent Discoveries and Biblical Critics," wherein he brings forward facts that put the so-called Higher Critics in a very tight corner.

A correspondent in British Columbia writes:—"Before reading the book, "The Destiny of Britain and America," by the Roadmaker, I knew nothing whatever about British-Israel. Now both my wife and I are thoroughly convinced, the matter being put so plainly and so well. I cannot understand how anyone can disbelieve it. I think every clergyman, every minister, and every Statesman in the British Empire and America should read this book. I am recommending it to everyone I know. The book came to us in the blackest hour of our lives, and it restored our faith in God and the Bible.

Mr. B. H. Norton had a very interesting article in a recent issue of the *Morning Post*, on "Britain in the Prayer Book," which should make thousands think seriously. He says:—"In the 'Venite' we declare what if we are not Israel is absurd—we are the Lord's people, the people of His pasture, and the sheep of His hand. We repeat it in the 'Jubilate,' and in the 'Litany,' and we confirm it in the 'Thanksgiving Service,' and in 'Communion Service.'"

In view of the acute stage of the Irish Boundary question, a prayer meeting was held on August 27th, at the Y.M.C.A., Belfast, to supplicate for Divine intervention and definite deliverance. The chairman, the Rev. Dr. Montgomery, said he did not think it was in the power of Statesmen to settle the question apart from God. He deplored the reticence on the part of Statesmen in settling great difficulties to appeal to the God of heaven and earth. He yet hoped that some courageous Statesman might arise who would ring out the needed appeal to Almighty God. One speaker emphasised the need for the churches in Ireland to put the position before the churches in Great Britain, and he referred to the drilling and other preparations now proceeding with the object of seizing Ulster.

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The Graft and the Root.

By Henry D. Houghton.

St. Paul (in Rom. xi. 17, 18), speaking to converts, who are generally regarded as true Gentiles, warns them not to boast: and his warning is particularly needed by the Church to-day: "*And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*" Now, if anything is clear in this famous passage it is that the Gentiles are not the root. They come in *and partake of the root and fatness of the olive tree,* but they do not bear the root: the root bears them.

Now, you cannot graft a branch or a bud on to nothing. There must be the original stock or tree on which to graft the new shoot. *If the old tree is entirely dead, there is nothing to graft on to*: and the new shoot, having no root to be grafted on to, dies.

It will be quite obvious to all that when St. Paul spoke of grafting these Gentiles by faith, he was not speaking of grafting them on to Judah or the Jews. They rejected Christ, the great Messiah, and still do so with scorn and loathing, and in consequence are themselves broken off, as Christ Himself declared: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). And Jeremiah xix. shows unmistakably that Judah as a nation and a people were to be irretrievably broken.

"Hear ye the word of the Lord, *O Kings of Judah,* and *inhabitants of Jerusalem.*" (Israel had been gone away 121 years when this was said.) "Thus said the Lord of Hosts: . . Behold, I will bring evil upon this place, . . Because they have forsaken Me, and have burned incense in it unto other gods . . I will make void the counsel of *Judah and Jerusalem,* . . And I will make this city desolate, and an hissing . . And I will cause them to eat the flesh of their sons and the flesh of their daughters. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of Hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury." This chapter is one of the most terrible in all Scripture, and announces very clearly the breaking of Judah as "*a potter's vessel that cannot be made whole again.*" *This being so, no shoots can be grafted on to them, for they themselves are broken off.* There only remains then "Israel," the true lineal seed, who, being brought back into line and into God's favour by acceptance of and faith in Christ, form the true stock, the original true olive tree: and the Gentiles may now be grafted into them as St. Paul says; and with them partake of the root and fatness of the olive tree, and become part of them by faith in Christ.

But the grafting-in of the Gentiles does not kill the old tree: that would be fatal. *The root, the stock is Israel: but all mankind may be grafted in by accepting Christ as their Saviour and Lord.*

The great apostle to the Gentiles, St. Paul, writes: "By revelation He made known unto me the mystery . . *that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ*" (Eph. iii. 3-6). So then the Gentiles do not become supplanters, but *fellow-heirs,* and *partakers with* Israel, and being brought in by faith, "become no more strangers and foreigners, but *fellow-citizens with the saints,* and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-Stone" (Eph. ii. 19, 20).

The Hope of the World.

By Dr. T. G. Wakeling.

The League of Nations is watched by the civilised world in hope and fear. The long agony of the war is slowly passing away, but pain from the scars remains. The prayer of parents is: "Oh, God, grant that our children may not suffer as we have done."

The dread of the future hangs like a shadowy sword over homes where there are little ones.

"What of the future? What of my boy, whose father lies sleeping in Flanders fields?" a mother asks.

The League of Nations as at present constituted will never prevent a war between first-class Powers.

There are too many conflicting elements in it.

Too great a difference in psychology of the peoples composing it.

There is no natural affinity or call of the blood.

There are certain basic laws that apply, whether to men or metals.

Is it possible to construct a large flywheel composed in sections of steel, zinc, copper, lead, tin and aluminium? Engineers will say, Yes, if such a thing is wanted, but that there will be little cohesion and no true amalgamation between the metals. When the wheel is finished it will look beautiful, and, driven slowly, will do its work; but subject it to a severe strain, and the centrifugal pull will displace the softer metals. These will fly out, and the wheel will go to pieces.

This will happen to the League of Nations when war between Great Powers threatens. The smaller nations will group themselves on one side or the other, and the League will go to pieces. It cannot stand the terrific strain of threatened war.

Armageddon has not yet been fought. There are

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one and a half millions of Russians under arms, officered by Germans, well fed and well cared for. Shall we muddle through? No, not in modern warfare. It is too swift, and we are warned.

We do not seem to realise that when we muddled through it was because God stretched out His mighty hand to the ignorant, and saved us against all the laws of warfare; and can we now, being warned, hope that He will do this again?

There is a League of Nations that will stand the strain, and that is a League of the Children of Abraham--Britain and her Colonies, America, Belgium, France, Japan and part of India. These nations answered the call of the blood in the war. There is a natural affinity between them.

Turkey (the Sons of Esau), a natural ally of Britain, should never have been an enemy but for blundering diplomacy, and the Arabs (Sons of Ishmael) are among those who may fairly claim to be the people of the Law. And a League of Peace entered into by these Powers, and sworn to on the Tomb of our forefather Abraham, in the Cave of Machpelah, would never be broken by the Eastern races, and surely not by the Western peoples.

It is certain that the Arabs and Indians know the origin of the British, but they will not speak of it, for it would be a shame for a man not to know his forefathers, and etiquette is still a factor in Eastern life.

Japan was represented in the Victory Procession by General Dan.

A League of Peace entered into by the Children of Abraham is the hope of the world, of civilisation, of humanity, rising in glory like the morning sun over a desert of sorrow and pain.

It needs so little to tell them, "We are of one blood, you and I"; one great statesman to speak out his thoughts, to say God is true and working to plan. And then would come the Covenant of Peace, which would not be broken.

Toward this, those to whom God has been so gracious as to take away their blindness, must fix their eyes, looking towards the land which He gave to our forefathers, and praying that He, in His infinite mercy, may bring rest to a sorely-tried world.

IMPORTANT NOTICE.

We are arranging to publish two Special Congress Numbers of THE BANNER on October 22nd and 29th.

These issues will be considerably enlarged, and will contain summaries of the Congress speeches and other interesting Congress reports.

We hope our readers will require extra copies of these numbers for distribution, and we shall be pleased to receive orders in advance at the rate of 2s. per dozen, post free.

We shall be glad to post copies to any addresses supplied to us at the above prepaid rates.

Please order at once, and help to make this effort a big success.

The Coronation Stone.

BY REV. G. H. LANCASTER, M.A., F.R.A.S.

THE history of the Coronation Stone is largely wrapped in legend and mystery, but it may be said that the last word has not yet been written upon it, for evidence may yet be forthcoming to substantiate the pith of the following tradition, the oldest record of which is given by William of Rishanger, A.D. 1327:—

The legend of the Stone of Scone is as follows:—The stony pillow on which Jacob (or, according to some traditions, Abraham) slept at Bethel was transplanted by his countrymen to Egpyt. Gathelus, the son of Cecrops, King of Athens, came thither and married Scota, daughter of Pharaoh. He and his Egyptian wife, alarmed at the fame of Moses, fled to Sicily or to Spain. From Brigantia, in Spain, the Stone was carried by Simon Brech, who was the favourite son of Milo the Scot, to Ireland. It was then thrown on the sea-shore as an anchor; or, according to different varieties of the legend, the anchor which was cast out in consequence of a rising storm pulled up the Stone from the bottom of the sea. On the sacred Hill of Tara it became "Lia Fail," which means "The Stone of Destiny." The Kings of Ireland were placed on it. If the Chief was a true successor, the Stone was silent; if a pretender, it groaned aloud as thunder. From this point the legend begins to pass into history, and the voice of national discord began to make itself heard. Petrie, in his "History and Antiquity of Tara" ("Transactions of the Royal Irish Academy," xviii., part 2, pp. 159-161), and other Irish antiquarians, maintain that the true Stone still remains on the Hill of Tara, where a rude pillar has the name of Fergus still attached to it.

But according to Scottish traditions we learn that Fergus (circ. 330 B.C.), the founder of the Scottish monarchy, carried it from Ireland to Dunstaffnage, Scotland, where a hole is still shown in the vaults of the Castle, in which the Stone is said to have been laid. When the Scots migrated eastward, Kenneth II. (A.D. 840) moved the Stone, and planted it on a raised piece of ground at Scone "because that the last battle of the Picts was there fought," as Holinshed says in his "History of Scotland" (p. 132). Here, at Scone, the sacred relic was encased in a chair of wood, and assumed an unquestionable historical position, and upon it the Kings of Scotland were placed by the Earls of Fife, so that Scone became the "*Sedes Principalis*" of Scotland, and the Kingdom of Scotland the Kingdom of Scone. Thus it remained until, in 1297, Edward I. brought the Stone to London, and encased it in the venerable Chair which still enshrines it, and which is known to us as the Coronation Chair. Edward II. was the first King to be crowned in the Abbey in the Coronation Chair, and on the Coronation Stone (for Edward I. was crowned on the latter at Scone).

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From that day to this all the English Kings and Queens have been crowned on it, with the exception of Mary (1553), who was crowned on a special chair presented by the Pope, and which is said to be the chair now in Winchester Cathedral. So unhappy was the Coronation of Mary that, when the Princess Elizabeth complained in the Abbey of the weight of her coronet, the French Ambassador replied, "Have patience, and before long you will exchange it for a crown," a prophecy which was soon fulfilled on the Coronation Stone.

(1) We know fully well how tenaciously the British people have clung to the sanctity and the historical tradition of the Stone; also we know fully well that it is the most-prized object which the British Empire holds to-day. It is, as Stanley says, "the one primeval monument which binds together the whole Empire. . . It is thus embedded in the heart of the English Monarchy—an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the Throne of England to the traditions of Tara and Iona (for it was the pillow upon which the dying Columba laid his head), and connects the charm of our complex civilisation with the forces of our mother earth—the stocks and stone of savage nature."—("Memorials of Westminster Abbey," p. 63).

Only once have the Coronation Chair and Stone been removed from the Abbey since 1297, and that was on June 26th, 1657—360 years later—when it was taken into the adjacent Westminster Hall for the "installation" of Oliver Cromwell as Lord Protector. It is possible that in days to come, when the seat of Israel's Davidic Government will be transferred from these isles, and restored again to Jerusalem, that the Coronation Chair and Stone will find their last and permanent resting place in the Holy City, there to incorporate the Empire's glory in the joy of the "City of the Great King."

(2) Much doubt and controversy have for long years surrounded the geological origin of the Stone. I have, personally, an *unguaranteed* recollection that the late Canon Tristram, F.R.S., one of the greatest travellers and scholars of Palestine fame, and whom I had the privilege of knowing, told me that he considered the Stone to have come from the neighbourhood of the Dead Sea. But the prevailing opinion amongst geologists and historians is that the Stone is of Scottish origin. Its geological formation is said to be that of the sandstone of the western coasts of Scotland. The rock is calcareous, and of the kind that masons would call "freestone." Chisel marks seem to be visible on at least one of its sides, and some have thought that the Stone was prepared for building purposes, a fact which supports its supposed connection with Dunstaffnage Castle, the doorway of which is said to be derived from the same parent rock.

It is true that there are plenty of red sandstones in Ireland; but the Tara rocks are carboniferous, nor do they present the texture or red colour of the Coronation Stone.

(3) In conclusion, therefore, it must be admitted that the origin of the Coronation Stone is wrapped in obscurity. Its glory is inherited from a pre-historic past. Yet the tradition that it was once Jacob's pillow is persistent, and sub-consciously admitted by all. Time may yet lift the veil and reveal the actual truth. Tradition is more than frequently based on historic fact, and we must not give up hope that some day it may be proved scientifically that the Coronation Stone was once the actual Stone upon which Jacob (and long centuries afterwards, Columba also) laid his head when he dreamed his dream and saw his vision. More than this we cannot affirm.

Meanwhile, traditional sentiment and public opinion are stronger in their claims regarding the Palestinian origin of the Coronation Stone than are the uncertain judgments of science, and there we must be content to leave it, happy in our hopes and strong in our convictions. It only remains to add that where the Davidic King of Israel's Empire is crowned, there we believe, and believe emphatically, that the Stone of Destiny will always remain.

For the Young Folk.

What is it?

'Twas whispered in heaven, and 'twas muttered in hell,
And echo caught faintly the sound as it fell;
On the confines of earth 'twas permitted to rest,
And the depths of the ocean its presence confess'd;
'Twill be found in the sphere when 'tis riven asunder;
Be seen in the lightning and heard in the thunder;
'Twas allotted to man with his earliest breath,
Attends him at birth, and awaits him in death;
Presides o'er his happiness, honour and health,
Is the prop of his house, and the end of his wealth.
In the heaps of the miser 'tis hoarded with care,
But is sure to be lost on his prodigal heir;
It begins every hope, every wish it must bound,
With the husbandman toils, and with the monarch is crowned.
Without it the soldier, the seaman may roam;
But woe to the wretch who expels it from home!
In the whispers of conscience its voice will be found,
Nor e'en in the whirlwind of passion be drown'd.
'Twill not soften the heart; but though deaf be the ear,
It will make one acutely and instantly hear.
Yet in shade let it rest, like a delicate flower,
Ah! breathe on it softly—it dies in an hour.

Catherine Fanshawe.

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Reviews.

"Inspiration of the Bible." By Renton Gibbs. Price 3d. The Marshall Press, Ltd. Sold by the Covenant Publishing Co., Ltd.

The author of this pamphlet has done well to call attention to this subject, however well worn, in view of the falling away of the people from the Church, and the general state of unrest which has naturally followed the decline of sound Biblical instruction.

In view of the attitude of the Higher Critics it cannot too often be reiterated that fulfilled prophecy is in itself an undeniable evidence of the inspiration of the Bible writers, and that, whilst the chroniclers may not have been absolutely accurate in purely historical matters, history has proved the prophets to have been correct to a detail. Mr. Gibbs has worked out a large number of correspondences between the Old Testament and the New, and as an aid to thorough Bible study this little booklet will be welcomed and will prove its worth.

"Who Was the First Bishop of Rome?" by George Howard-Wright, M.A. The Marshall Press, Ltd. Price 4d. Sold by the Covenant Publishing Co., Ltd., 14, Fetter Lane, E.C.4. and 6, Buckingham Gate, London, S.W.1.

A very timely publication. In these "last days," when such determined efforts are being made to bring about reunion with Rome, and the erroneous belief that Rome is the Mother Church is being so persistently taught, it is time every Britisher knew that the priority of antiquity belongs to the British Church, founded in Glastonbury by St. Joseph of Arimathæa, hundreds of years before the Papacy was established; and that this fact is confirmed by history, tradition, and circumstantial evidence which admit of no other conclusion.

Many people wonder how St. Joseph found his way here. We all know that from the time of King Solomon there was a flourishing trade between the Mediterranean and the tin mines of Cornwall, but the way the author constructs an actual itinerary, pointing out existing Continental Churches whose local traditions provide invaluable evidence, is not only illuminating, but very convincing.

There is no doubt that the first Bishop of Rome was Linus, the martyred brother of Claudia, daughter of Caractacus.

The accumulative evidence employed by the author in support of these facts is worth the study and attention of every Christian, being of equal and vital importance to Churchman and Nonconformist alike.

This little book should have a large sale, and is worth many times the price charged for it.

A. R. H.

New Israel Hymns (No. 11).

By Henry D. Houghton.

D.C.M. Tune: *Ellacombe.*

O Zion, wake! thy strength put on:
The glory of the Lord
Is risen upon thee like the sun;
He is thy great Reward.
Jerusalem, the city bright,
Put on thy glorious dress:
Array thyself in garments white,
The robe of righteousness.

No more shall sinners tread thy halls,
Or walk thy public ways;
Salvation shall be on thy walls,
And all thy gates be Praise.
Arise, then, from the dust; arise!
O captive one made free:
Jerusalem her bonds defies,
And claims her liberty!

Thus saith the Lord, yourselves ye sold
For nothing, as the price:
Ye shall be ransomed, not with gold,
But by a Sacrifice.
My people out of Egypt came;
Oppressed without a cause:
Redeemed, they henceforth know My name,
And honour all My laws.

How beautiful upon the hills
Are feet that pass along,
That bear the news the captive thrills,
Which changes sigh to song.
That publisheth the word of peace,
Glad words to Zion bring,
Which fills her halls with happiness—
"Thy God is now thy King."
(Isa. lii.).

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THE COVENANT PUBLISHING CO., LTD.
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For the Young Folks.

"Thy Word is a lamp unto my feet."
—Psa. cxix. 103.

SCRIPTURAL ANAGRAM.—No. IX.

A WORD OF NINE LETTERS.

The letters 1, 4, 2, 5, 4 show the name of the Father of Israel's greatest Prophet.

The letters 2, 5, 4, 9, 7 indicate a city built by a king of Israel in order to harass and annoy a neighbouring monarch.

The letters 3, 2, 9 give the name of a chief ruler under the father of the king who built a splendid city in the wilderness.

The letters 4, 9, 2, 6, 7, 5 form the name of a good woman who was too anxious when entertaining friends.

The leters 5 and 2 point out a city allotted to the children of Abraham's nephew.

The letters 6, 3, 6, 7, 8 make that which the Lord assigned for the support of the Levites.

The letters 7, 8, 6, 7 indicate the founder of the Canaanitish tribe to whom Abraham applied for a piece of land.

The letters 8, 6, 7, 9, 4 mark the second encampment of the Israelites after leaving Egypt.

The letters 9, 3, 5, 6, 7 show the name of a city pointed out in prophecy as an encampment of the King of Assyria, on his invasion of Palestine.

All nine letters disclose the city wherein a good and kind man lived, whose name is highly honoured by all Christian people, more especially by devout and patriotic Anglo-Israelites.

J. J. P.

ANSWERS TO SCRIPTURAL ENIGMA. (No. 7.)

1. Drusill*a* ... Acts xxiv. 24.
2. Ahinadab ... 1 Kings iv. 14.
3. Tatnai ... Ezra v. 6: *ibid.* vi. 6.
4. Heber ... Judges v. 24.
5. Abana ... 2 Kings v. 12.
6. Nepthalim ... Matt. iv. 14-16.

ANSWERS TO SCRIPTURAL ENIGMA. (No. 8.)

BEN-HADAD—DAMASCUS.

1. Bildad ... Job ii. 11: *ibid.* viii. 1.
2. Elisheba ... Exod. vi. 23; compare Luke i. 5.
3. Nethinim ... Josh. ix. 21, 27; 1 Chron. ix. 2; Ezra ii. 43.
4. Hoshea ... Deut. xxxii. 44; Num. xiii. 16.
5. Achaicus ... 1 Cor. xvi. 17.
6. Demoniac ... Matt. iv. 24: *ibid.* viii. 16.
7. Abihu ... Exod. vi. 23.
8. Damaris ... Acts xvii. 34.

[Nethinim is the plural form, and needs no terminal s.]

The Rev. J. Oliver Vince, B.A., will address the Manchester Branch on Tuesday, September 23rd, upon "The Bible's Help in Taking Long Views."

The Rev. Joseph Gay and Mr. J. J. Morey will be the speakers at the Ebenezer Church, Steelhouse Lane, Birmingham, on Monday and Tuesday, September 22nd and 23rd, when four meetings will be held.

ACKNOWLEDGMENTS.

DONATIONS for all accredited Christian Agencies are thankfully received by the Editor of the BANNER OF ISRAEL, and acknowledged, under initials only, in the next issue of this paper. There are no deductions whatever for expenses. All postages, bank charges, &c., are paid by the proprietors. Cheques and Postal Orders should be crossed "London Joint City and Midland Bank," payable to the Editor of THE BANNER OF ISRAEL, and sent to 6, Buckingham Gate, London, S.W.1.

The following amount has been received during the week ending September 5:—

BETHESDA MISSION TO JEWS.—H. E. P., £1 5s.

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By REV. J. H. ALLEN
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A Weekly Journal dealing with British-Israel Matters.

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The Pax Britannica Which Being Interpreted Means the Peace of the Covenant.

By Rev. Wm. Pascoe Goard.

"Comfort ye, comfort ye My people, saith your God." These are wonderful Scriptures, full of comfort and hope for the people to whom they are uttered. But they are lifeless and dead as far as the people are concerned, because it is not known to whom they are uttered; indeed, they are supposed to be uttered to a people long since dead and gone.

Yet they are instinct with life and hope for a people alive and struggling to-day, a people which sadly needs the hope and comfort which their message brings. Let us try and find the people to whom these Scriptures are uttered.

I use the present tense in speaking of these Scriptures, for they are of vital importance to-day for the people now living to whom they are addressed.

Because of time and space I shall confine this study to the latter portion of the prophecies of Isaiah, from the fortieth chapter to the end of the book.

To whom was this message, or rather these messages, addressed?

It is manifest they were addressed to Israel. Let this be the first step in our study.

It is equally clear that they were not addressed to all the children of Israel, but to a certain part of Israel resident in a certain geographical position.

In order to clearly understand this latter we must first understand Israel, and this is no small study in itself.

Briefly stated, there are certain stages of Israel which stand out distinct and clear.

1. The children of Israel, including the twelve tribes, plus Levi, which is not numbered among the tribes. This may be termed the parent nation, as organised by Moses, and lasting with brief interruption to the time of Solomon's death.

2. The House of David, which was organised within the nation of Israel issuing from the tribe of Judah, and which, after its establishment, was, and continues to be, a separate entity within Israel.

3. The rival Houses of Israel and Judah, each organised into a distinct nation, separate from and often in active conflict with each other.

4. The nation of the Jews, which was established, formed out of an emigration of the Babylonian captivity some forty odd thousand strong, and which continued until A.D. 70, and which then disappeared.

5. Israel, planted in the appointed place (see 2 Sam. vii.).

Now the separate organisations ran parallel for a time, and then one after another of them disappeared.

First to go was the House of Israel, carried away into Assyrian captivity.

Next went together the House of Judah, and The House of David, the former carried away, and the latter overturned by Nebuchadnezzar of Babylon.

Then crashed utterly and finally the nation of the Jews in 70 B.C. Taking these matters into consideration, it will be seen that the great Israel message of Isaiah could not have been addressed to any of these.

To whom, then, was the message delivered?

To Israel in the Isles, not to Israel in Palestine.

For the assurance of this let us turn again to 2 Samuel vii. and see the great charter of the House of David and of the nation of Israel other than in Palestine.

The occasion is the recognition by the Lord of the purpose in the heart of David to build Him a house.

Because David had been a man of war and had shed much blood, God could not permit David to build Him a house. But as a reward for his purpose to do so, God said, "Also the Lord telleth thee that He will make thee an House. . . And thine

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House and thy kingdom shall be established for ever before thee."

Now the establishment of a house and a kingdom for ever carries with it the corollary of a nation established for ever over which the House and Kingdom should be established for ever. For a kingly house without a nation is a very sorry figure in the world, as history has shown many times, and that quite recently.

In the foreknowledge of God it had been made plain that Israel was not permanently established in Palestine. As a matter of fact, she only occupied her place in Palestine for some seven centuries. Therefore there could be no everlasting throne and kingdom for David in Palestine. That was a certainty when the great charter of the kingdom was issued by the Lord.

In establishing the House and Kingdom of David, therefore, it became first necessary to establish the nation permanently.

This we find the Lord attending to first in the great charter which we take this seventh chapter of 2 Samuel to be. This is what the charter says:—

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." . . .

"For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou art become their God.

"And now, O Lord God, the word which Thou hast spoken concerning Thy servant and concerning his house, establish it for ever, and do as Thou hast said.

"And let Thy name be magnified for ever, saying, The Lord of Hosts is the God over Israel: and let the House of Thy servant be established before Thee.

"For Thou, Lord of Hosts, God of Israel, hast revealed to Thy servant, saying, I will build thee an house: therefore hath Thy servant found in his heart to pray this prayer unto thee:

"And now, O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant: therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee, for Thou, O Lord God, hast spoken it; and with Thy blessing let the house of Thy servant be blessed for ever."

It will be seen that the nation of the House of Israel and the House of David are for the purposes of the everlasting Throne united together in their inheritance of the appointed place.

And it is most certain that the appointed place was not Palestine.

This great Israel message of Isaiah therefore is addressed to the nation Israel and the House of David in the appointed place.

We further see that the appointed place is in the Isles.

And we see that there was a first-established Israel in the Isles there, and that thereafter the captivity were brought to the same appointed place. These things are clear in the message of Isaiah.

In concluding that the Israel in the Isles messages of Isaiah were spoken to Israel in the appointed place, we are shut up to the conclusion absolutely established, that that appointed place is Britain, and that the people planted therein are God's people Israel, and that the throne established over them is the throne of the House of David.

With the greatest interest and assurance, therefore, we turn to the great Israel message as a specific message to Britain and her people and her King.

With this in view let us glance at the messages as they come with such glorious light and power. For surely no nation on the earth ever received such assurances of goodwill from our God.

The 40th chapter opens the greatest of oratorios, as a general introduction to what shall follow. Let us follow for a moment the stately movements of this most glorious theme:—

"Comfort ye, comfort ye, My people, saith your God." Instantly we are met with the rather startling thing, that in the mind of God Israel in the Isles is still connected with Jerusalem. With the present squalid city? Yes. The title to the inheritance in the city where God has set His name is still there. But specifically, the place of the throne, set up over the people Israel, is in fact "Jerusalem."

Is it a far-fetched conceit—perhaps it is—that the city of the present throne is not named at all with a specific name, but is called West Church, or Westminster, the Western place of worship, as Jerusalem is the Eastern minster or place of worship towards which the Eastern window of Westminster points? Well, let it pass as merely a suggestion, and return to the reading.

"Speak ye comfortably to Jerusalem . . ." over which the flag of the throne at Westminster flies to-day.

Now we come upon more familiar ground. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Bear in mind that we are not here reading an *ecclesiastical* message by a *national* one. We are reading of colonies pushing out beyond the frontier and of kingly law and order being established, revealing the glory of the reign of Jehovah, seen and acknowledged of all the nations.

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The voice said, Cry, and he said, What shall I cry?

"All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, and the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass."

"The grass withereth, the flower fadeth . . . *but the word of our God shall stand for ever.*"

There is a foundation upon which to build. Not upon flesh, *but upon the word of our God which shall abide for ever.* This is the first royal proclamation to Britain!

The national foundation is, and shall be, the word of our God, "O Zion, that bringest good tidings, get thee up into the high mountain." Read carefully here Zion is the city of the House of David.

The high mountain is the supreme government in the land. "I will plant it," said Ezekiel, "in an high mountain and eminent, even in the mountain of the height of Israel."

"O Zion, that bringeth good tidings, get thee up into the high mountain (government), O Jerusalem." (Jerusalem is the place of the Temple, and bears the spiritual message.) "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, Behold your God"; beginning at Jerusalem with the Gospel message.

And the message: Behold your God, which as you continue to follow this great oratorio you will find, for instance, in the 53rd chapter to be also: BEHOLD THE MAN.

This is the message to Britain and the cities of Judah, then, regarding the Israel in the appointed place.

"Behold, the Lord God will come with a strong hand, and His arm shall rule for Him; behold, His reward is with Him and His work before Him.

"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

"Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing.

"All nations are before Him as nothing, and they are counted to Him less than nothing, and vanity.

"Have ye not known? have ye not heard? hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity.

"Yea, they shall not be planted. (We have seen that Israel is planted in the appointed place.) Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

"To whom, then, will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number. He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.

"Why sayest thou, O Jacob, and speakest, O Israel? My way is hid from the Lord, and my judgment is passed over from my God?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding.

"He giveth power to the faint; and to them that have no might He increaseth strength.

"Even the youths shall faint and be weary, and the young men shall utterly fail;

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We have here the first intimation of the world-girdling kingdom of Israel in the Isles, spreading on every hand, and the nations scattered by the breath of the lips of God from before it.

Now comes the first specific message, following upon the general introduction:

"Keep silence before Me, O islands, and let the people renew their strength."

The strength of the people in the Palestine land had been badly wasted, and even at the time of writing they were about to disappear from that land under the pressure of the Assyrian.

"The Abrahamic Families."

By MRS. J. E. HENDLEY.

IT has been my lot to pass twenty-three of the best years of my life in close connection, and indeed intimacy, as far as that is possible, with one of the finest of the races of India, the Rajputs. The relations of the British Government with this fine people is rather that of protected allies than rulers and ruled, and therefore quite distinct from those holding good in what is called "British Territory" occupied by Hindus, Mohammedans, Bengalis, and the many other indigenous tribes which make up in their aggregate our great Indian Empire. Their territory is chiefly to be found on the borders of the great Scinde Desert to the North-West of the Peninsula, North of Bombay, and South of the

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Punjab. They go by the name of Native States. They are divided up into several distinct dominions, each under its hereditary chief, and enjoying within his own State sovereign rights. All these are allied in blood, intermarrying *only* among themselves. They carry back their genealogies to remote ages. Their proud title, Raj-*Putra* (Sanscrit), sons of a king or kings, proclaims the blueness of their blood. They are, and have always proved themselves to be, the staunch friends of the British Government. The noble figure of the now aged Maharaja, Sir Pertab Singh, familiar at the Court of St. James's in the reigns of Queen Victoria and King Edward the Seventh, an A.D.C. to the latter, testifies to this loyalty and devotion. It has been the privilege of the writer and her husband to enjoy his friendship since his boyhood.

The Rajput reckons his descent from the hero of the great Indian Epic, the Ramayana Rama, with his wife Sita. The beautiful characters and romantic wanderings of this adored national ancestor are sung by priests and bards to-day. I believe the Brahmans equally claim descent from the same ancestor. In their way they are no less exclusive in their marriage arrangements than the Rajput, and may therefore claim to equal purity of race. The Brahmin is usually addressed by all Hindu races as *Maharaj*, or Royalty, and is regarded universally as somebody set entirely apart and on a higher plane than the rest of the community.

It is claimed for the descendants of Rama that they were early separated into two clans, the priestly and the warrior—the Brahmin the former, the Rajput the latter.

The distinguishing physical peculiarity of both these leading races is the fairness of their complexions. It is impossible to place them among the dark races. Long residence in the tropical climate of India would quite sufficiently account for any difference in tint from our northern races, with their damp and cold climates.

Now it is of interest to remark that the habits and customs of the Rajput are purely patriarchal. The authority of the Rajput Chief or Maharaja is absolute and undisputed among his own people. "Huzur Ka hukm," the order of His Highness, is final on all subjects. His servants—*chelas*—are hereditary, born in his house as were Abraham's. When a young daughter marries, she takes with her attendants who have been her playmates and companions from childhood. The problem of domestic service is completely solved by the relationship, almost paternal, between the *chela* and his or her master.

Said one to my husband one day, "Any of us would rather starve (speaking of his class) than see one of our *chelas* want."

In his relations with the Rajput chiefs and their clans, the Englishman feels more than with any other that he is dealing with a gentleman—one with chivalrous instincts. On the other hand, the younger generation feel equally drawn to Englishmen of the upper class. They *can chum*.

It was our privilege to welcome to our Indian home at our weekly lawn tennis parties as many of the young nobility as liked to avail themselves of the opportunity. Needless to say, this invitation could not be extended to their wives, who were purdahed. Yet the ladies of our society played the game quite comfortably with these gentlemen, assured of the utmost respect and propriety from their guests under the---to them—unusual circumstances.

One old chief formed a peculiarly interesting figure at these gatherings—tall, quaint, dignified. When he apeared with his long train of sons and nephews, following in single file strictly according to age and rank, one used to be transported as it were into Abrahamic ages.

Many of the religious ceremonies carried you back into Patriarchal times—the daily sacrifice of lamb or kid, for instance. Once in his official capacity, being in atendance on a dying chieftain, my husband was astonished to witness the old Levitical rite of the wave offering and the scapegoat being carried out over the dying chieftain's head. When the victim had been waved over the patient by the attendant priest and was led away, he enquired what would then be done with it? The reply was, "It will be taken or driven into the wilderness and there left to persh." It was hoped he would thus carry away the sickness of the patient.

The story of Rama and Sita bears a great resemblance to that of the wanderer Abraham driven out from the ancestral home in Ur of the Chaldees, to a life of roaming. One could easily imagine the poetic fancy of some bard taking its bare outlines and weaving it into the thrilling romance of the Ramayana.

When as Resident at one of the native states, it became the duty of my husband to decide on the respective claims of two pretenders, the genealogy of the successful claimant to the throne was traced back to over a hundred generations! I think it was 130!

From these facts a few suggestions seem to emerge:—

Who was the great personality to whose parentage the Rajput makes his undisputed claim? Is it not possible that the name of the great "father of the faithful" may, in the course of ages, have come to be merged in that of Rama? This possibility seems even greater in the title *Brahman*—both races claiming an identical origin. The Hindu R and T being sometimes interchangeable—Sita or Sira, is not remote from Sara.

Since the establishment of a college for the young nobility of the Rajputs at Ajmere, the centre of the States, which might be called the Rajput Eton, English as their language, and associated manners and customs become more and more assiduously

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cultivated. During the war, my husband* brought home a friend to lunch with him, introducing him as Captain "So and So." He was a remarkably fine, well set up, officerly man, with very distinguished manners, and a perfect, high-bred accent.

My husband smiled, and said, "You do not recognise him, but he is the son of an old friend. Do you remember him, Narian Singh, who used to come to our Lawn Tennis?"

Of course I remembered one of the handsomest and distinguished young nobles who used to frequent our house. He always reminded me somehow of William Tell, a beautiful rider and athlete! He was one of the old school—knew not a word of English. Probably had very slight acquaintance with the literature of his own land! But he had given his son an English education, and no one not aware of his parentage could have detected any difference in him from any English gentleman of the aristocratic class!

I doubt if the transformation could have been effected in any number of generations in any other Indian race but the Rajput.

If, as seems likely, we are called again to reconquer India, it will be to the Rajput and the Punjab races we must look for support in the struggle! It is to be regretted that we sedulously withhold from these friends and allies any knowledge of the great faith we possess. There is no reason to believe a frank expression of our own faith, and the reasons for it, would be offensive to them. Indeed, it is far otherwise. But there can be little doubt that when God Himself reveals Himself to all the world as our God and the God of our fathers, that the Rajputs, with the other nations, will gladly range themselves under His Banner.

Meanwhile, it is interesting to know that the British Government within the last few months has conceded to them the privilege of training and keeping up their own armies! These will not be used against us.

Judah and the Jew.

By Rev. Commander Roberts.

We have received so many intimations that a misunderstanding has been created as to these two expressions that it is laid upon us to try and clear up the position.

That Judah is separate from his brethren when Israel is dwelling alone in happiness and prosperity, is clearly stated in Deuteronomy xxxiii. 7, 28, 29.

This separate condition, until the very last battle, is seen also in Zechariah xii. 10 (cf. verses 4 and 7) and Zechariah x. 3, where Judah is made "His goodly horse in the battle," a time yet future. Then Zechariah ix. 13 states that Judah is to be bent for God, at the time when the bow is filled with Ephraim-Israel, who has been preaching peace to the nations, and whose dominion is from sea to sea and from the river unto the end of the earth. Ezek. xxxvii. 16-20 has not yet taken place, nor has Hos. i. 11. So Judah is yet outside.

The Two Baskets of Figs (Jer. xxiv., xxix.).

This old Testament parable of the baskets of figs was given to Jeremiah immediately after Jechoniah, called also Jehoiachin, and the princess of Judah had been removed by Nebuchadnezzar and he had taken them to Babylon. These captives are likened to the basket of "good figs," whereas those left behind over whom Zedekiah was made king were the "evil figs." It will be seen that the good figs are promised that they shall return. "I will build them, and not pull them down, and I will plant them and not pluck them up; and I will give them a heart to know Me, for I am the Lord; and they shall be My people and I will be their God; for they shall return unto Me with their whole heart." It would appear from a casual reading of Jer. xxiv. with xxix. that the good figs returned after the seventy years' captivity, and that the evil figs were "consumed out of the land" at that time. But is this so? A careful reading of the twenty-ninth chapter shows us that this chapter is the message to the "good figs" as in chapter xxiv.; delivered to the Jechoniah remnant in Babylon to assure them of God's determination to do them good in their latter end. But of these many listened to the false prophets, as clearly told us that they would do in that chapter. Here again the people were put to the test, just as the evil figs also were put to the test, whether they would hear or not. We see here the long-suffering and patience of God as a careful reading of chapter xxix. reveals, but even now, in xxix. 19, we find many were misled by the false prophets, and so did not hear (Jer. xxix. 19, 31). The evil figs who were left in Judæa, under Zedekiah, were but a small remnant, and they of the poorest of the land, for the best part had been taken with Jechoniah (2 Kings xxiv. 14-16). Some of these (2 Kings xxv. 11) fell away and left the city when it was besieged; and Nebuzaradan took them to Babylon (2 Chron. xxxvi. 20). The rest, the poorest again, were left in the land under Gedaliah; and these went into Egypt with Johanan the son of Kareah, contrary to the word of the Lord. Most of these perished in Egypt, or are lost (Jer. xlii. 17), Jeremiah, Baruch, and a small remnant escaping.

But they who went into Babylon were there about fifty years with the good figs of Jechoniah, yet the mingling of these does not affect the word of the Lord. We have yet to see these good figs builded and not pulled down, planted and not plucked up, and to have a heart given them to know the Lord, and to return unto Him with their whole heart. These are no doubt still amongst the evil figs, though many from time to time walk to the House of Israel; yet this Judah—yet unconverted—is to be bent for God.

* The late Colonel Holbein Hendley, C.I.E., V.D., etc.

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But God's purposes and plans for their future good were not frustrated thereby. The good figs should yet be built and not pulled down, planted and not plucked up. But was this done at the return after the seventy years' captivity? Surely not! For those that did return were those that had not heeded the word of the Lord. A small number—43,000 at most—of good and bad returned. But as formerly they were still disobedient. They did not listen to Ezra, Nehemiah, Joshua, Zerubbabel, Haggai, Zechariah, Malachi or others. Their good men were therefore taken away. "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness" (Isa. lvii. 1, 2; see Jer. v. 1 with Jer. vi. 1).

God's provision, however, is seen clearly laid down in Ezek. xi. 15, *et seq.*, where Ezekiel is informed of the boastfulness of those "evil figs" of Zedekiah's remnant against the "good figs" of Jechoniah's. Here we find the "good figs" are spoken of as being together with the whole house of Israel: these including Ezekiel, his brethren, and the men of his kindred. The Jews of Zedekiah's remnant claim the land as their own, to the exclusion of all the rest of Israel. We see very much the same thing being done to-day by the Zionists now in Palestine.

But how came those of Jechoniah's captivity to be mixed with the whole house of Israel? First, let us remember that Jeremiah, in chapter l. 8, warns God's people to "remove out of the midst of Babylon, and go forth out of the land of the Chaldeans"; this before the siege by Cyrus. This is repeated again in li. 6. So it is evident that even they who returned under Cyrus had again disobeyed the word of the Lord. Evidently, then, these who were in Babylon, with the exception of those who were in the Lord's business, were indifferent to the words of the Lord by Jeremiah the prophet.

But the question may be asked, whither did those go that did escape? There is a light afforded us in Ezra viii. 15-20; where Ezra sends to the place called Casiphia, for Levites from among them. This is the region of the Caspian, where the northern kingdom of Samaria, or the Ten Tribes, had been taken by Sargon (2 Kings xvii.); but also we find the captives from the cities of Judah taken by Sennacherib (2 Kings xviii. 14). On the monuments Sennacherib tells us he took 46 cities of Judah and 200,150 captives (*Pinches*). These he transported into the regions where the Ten Tribes had been previously taken.

Hence it is that Ezek. xi. places Ezekiel's brethren and kindred, Levites and Jews of Jechoniah's captivity, with the whole house of Israel; cast far off among the heathen, unto whom the Lord would be a Sanctuary, in the place where they should come. Thus obedience has its reward. These good figs have exactly the same promises extended to to them as was given to All Israel.

Hence a paradox, apparently, in reading the prophecies, unless this is borne in mind.

HEAR, LORD, THE VOICE OF JUDAH.

It was God's original purpose that Judah should be His Sanctuary and Israel His Dominion.

To this end, Israel and Judah are clearly distinguished. Although apparently one nation, the prophecies which went before reveal the ultimate separation. In the blessings of Jacob and Moses we see their distinct functions. Now, Moses' forecast of Judah and that of Jacob are characteristically different. Whereas Moses foresees Judah as separate from his brethren, Jacob sees all Israel gathered unto Him. No doubt the two prophecies relate to eras somewhat different.

Prophecy as a rule begins by anticipating the ultimate goal, and then retracing and entering more into detail. So Jacob tells us the latter days of the tribes, and yet before their reconstruction in Palestine. Moses points to the time more especially in which we are living to-day.

The Jew, as seen and known nationally to-day, is separate from the National Israel who is dwelling alone, happy, saved in the Lord, and riding upon the high places of the earth, ruling for God. Poor Judah is outside and will not come in—the prodigal in the Father's House of plenty. Judah as yet will not come in. But "his Father came out and entreated him."

So Zechariah viii. tells us of a time when "ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." "For He will magnify the Law and make it honourable." "When I have bent Judah for Me, and filled the bow with Ephraim." Then Judah shall be as "His goodly horse in the battle."

So, "Judah, thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." So much has been, and still will be. We see the Sceptre to-day, but where is the lawgiver? If the one is material, why not the other? Therefore the good figs of Judah are with Israel, blessed and themselves also a means of blessing (Rev. vii.).

But Judah nationally is to be bent for Jesus. And so Jacob, foreseeing this, goes on "binding his foal unto the Vine" (let us recall Jesus riding upon the foal of an ass as typical of His victory yet to come) "and his ass's colt unto the choice Vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with

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wine, and his teeth white with milk." Now notice these are individual blessings, and do not apply so definitely after the union of Judah with Israel. Take the promises of support against the adversary and the local position of others. A little insight will show us the pre-millennial aspect of them all, but all to be fulfilled before the Shiloh comes.

Now unto Judah, or the Sceptre in Judah, is to be the gathering of the people. This is not the promise of Moses. So the aspect of Judah Moses has, is the Jew of to-day; whereas the aspect Jacob dwells upon, is the Jew who is not one outwardly, but who has the circumcision of the heart, as St. Paul tells us. Then Jeremiah iii. 18 tells us the House of Judah is to walk to the House of Israel, and they shall come together from the land of the North. So, as there can be no contradiction, but there may be apparent ambiguity, we have at the same time the gathering of all the people to the Sceptre which is Judah's, and yet Judah walking to the House of Israel. This, therefore, is our point: Israel or Ephraim has the Sceptre and "the good fig" Jews with them; and yet there are some Jews still outside, whom the Father will yet come out and entreat to come in.

Our work is to do the Father's will and entreat our brethren of Judah, as we are told to do in Isa. xl. 9; knowing that the Jews as a nation (or race) cannot see Jesus until they can say, "Blessed is He that cometh in the name of the Lord."

"And the Lord shall save the tents of Judah first, that the glory of the House of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah."

For even those "that are of the synagogue of Satan (to-day) shall come and worship before thy feet and to know that I have loved thee" (Israel).

Though there are Jews as leaders of Bolshevism, and still opposed to Christ, we must be careful lest we be found plucking up the tares. Let us leave this to Christ Himself, and do our best to win over even the most hardened into the Kingdom (Zeph. iii. 8-13; Isa. xviii.), and so help to bend Judah for Christ.

Mount Sinai.

OUTSTANDING peak of earliest Hebrew days,
The honoured meeting-place of God and man,
Jehovah's footstool, consecrated ground,
How famous is thy name, how wonderful
The scenes enacted on thine ancient brow!
What world-controlling history is thine!

On thee two epochs met. Old things must die,
And yield to God's established law
Of life's unfolding, heaven's progressive light,
Breaking in well-planned periods on mankind,
And bearing forward to a certain goal
The sons of men and all created things.
The age-long tyrannies of Babylon,
Corrupt idolatry, dark ignorance,
With all their train of hellish miseries,
Carried the race upon their reckless wave
To self-destruction and a hopeless fate;
But on Thy sun-lit head there shone the light
Which pierced the gloom, and scattered ruthlessly
The dark Satanic forces in whose grasp
Mankind was held. The Babel tower must fall.
The era of its sway comes to its end,
And finds its overthrow, its sure defeat,
Amidst the glory and the shining cloud
Which ushered in a new and better age.

Delivered by Jehovah's mighty hand
From cruel bondage under Pharoah's yoke,
God's chosen people gathered round thy slopes
To be released from other grievous chains,
And take the greater liberty and life
Divinely chartered and in love bestowed.

Moses the Great, called and equipped of God
To lead His people by a devious way
From bonds to life, from slavery to home,
Had toiled and fought through forty weary years
With patient fortitude, persistent, strong,
Against the direst foes of God and man,
Till called at last to climb thy holy mount
And see the glory of Jehovah there.

Entrancing vision! thus to meet with God,
And from His hand to take the law Divine
Which shall throughout the ages stand secure,
Rule of Jehovah's nation permanent,
Administered from the eternal throne
Then first established over Israel,
And destined to endure till He shall come
Himself to reign, their Lord, their glorious King.

O Sinai! Holy Mount! Who can forget
Thy place in heaven's eternal purposes,
Thine awful thunders, vivid flames of light,
Or fail to hear Jehovah's great commands
Sounding through all the mystery and fire
Along the ages since that sacred time!
And yet the vail upon our heart remains;
We see the outward, but have missed the truth
Of that vast spectacle; we read the law,
But fail to take it to our inmost soul.

We are the nation constituted then,
And over Israel-Britain stands the throne
Of Israel's king, inviolate and firm;
For us the glory of that distant age;
For us the great commands then given to men;
For us the coming reign of righteousness,
The law restored, the nation purified,
That Sinai's glory may again be seen
On Zion, and God's chosen people come
Into the fulness of their heritage,
To serve their God and King for evermore.

J. J. MOREY.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

MEMBERS and Associates of the B.-I.-W. Federation are invited to a Prayer Meeting, for the Divine Blessing on the Congress, on Thursday next, September 18th, at 7.30 p.m., at Headquarters, 6, Buckingham Gate, S.W.1.

Invitations are being sent to clergy and ministers to meet the Rev. Pascoe Goard in conference on Monday, September 29th, at 11 a.m., at Headquarters. It is earnestly hoped that a goodly number will respond. There is much misapprehension as to what B.I. teaching really is, and there is great need to correct this. We shall be glad to receive the names and addresses of any clerical and ministerial friends to whom our readers would like invitations to be sent.

Leaflets announcing the Congress—October 13th to 25th—are now ready. We ask for the assistance of our readers in securing a wide distribution, and shall be glad to hear how many we may send.

In reply to enquiries, we would state that Railway Vouchers give the privilege of the double journey at one fare and a third, and they are available from October 11th to October 27th inclusive; that is to say, the passenger may commence the journey on October 11th or any subsequent date, provided he or she uses the return half of the ticket not later than October 27th. A stamped and addressed envelope should accompany the application for a voucher. All applications must be sent to the Secretary-General, B.-I.-W.F., 6, Buckingham Gate, S.W.1. On presentation of the voucher at the local Railway Booking Office, a special ticket at the reduced fare will be issued.

Some of our readers seem in doubt as to whether the Rev. Pascoe Goard will have sufficiently recovered from the effects of his accident to take part in the coming Congress. We would at once dispel any such doubts and fears. Mr. Goard has made such wonderful progress that he will (D.V.) take the same prominent part as in previous years. There is every indication that the Congress of 1924 will pass all records. We have a fine array of speakers. The applications for tickets exceed those in former years so far.

In view of the enormous correspondence with which we have to deal, may we say that where a correspondent is writing of several different matters in the same letter it would greatly facilitate our dealings with them if they were made separate paragraphs and numbered.

Mr. J. J. Morey addressed two meetings for the Kingston Branch last week. Mrs. Modin presided at one and the Rev. Joseph Gay at the other. On Sunday last, Mr. Morey spoke to a goodly number of young men at the U.M. Church, near Waterloo Station, and a good work was begun. On Sunday next he is to preach twice at Gosport, and on September 15th and 16th he will address meetings at Portsmouth and Southsea, and on 17th at Gosport.

A new book by "Discipulus," entitled, "Which? The Bible or Modernism?" is an examination of the theories of Modernists regarding the Bible, and of the science involved in Scripture, and it makes a valuable contribution towards a correct appreciation of the Bible. The book can be obtained at our Book Depôt, 6, Buckingham Gate, S.W.1. The price is 3s. 6d., postage extra.

The Rev. Commander Roberts' new address is "The Croft," Mainwaring Road, Lincoln.

We acknowledge, with best thanks, gifts of many volumes of books for our library, some chairs, and a silver teapot of the Georgian period, also pictures of interesing subjects.

The East Birmingham Branch meets every Wednesday evening, at 7.45, in the Anthony Road Council School, Alum Rock, Saltley.

We shall welcome donations to our "British-Israel Free Literature Distribution Fund." All those who have in the past contributed to the work of distributing B.-I. literature are invited to help this fund, and they will have the satisfaction of knowing that it is officially administered by the Federation, and that the best use is made of their kind contributions.

Our New Training College.

A BEGINNING will be made in connection with the work of the College on Monday, September 29th.

Monday morning of each week will be set apart for a Clerical Conference. It is hoped that many of the Clerical and Ministerial Brethren will rally to this weekly meeting.

The importance of this will be that the great doctrines will be canvassed in the light of Israel Truth.

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Please send in your registration quickly so as to give the matter a good send-off.

REV. PASCOE GOARD'S CLASSES.—Monday afternoon and evening of each week will be given for the purpose of lecture training classes. It will be the aim to help those who wish to devote some time and energy to preparing and delivering addresses, lectures and sermons, to teaching in Sunday Schools, in clubs and societies, etc. Many persons of leisure may thus aid, and busy people will find the evening classes just the thing they want.

Tuesday of each week will be taken up in the presentation of the general theme: This to make the student master of the Bible and its teachings.

Other lecturers will take up the classes on other days of the week; history, archæology, applied constitutional law, and general branches.

Unlike the Churches, who only start young men out on a life work, we shall also offer assistance to the retired to use to the best advantage the years that remain, in work for the Master's Kingdom.

Please make application for the class membership to: THE REGISTRAR, The College, 6, Buckingham Gate, London, S.W.1.

The Message of the Congress.

THE announcement that two special issues of THE BANNER OF ISRAEL are to be published, reporting fully our Congress, which begins on October 13th, has already aroused wide-spread interest, and we are confident that a full measure of co-operation will be forthcoming.

It has gladdened the hearts of all those responsible for the paper to know that they have so many friends who are willing to unite in personal service for the spread of British-Israel teaching, and we are accepting, with deep gratitude, the proffered help. The dates of these special issues are October 22nd and 29th.

Although considerably enlarged in size, there will be no increase in price. Each issue will contain brightly-written descriptive reports of the meetings, supplemented by extensive reports of the addresses.

We want every reader of THE BANNER OF ISRAEL to make this a personal matter. We want each one to ask this question, "What can I do to help the paper in this special effort? Can I order and circulate 6, 12, 24 or more extra copies?" The answer, we feel sure, will be, "Yes, I can," and we are equally sure that the decision will be "Yes, I will."

Further particulars with regard to these issues will be made next week, but, in the meantime, will all those who can promise to undertake this piece of personal service send a post card to the Secretary, Banner Committee, 6, Buckingham Gate, S.W., saying what help they are willing to give?

Vital Statistics of the Ages.

THE vital statistics of the ages, though dry in detail, furnish very interesting reading on the whole. They have a bearing upon many questions where their influence is least expected.

Taking the fact that there is a natural increase of the human race constantly progressing, they lay a barrier against extreme antiquity for the human family which certain specialists, dwelling on one branch of science alone, are inclined to accord to it. That is to say, they lay a barrier against a long continued process of increase unchecked by universal disaster.

That human life has been associated with this world for uncounted ages may perhaps be very true, but that it has continued in an unbroken descent for ages, vital statistics seem to declare not probable, and the Bible declares it to be not so.

It is interesting to note that the Bible commences by declaring that the earth became *tohu* and *bohu* (ruined and desolate). This speaks of the end of an old order, and then the Bible takes up the beginning of a new order. The father of this new order is Adam, and in him began the Adamic race.

The natural increase of this race peopled the East with a more or less dense population, but that increase was broken by a catastrophe which reduced to a minimum the family of mankind. Take the world's population to-day and invert the process of reckoning by natural increase, and it will show population reduced to a minimum about that period of the world's history. Nothing definite can be obtained in figures as a result of this process, but the general rule applied will give an approximate result.

The Bible tells the story of destruction by flood and tempest, and the probable explanation of this is in astronomical disturbance of the earth in relation to the planetary system.

History, both sacred and secular, here begins to play its part. The Hebrew Scriptures, giving a synopsis of previous world literature, presents the genealogy of the family surviving the flood, and the great divisions of humanity which have descended from that family, and it is being more and more clearly seen that these form the true basis of ethnology. Secular literature, contemporary with the Hebrew Scriptures, fragments of which are being exhumed from their age-long sepulchres, give a general support to the early Scriptures in a manner unsuspected by many specialist students who have written in regard to phases of this matter.

In 1700 B.C. general literature combines to show that human activity centred around that portion of the world which borders the Euphrates and the Nile Rivers. Western Asia to the shores of the Mediterranean was open territory over which nomads ranged at will, and which settlers colonised without opposition. Among others the Abrahamic families traversed the lands from end to end with flocks and herds and tribal encampment, pausing here and

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there to cultivate the ground and raise fugitive crops. Four hundred years later, when Israel emerged from Egypt, she found the territory over which Abraham had freely ranged occupied by seven nations, each larger and more powerful than Israel; these Israel destroyed in order to gain possession of its inheritance.

The East had been quite as open as the West, and to the East Abraham had despatched branches of his family, namely, the descendants of Katurah, patriarchs who became the founders of tribes and nations which endure to this day.

From this point onward we concern ourselves with the increase and migration by extension of the Israel people. By 1000 B.C. parts of the Israel people had settled on the borders of the Continent of Europe, that is to say, in Greece, and adventurers had begun their exploration and settlements as far as the British Isles and the South-Eastern Seas.

Esdras tells us that somewhere about the sixth century B.C. the Israel captivity decided to remove from Asia into another land where no man dwelt, there to establish themselves under their own law. Other Scriptures and literature go to show that at this time Europe was receiving into unoccupied territory the overflow of Asia.

By the time of Alexander the Great, Europe had become so powerul and populous as to react upon and conquer Asia.

By the sixteenth century Europe, and especially Britain, had begun to overflow to America and the other Overseas lands and Dominions.

By 1917 the progress of the Israel peoples westward had completed its extension from the Arctic to the Antarctic, and by the arival of our troops from the East to Mesopotamia, and to Jerusalem, after twenty-five hundred years of travel, had finally completed the process of expansion by belting the globe.

Now the voice of Scripture and vital statistics declare that the " Fulness of the Nations " as aligned for the present age has come. We have reached again the end of the old; as is usual, it will end in general catastrophe for all not sheltered by the Israel Covenants, but out of that catastrophe will arise the full unveiling and development of the kingdom of Israel, over which remains in perpetual establishment the throne of David, to the occupation of which shall soon return JESUS, THE KING OF KINGS.

Statesmen and Politicians.

BY NORMAN LESTER.

YOU ask me to give you an answer to your question " What is the difference between a Statesman and a Politician?" Conundrums are not in my line. Still, I trust that the following answer will satisfy your readers.

A STATESMAN thinks of the next generation.

A POLITICIAN thinks of the next General Election. You can safely judge all parliamentarians and political activists by that test.

England has had few statemen, but the name of her politicians is Legion. Every statesman is glad to suffer any degree of self-sacrifice for the benefit of his State. Politicians are self-made men who worship their maker! The statesman need not be a great orator. The politician cannot be a plain speaker.

These then are the fundamental differences between statesmen and politicians. Parties are immaterial, for are they not merely expressions of opinion? Opinion did not take Troy. Opinion did not win Waterloo. Opinion did not produce the aeroplane. Opinion has accomplished nothing for the human race. If Edison had gone the round of his friends and had collected their opinions as to what he should do with the darkness when he turned on his electric light, one of his most useful inventions, you and I would still be in the dark! Plainly then we should not allow ourselves to be influenced by the opinions of others; and still less should we allow our country to be ruled by those people whose life work consists in giving expression to opinion—to wit, the Party Politician; who are traitors often and deceivers ever.

Our beloved country has lain for years under the iron flail of administrational autocracy, with the result that she is now the well-nigh demented victim of ministerial mismanagement.

There is a saying that every Empire has its day. There are those who predict the downfall of our illustrious Commonwealth, and who base their predictions upon the history of other Empires.

Yet heeding not the wrecks of shattered states the old ship forges her way ahead. Those whose duty it is to pilot our vessel have but small knowledge of navigation. Other vessels steaming along the route of World-Domination have foundered hull-rent upon the rocks unseen. They were perhaps—nay, certainly—manned by crews more efficient than ours, yet we are still afloat; largely because we have refrained from following in their wake and have maintained a safer course. Moreover, we are no vessel manned by sea-sick landlubbers. Of this truth one fact bears witness. ALL WHO CAME AGAINST US ARE NO MORE.

Relapsing into plain speech, let us put this question. " What accounts for the continued safety of Britain?" Is the answer to be provided by the ability of our rulers? or by the contentment of our people? Our people are not content, and our rulers are often the reverse of able.

Though we are governed by self-centred politicians, Imperialists can take heart, for our rulers know little of the Empire that their activities tend to destroy. Their ignorance is abysmal. We can almost picture them framing a constitution for Burmah out of the by-laws of Balham!

Yet, in spite of all our National troubles, we can cheer up when we remember the song of Boadicea's bard of which perhaps these two lines are the most inspiring:

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" Empire is on us bestowed,
Shame and ruin wait for you."

It is not necessary to remind the reader that the first of these lines refers to the destiny of Britain, and the second to that of Rome. Plainly, we must look beyond mere human conjecture if we are to account for the success of our arms and the preservation of our homes.

Ancient Egypt, Syria, Assyria, Babylonia, Media, Carthage, Phœnicia, Greece, and Rome, yea, and even Israel, *would have passed to a yet speedier doom than was their lot had their destinies been controlled by politicians such as we possess.* These nations, which were all very great powers in their time, have been but shadows flitting across the face of time, each yielding to the next which was of longer duration than its predecessor, until we come at last to the permanent predominance of the Anglo-Saxon peoples.

Again there comes into my mind that prophetic line, uttered at a time when the fortunes of our people were on the wane, when our nation was prostrate before the Roman invaders. That line is emblematical of the spirit of our people:—

" Empire is on us bestowed."

Bestowed by whom? Plainly by no unforeseen circumstances. By the results of no military alliance. By the weakness of no other powers; but by the gradual unfoldment of a long-laid plan; by the fulfilment of a scheme made centuries before the name of " Briton " appeared amongst the peoples then wandering o'er the face of the earth!

There is a theory held by a band of disinterested patriots, that the peoples of the British Empire, and the United States of America, together with certain sections of various other peoples, constitute the actual descendants of long-lost Israel, while the modern Jew is merely the representative of ancient Judah.

In justification of this theory it must be pointed out that there are only 13,000,000 Jews in the world, which has a population of some 1,800,000,000.

Sharon Turner, who knew nothing of the British-Israel theory, declares " that the first birth-place of the Saxon tribes was at the very spot where the children of Israel were taken captive."

Irish traditions, not to be confused with legends, tell of a certain Israelitish Princess, one Tamar Tephi, who came into Ireland from Palestine bringing with her a ceremonial stone upon which the Kings of Ireland were crowned. This stone was subsequently taken to Scotland, and, as we all are aware, eventually was brought to London, and is now in our Coronation Chair.

Tamar Tephi married one Eochaidh, king of Ulster, who subsequently became Heremon-Adheri or High-King of Ireland. Her descendants ruled Ireland from Tara for the next two hundred years.

It is significant that the Welsh tongue is almost identical, word for word and phrase for phrase, with the Hebrew.

Further, the Druidic religion was very similar to that of the Jews. The remains of an Arch-Druid, but recently disinterred, bore upon the breast a breast-plate similar to that of Aaron.

Empires have risen and fallen, new royal houses have sprung from their remains, dynasties have been built up and have perished, but the British Empire continues its march upon the Dawnward trail. Our upward climb may be hampered by petty dissensions, augmented by our politicians to whom all quarrels are a boon, in that they provide a chance of the politician's voice being heard; but the progress of the race continues.

Roman Catholics and Their Disabilities.

LOCAL M.P. INTRODUCES BILL TO REPEAL THEM.

THE Bill introduced by Mr. Blundell (Cons., Ormskirk) in the House of Commons, and supported by Mr. Fitzalan Hope, Mr. E. Wood, Sir Joseph Nall, Mr. Masterman, Mr. Geo. Buchanan and others seeks to repeal a number of enactments affecting the civil and religious activities of Roman Catholics.

The bill leaves undisturbed the provisions of the Bill of Rights and the Act of Settlement, which preserve the succession of the Crown in the Protestant line, and does not entail a Roman Catholic to present to a benefice of the Church of England, but it repeals an Act of 1549, which forbids books of the Roman Catholic ritual " ever to be kept in this realm," and another Act of 1559, which characterises religious orders as superstitious, " and therefore any disposition or trust for the benefit of such orders as liable to be declared void."

A third act which it would repeal is dated 1715, and characterises property given to any abbey or convent as given " for a Popish or superstitious use," and makes such gift void.

A large number of sections of various Acts of Parliament after those dates, which the bill proposes to repeal, deal with such matters as the establishment of a Roman Catholic order; another section of an act of 1829 requiring Roman Catholics still to make the declaration against transubstantiation before they can exercise certain offices, such as that of Lord Chancellor, while another section it is proposed to repeal deals with the wearing of vestments and other Roman Catholic symbols outside the Roman Catholic Church.

The bill also proposes to repeal several sections of the Catholic Emancipation Act of 1829, such as that requiring members of religious orders to register and to obtain a licence to remain in the United Kingdom.—Reprinted from the *Liverpool Echo*, August 6th, 1924.

MAIDENHEAD.—St. Ives Family Hotel, Historic Mansion. 60 Bedrooms. 5 mins. to Station, 10 mins. to River, 34 mins. Paddington, 20 mins. Wembley. Golf, Hard Tennis Courts, Billiards. Comfortably Heated, Winter Home. Terms Moderate, Families Special.—'Phone 188, Mrs. Drummond.

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The Grand Design.

By Daniel Farmer.

Tune: *The Battle Song of the American Republic.*

I.

Mine ears have heard the purpose, and mine eyes have seen the plan
Designed by God Almighty, aye, before the world began,
To clear our earth of evil, and to save rebellious man: Amos iii. 7.
Our God is marching on.
Glory, glory, etc.

II.

He called His servant Abram, and from him He raised a race,
To whom He gave His holy Word, and bade them seek His face;
And, in spite of all their failings, He showed them wondrous grace,
As He went marching on.
Gen. xii. 1. Deut. vi. Ezra ix.

III.

In the fulness of the ages He sent His only Son,
Who came and died that men might live, and told us all was done;
Another stage in the great fight, before the campaign's won;
So God went marching on.
Gal. iv. 4. John xix. 30.

IV.

By the preaching of the Gospel He is gathering His elect,
From every land and people, His returning to expect;
And not a single sinner will our Saviour e'er reject,
Whilst Grace goes marching on.
Acts xv. 14. 1 Thess. i. 9, 10. John vi. 37.

V.

When His Body is completed our Lord shall come again
And call His Church to meet Him there upon the heavenly plane;
Then with Israel re-united commence His earthly reign,
For He is marching on.
1 Thess. iv. 16. Ezra xxxvii. 16.

VI.

He'll fill the world with glory, with joy and love and song; (Hab. ii. 14)
He'll wipe from human memory the ages of the wrong; (Rev. xxi. 4)
And through the years eternal men shall the tale prolong (Rev. xxii. 5)
How God went marching on.

For the Young Folks.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psalm cxix. 18.

SCRIPTURAL ENIGMA.—No. X.

1. A beautiful lake on the shores of which great crowds of people assembled to hear a new Preacher, and were astonished at His "words of power."
2. A kindred people whom the Israelites were forbidden to hate.
3. Small idols which a band of armed men stole out of a certain man's house.
4. Something promised by a valiant king to a city closely besieged by a cruel enemy.
5. A man who was vexed when the Jews returned to their own land from Babylonia.
6. The youngest but one of King David's sons.
7. The grandfather of our Saviour's foster-father.
8. The brave man who went with David on a dangerous adventure.
9. The name of a mountain in a land of good pasture for cattle
10. A king who was very fat, whom the Israelites served for eighteen years.

The *initials* in the answers to the above disclose the scene of bitter agony endured by One Who was "holy, harmless and undefiled": the *finals* tell of the nature of that dreadful "hour of trial" in which God's people will be sustained by Divine power. J. J. P.

ANSWER TO SCRIPTURAL ANAGRAM.

(No. 9.)

Arimathea (Matt. xxvii. 57-60).

1. Amram ... Exod. ii. 1 and 2; *ibid.* vi. 20; Deut. xxxiv. 10.
2. Ramah ... 1 Kings xv. 17 and 22.
3. Ira ... 2 Sam. xx. 26; 2 Chron. viii. 4.
4. Martha ... Luke x. 38-42.
5. Ar ... Deut. ii. 9.
6. Tithe ... Num. xviii. 24.
7. Heth ... Gen. x. 15; *ibid.* xxiii. 3-7.
8. Etham ... Exod. xiii. 20; Num. xxxiii. 6.
9. Aiath ... Isaiah x. 28.

Edward Hine

(Pioneer of British-Israel Truth)

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"Your Redemption Draweth Nigh."

BY REV. J. VAVASOUR HAMMOND.

IT is true with regard to our Lord's return that "of that day and hour knoweth no man," but it is equally true that we are given in the Scriptures certain signs which will announce to His followers its nearness. Many, if not all the signs foretold in the Bible, are observable in the conditions of human society on the earth to-day, and surely evidence that we are at all events living in "the time of the end" of the age. Perhaps the clearest sign of all is the liberation of Jerusalem from Turkish oppression and all that turns upon that great event. In Matt. xxiv. and Luke xxi. our Lord apparently describes the course of the entire Gospel Age or Christian Dispensation, and in the latter chapter it can be seen that Jerusalem is, so to speak, the pivot.

First of all, our Lord leads up in this discourse to the destruction of Jerusalem (by the Romans under Titus in A.D. 70) and announces that thereafter the city will be troden, kept down (not permanently, but) until a certain period should expire, viz., until the times of the Gentiles should be fulfilled, implying thereby a restoration at the close of that period. Jerusalem has been trodden down for centuries until December, 1917, so that now the time has come for her restoration.

Continuing to read this chapter as a prophetic perspective, we find that our Lord gives next, under the form of prophetic symbolism, certain signs which will herald His near Return (as, e.g., "Distress of Nations" so patently prevalent to-day), and then He adds, "When these things begin to come to pass, look up and lift up your heads, for your redemption draweth nigh," and follows on at once, as though for purposes of emphasis and clarity, to utter a parable (vv. 29-31) in which there can be no doubt that the fig tree represents, as it does elsewhere in our Lord's utterances as well as in the Old Testament prophecies, the Jewish nation. Our Lord says that when the fig tree is seen to be "budding" it is to be understood by His disciples that the Kingdom of God is nigh at hand or, as St. Matthew has it, "He is near, even at the doors," and immediately He adds: "Verily I say unto you, this generation shall not pass till all things be accomplished."

Now our Lord was addressing men who lived nearly 2,000 years ago and telling them of something that has only apparently begun to take place lately, viz., the revival of the Jewish nation and the Restoration of Jerusalem. Surely, then, these words must apply to others than His immediate disciples, even to their successors who would be living when the fig tree should begin to bud; or in other words (if this line of interpretation be correct) this generation, the generation of men living when the fig tree begins to shoot forth, will be able to realise that all these things foretold in this discourse, spanning the entire Age, have been fulfilled and will witness His Return

Of course, the word "generation" might have a deeper meaning as in contrast to "Re-generation," or it might imply "race" in regard to either time or number. Certainly, the national vitality of the persecuted Jews throughout all these centuries is a marvel, but the ordinary Greek word for race is "genos," and for generation is "genea," and it is the latter word which is used in the text.

No man knoweth, it is true, the day or the hour of our Lord's appearing, nor do we know the number of years to be assigned to a generation, if such be the true interpretation; but we do know that in 1897 the Zionist Movement started, that in 1917 Jerusalem was liberated from Turkish oppression, that thereafter followed Britain's proclamation to the Jews, and we do know about their present prominent position and widespread activities. We can see that the fig tree is budding and shooting forth—one of the signs given by our Lord to announce to His disciples the nearness of His Return.

As at the time of the Saviour's birth there were

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pious Hebrews, versed in their Scriptures, who were looking for " Redemption in Israel," so to-day there are Christians who, through their study of the Bible, can note the signs of the times, and are looking for the near Return of their Lord as King. To a large extent, however, the latter seem to look no further in this connection than the Zionist Movement and the promotion of a Jewish National Home in Palestine, *i.e.*, to events connected with the people of the Jews, who are mainly only of one tribe, the tribe of Judah, and of that tribe only a portion, whereas the Land promised to Abraham was entailed through Jacob to his descendant, or the whole twelve tribes, who split up later on into the two Kingdoms of Judah and of Israel, but who are to be re-united according to the Prophetic Scriptures at the end of this Age, which will mark not only the emergence of the Jews from their long period of dispersion and persecution, but also the full and complete redemption and recovery of scattered and hidden Israel.

Was it not, then, to this redemption of Israel that our Lord referred in His Discourse? During His Ministry our Lord declared that He had come to " seek and save that which was lost," that He was " not sent but unto the lost sheep of the *House of Israel.*" How could such words signify any racially heterogeneous community (as so-called " spiritual Israel ") however spiritually receptive? These words are quite explicit and obviously refer to a definite and literal people, even the ten-tribed Kingdom or House of Israel of the Old Testament days. Centuries before the Saviour's birth this House of Israel had been suffered to go into captivity for their persistent and immoral apostasy until, lost as to their antecedents and pure knowledge of Jehovah, they had become as heathen Gentiles. The descendants of this House of Israel did verily require redemption, and later the Master commissioned His Disciples as their first duty to make known to them the glad tidings that He had redeemed them by His Blood. (Hosea i. 9-11; 1 Peter ii. 10).

The small band of Disciples to whom our Lord was speaking could hardly imagine that so wonderful a prediction of redemption (Luke xxi. 28) was confined exclusively to them, but if they were, as seems almost certain, with one exception, Galilean Benjamites, then they belonged to that self-same House of Israel (though lent for a period to the House of Judah as Light Bearers), and would represent the earliest of those Israelites whose universal redemption in process of time would be completely accomplished and consummated; for we must remember that in the Bible redemption invariably includes the idea of actual deliverance. Atonement is part of redemption, but not the whole, for the means by which a deliverance is accomplished is not the same thing as the deliverance itself.

In what other sense could these words of our Lord be applied by those Disciples? Could they possibly imagine that He was referring by anticipation to Christians as Christians, or to the Christian Church as a collective community? In what sense could the Christian Church, never lost and as yet not in organic existence, be redeemed or ransomed by the price of the Lord's Atoning Sacrifice? As a matter of fact, the visible Church of Christ, or " Congregation of faithful men," was, and is, one of the results, the fruits, one of the benefits of His Passion. To apply " your redemption " in this passage to the Church is surely an anachronism.

If, as British-Israelites, we hold, on the strict reading of Scripture, that Christ's great Redemptive work is confined to Israel, yet we never lose sight of the larger truth that He is also revealed as the Saviour of the World, and salvation is personal and individual, altogether without racial and national distinction. Whether Israelite or non-Israelite, each and all require salvation by Christ. There is none righteous, no not one, save in Him. And if the main theme of the Bible is the redemption of Israel as a racial people, it must be because that redemption is so vital and mighty a factor in God's Plan for setting forward the salvation of all men.

If on these grounds alone we request consideration for our British-Israel expositions, in so far as we give " heed to the more sure word of prophecy," are we not, in these perilous and testing times, doing something at least to confirm men's faith as we point to prophecy fulfilled in History (and not least in our own National History) under their very eyes? Are we not, after all, acting on a principle sanctioned and employed by the Master Himself, who constantly referred to the Prophetic Scriptures in support of the Truth, and for the confirmation of Faith? Did He not tell His immediate Disciples on one occasion, " And now I have told you before it come to pass, that, when it is come to pass, *ye might believe* " (John xiv. 29).

Britain's Heritage in the Bible.

By Rev. Wm. Pascoe Goard.

Articles are appearing in leading papers, and addresses are being made before important gatherings on the question of the place of the Bible in our educational system.

The place of our race and nation in the Bible, and our heritage therein, is a variation of the same theme. It may not be known to the general reader that, after half a century of patient investigation, abundance of evidence has been accumulated in every line of necessary enquiry, and it has been fully proven that Britain is of Israel stock ethnologically; that the ancient Britons were a colony of Israel people established in these Islands as early as the establishment of the organised nation of Israel in Palestine; that to it the throne of David came contemporarily with the establishment of Nebuchadnezzar's throne in Babylon, and the disappearance of the throne of David from Jerusalem; that about a thousand years thereafter the Saxon House, repre-

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senting the bulk of the ten-tribed kingdom of Israel, joined the ancient Brith Colony in the British Isles; and that, finally, the tribe of Benjamin, under the name of Normans, came in under William the Conqueror and completed the migration of Israel into the British Isles.

It is historically well established, and prophetically still better established, that Israel was thus transferred to the British Isles during a period of 3,700 years, and that to them in the British Isles came the Throne, the Constitution, the great Charters and Covenants, the great Israel prophecies, the great Israel commission as light-bearers, liberators, colonisers, law-givers and carriers of the Gospel, and the absolute immunity from overthrow or destruction by any combination of external foes or internal traitors—the only thing for Israel to fear being her own sin.

It is well established that Britain was first among the nations to accept Christianity (notwithstanding many schools are teaching that she was Christianised six centuries later from and by Rome).

Claudia, a Princess of the Royal blood of Britain, the wife of Pudens—a senator of Rome—who accepted Christianity through her influence, opened her mansion in Rome as a home to the early Christian Church in that city, and without doubt in her home the Apostle Paul dandled her children on his knees.

Linus, brother of Claudia and Prince of the Royal blood of Britain, was the first Bishop of the primitive Christian Church in Rome.

In Glastonbury and St. Andrews the first arrivals of the heralds of the Cross established themselves, and from that day to this the light of Christianity has never died out in the British Isles. From these shores, centuries before Augustine and his monks landed, bands of Christian missionaries went to the Continent of Europe and established there Christian Church organisations which have been perpetuated to the present day.

British history confined to these islands goes steadily back to the time of Christ, and one of the most glorious passages in British history is the great fight put up by the British leaders and people against the full strength and might of Imperial Rome, a story—to their disgrace be it said—our educational leaders have not caused to be taught in our schools. On the contrary, it has been taught that we received our civilisation, culture, and Christianity from our one-time arch-enemy and would-be conqueror, Rome. In that connection, it has been taught that the most savage country of all the ages in blood-thirstiness and lust tamed and civilised the Britons, and that the most civilised and enlightened country then on earth, namely Britain—including Ireland—was inhabited by a race of skin-clad savages who had no knowledge of their ancestors.

The Celtic records, together with Scandinavian historic documents with those of Brittany and Spain, carry our history back in more or less fragmentary form to as early as 1700 B.C.; but when we get to the sixth century before Christ, we have a perfect right to go back by way of the Royal line to the Hebrew prophets of Jeremiah's day, and there find our connection with Bible history, sweeping majestically back through the ages, passing the birthday of Rome, passing the dawn of Grecian literature, on to the golden age of Solomon and David, and back to the foot of Horeb and the giving of the Law.

King Alfred, in enunciating his system of law, declared that God gave the law to Israel and to Britain at the same time, and, as our fathers well knew, he stated the simple, matter-of-fact truth.

The Bible is a manual of religion and devotion, and in those phases of it all the world may share.

The Bible carries the code of morals illustrated by the sinless life of Jesus and the holy men of God in New and Old Testament time, and expounded by His and their teachings; again in this, all the world may share.

BUT THE BIBLE CONTAINS THE EARLY STAGES OF THE HISTORY OF OUR RACE AND NATION. In it the nation of Judah and the Arabian people have their appointed share; but in this specific regard the other nations of the earth cannot share in our heritage. The Latin begins with the Roman nation; Grecian literature had its dawn about the sixth century before Christ; contemporary with the establishment of the Davidic throne in Ireland; but the history of our race sweeps with unbroken and majestic tread to a national organisation 4,000 years ago, and thence by the unbroken line of the patriarchs, back to the beginning of the present human era, the Adamic family of mankind.

Thus from the standpoint of history we stand pre-eminent among the nations, but, unfortunately, we have allowed competitors with our race for precedence and honour in lineage to tell our story to us and to our children. We have accepted and taught to our children their lie; we have allowed our ancestry to be traduced, and ourselves to be put to shame. Is it not time that our nation revised its history, and taught the Bible in the schools, first as authentic history of our race and nation, and then as the Word of our God, the God of Israel, to His selected nation, ordained and commissioned by Him to work out the regeneration of the nations?

Stonehenge Historically Restored.

BY REV. A. B. GRIMALDI, M.A.

Now that Stonehenge is happily, as far as may be, restored to its former state, it seems a very suitable time to attempt its historical restoration also, so that it may at length be restored to its original designers and constructors, the British and the Saxons. For why should we hand over our oldest, largest, and most interesting national monument to the Antediluvians, the Phœnicians, the Cangi, the

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Romans, the Hyperboreans, the Neolithic men, the Paleolithic men, or any other foreigners or imaginary races?

If we possessed no historic mentions, no Chronicle notices, no legendary lore, no national poems concerning this remarkable relic of a bygone era, we might reasonably seek abroad what we could not find at home. But as we possess all these ancient written evidences, what need is there to go to flints and bones for the origin and purport of this most interesting public work?

In a historical question, are split flints more evidential than ancient chronicles? The ancient British History, ancient Bardic Records, ancient Welsh Triads, old Saxon Chronicles, and the very designations of the building itself, affirm and testify to its British and Saxon origination, and the period of its erection.

Its ancient British name was Cor Emmrys (Circle of Emmrys), *i.e.*, Aurelius Ambrosius, the British king at the time of Hengest (D.N.B.). And the Saxon name was, and is, Stonehenge (the stones of Hengists). Each people named their portion of the work after the king who caused that to be erected (Herbert: *Cyclops Christianus*, 1849). It is incredible that Britons and Saxons would name a Phœnician, Belgian, or Roman *et al.* building after their own kings!

Why, also, should we attempt to deprive our British and Saxon forefathers of the credit and honour due to them for their enterprise and ingenuity, in favour of fancied foreigners or imaginary Neolithic men, of whom one has no interest, and little or no belief? Ancient British and Saxon writers make constant and full allusions to this gigantic fabric. At least nineteen poems, by early British bards, allude to the Cor Emmrys. Are all these writers to be considered as worthless falsifiers of their national history? And without any reason.

In reference to the period of its erection, the most extravagant and baseless fancies have been put forth. But the evidence we possess shows that it is a *post* Roman structure, thus agreeing with all the native British accounts. And it is certainly the most reasonable and logical conclusion to come to, viz., that for the origin, etc., of an old building in Britain we should consult the native British writers.

The first arrival of the Romans in Britain was under Cæsar, B.C. 55. In his *Commentaries* he describes his campaign, and also mentions the rites and ceremonies of the Druids, etc. But there is not a single allusion to any such building as Stonehenge! He advanced as far as Vorulam, and by his spies and friendly natives would have certainly been informed of the existence of the largest and most venerated religious building in Britain. This is strong negative evidence that Stonehenge is *post*- and not *pre*-Roman; and much stronger exists than this.

In course of time Britain, up to the Roman wall, was completely conquered, colonised, and civilised, while roads, towns, villas, etc., in abundance were built. Numerous Romans visited, dwelt in, and wrote about Britain up to A.D. 474, the Saxon invasion, and yet, during all this time, not a mention is found of Stonehenge! A Roman road passes close to Stonehenge, yet no writer, British or Roman, mentions the building! Would this be possible if it existed, and had been built centuries before? Pliny, for instance, gives a long and full account of the Druidic religion, but makes no mention of Stonehenge (*Natural History*).

The negative evidence is complete that Stonehenge could not have been erected before A.D. 474. The positive evidence is equally so.

The ancient British history, *Brut y Brenhinoedd nys Prydain* (Chronicle of the Kings of Britain), gives an account of Cor Emmrys, bearing evidence of historic truth. Stonehenge, when perfect, consisted of five concentric circles. The first, 300 feet in diameter, is the vallum, an earthen rampart with a deep fosse, built as a refuge by the Britons. When Emmrys (Ambrosius) was elected king to supersede Vortigern, he consulted Merlin, the greatest mechanic of the time, as to the best plan for uniting the Britons and restoring the old constitution. Merlin advised him to obtain the sacred Cor of blue stones from Kildare, and erect it at Ambri (Ambresbury).

This was accomplished under the superintendence of Merlin and Pendragon (Arthur). These two circles of diabase, a blue-tinted stone, formed the third and fifth circles. In A.D. 474 Hengist invited the British chiefs to a conference to settle their dispute. But it ended in a quarrel and British defeat. Subsequently Hengist added circles two and four, thus completing the structure. These were made of the local sandstone. It was used for civil and religious purposes, assemblies, councils, discussions, feasts, musical entertainments, festivals, etc. (*vide* the Bardic Poems).

Some leaders seem to have been interred within its colonnades; and many curious particulars as to its history and uses are found in the Bardic Poems. A plan of it, when perfect, may be seen in the *Encyclopædia Britannica*.

As the English are of Saxon origin, we naturally use the Saxon name. It is to be specially noticed that the original accounts of the Druids always associate them and their rites, etc., with oaks, in avenues, groves, etc., and apparently never with stone erections. How, then, can Stonehenge be Druidic? Suetonius (A.D. 60) took Mona (Anglesea), the Druidic centre, and cut down all its religious oaks. Agricola (A.D. 83) completed the work of oak destruction. On the rise of theoretical Druidism, oak-growing being impossible, stone circles and avenues were substituted. Another evidence of the *post* Roman origin of Stonehenge, while its primal erection by Christian (not Pagan) Britons adds greatly to its interest.

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Mission of Saxon Weavers.

By Rev. Melvin E. King.

Beauty and perfection of the web is not seen as you patiently watch the rapid play and hum of the shuttle. The glory of the fabric is in the vision of the designer. So the prophets were the weavers to reveal for ages the wisdom of God's changeless purpose.

Shuttles of brain and muscle carried the threads and demonstrated the colours. The design came from heaven. When the texture, open for inspection, is imperfect, the product is worthless. Thus the web of revelation is imperilled by the premature investigation of the student. Prophecy must be reformed by history after the weaver has departed—then its rich colours and artistic combinations reflect the skill of its maker.

As fossils determine in earth's strata periods of formation, giving the geologist a chart to fix ages of transition, so deposits of prophecy measure the march of events. The Bible is thus an eternal mirror; its priceless value increases through the rolling centuries, making infidels tremble on holy ground. Truth has been on the ascension with more rapid progress since Christ's resurrection than before.

"Let there be light" is the echo striking across the deep chasm of time, vibrating with more brilliant scintillations near the close of this dispensation. When error has lifted its head with insolent bombasity, truth has in due time overtaken and buried it in ignominy. Paul evidently saw Israel's election. Calvinism ran its race. Before the battle-axe of Luther, Arminius and Wesley it waned, until its voice has been almost hushed in pulpit and Press. Its election of grace has been destroyed by the modern interpretation for the Saxon-Israel Race. Theology has been permeated by false teaching, which has lamentably made young men silent as to the fundamental mission of the prophets and apostles.

The citadel of revelation has often toppled with a shock to fathers and mothers of Israel, who have been more wisely taught; "old fogies" sometimes prove more sound than modern teachers. The source of this error is found in the premature attempt to interpret prophecy without its historical key. Better far to confess a lack of intelligence than to falsely apply what was clearly written for a subsequent age.

The golden thread in the Old Testament prophecies found its significance in the coming of the Messiah. So the Abrahamic covenant is now being interpreted by the seed of the faithful being foremost in blessing the world. We are beginning to live in the most fundamental age, and Modernists must face their defeat. Great minds soar here and there beyond the sphere of the Spirit's dictation, and often diverging on a tangent, until it appears too true that "much learning has made them mad"; and persons in more humble circles are arising to be more safe arbiters of truth. Infallibility may be far remote from intellectual endowment after profound research.

The child thinks mother knows all things. In maturer years he is surprised at erroneous response to his early investigations. All Spirit-filled persons are not infallible. Now and then a *true* interpreter from humble origin may establish more firmly the facts of inspiration. Truth must always in due season be advocated by high, though late, scholarship.

This is proving true with Anglo-Israel faith. We are often amazed at the apathy of great scholars and learned theologians when approached with a subject foreign to their sphere of investigation. If their minds could be focussed on a mighty Saxon theme, stored with treasure of matchless value, they would soon become enthusiasts. The tendency is too great to turn readily a deaf ear to a new thought foreign to popular faith. The learned do not covet the appellation of cranks. But caution not born of mature judgment is often an unwise forecast. Therefore, Anglo-Israel students should not take offence when repulsed by bigotry, the product of erudition. Arrayed against the Apostles with limited education were doctors of divinity and sages of Jewish antiquity. But higher learning in the schools of the Pharisees fell before Galilean fishermen trained in the school of Christ.

Truth immaculate is more prolific than the minds that cultivate it. Higher and higher truth ascends toward its zenith. Farther and farther falsehood with learned advocates disappears in the dissolving shades of night. So false spiritual alchemy must cease, and bury no longer visions of the prophets to render predictions null and void. The Israel cord strikes a fatal blow to destructive criticism and lays a new basis for literal interpretation. A key is given to unlock secrets heaven designed should be latent for thousands of years. A revolution of thought and revision of popular teaching is destined to be as memorable as the awakening of the disciples to the literal Messianic forecasts. The Church will wonder why it was not seen before. Recognition of this truth will cancel the undue spiritualising mania.

In time, all error finds its antidote. What did the Jewish Rabbi discover in "He shall ride on the foal of an ass," "They shall count thirty pieces of silver," or in Christ's words, "Destroy this temple, and in three days I will raise it up"; these were only made legible by fulfilment. Prophecy's sequel must be wrought out in human deeds. Then messages woven into history are made intelligible even to children.

Here is the weaver's mission—to make material facts so prominent in the symmetry of the web that to this age for which it was prepared the pen of history will seal the lips of the sceptic. This is our humble work, to bring Anglo-Israel faith to date in its modern and recent development, so that all doubt must face oblivion. The transfer of Palestine by the world war, with the Union Jack flying

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over Jerusalem, and the jurisdiction of the country in these "latter days" under a British-Israel General, Allenby, is a seal to the climax of the Israel-Saxon race. It is now quickly becoming predominant over all seen in Abraham's vision.

Read the first eight verses of the 17th chapter of Genesis for God's Israel covenant. This is a legal document, or historic interpretation of prophecy.

It was long said that Britain could not be identified with lost Israel owing to the improbability of the Saxon race ever possessing Egypt and all of Palestine. But, like a flash, the entire territory from the Nile to the Euphrates passed under British dominion. Abraham's vision is now a mighty eye-opener to God's eternal purpose. The weaver's web, with its marvellous supernatural beauty, makes the arbiters of truth glow with *Amens*.

New Israel Hymns (No 12)

By Henry D. Houghton.

8-7s. Tune: *Hollingside*.

Matchless is Thy mercy, Lord,
Sweet as honey is Thy word;
Strong as death and deep as hell
Is Thy love, unchangeable.
Israel's seed Thy mercy proved
In the desert as they roved;
At no earthly table fed,
Heaven supplied their daily bread.

When they wandered from Thy face,
Spurned Thy laws, despised Thy grace,
Still Thou didst Thy mercy prove,
Followed them with all Thy love.
Water from the rock they saw,
Springing forth that they might draw,
Following them through all the sand
Of that dreary desert land.

But the river Jordan stood
Like a barrier, like a flood;
Tearing, raging, foaming, wide;
Could their God for this provide?
See the Ark of God advance,
Touch the waters; at His glance
See the raging stream stand still,
Reared in heaps at His sweet will.

Enter then the Promised Land,
Wall of waters on each hand;
Every man and woman, child,
Walked through Jordan, fierce and wild!
Still Thou art the same, O Lord;
True to promise, true to word;
Not one word of Thine shall fall:
Israel's God will honour all!

The Hon. Sir Thomas Mackenzie, late Prime Minister, Premier of New Zealand, will preside at one of the Congress meetings.

Our Special Congress Issues.

In all progressive movements of the present time, propaganda ranks foremost in importance, and we see it employed in causes which, to thinking people, are entirely unworthy. At the same time we see causes which deserve support and publicity left stagnant because they lack the help of those with the initiative and courage to advance the claims of their movement.

All those responsible for the formation and extension of "The British-Israel-World Federation" keenly appreciate the need for wide-spread publicity for organised propaganda, and they realise, even more fully, that the help of all those interested in British-Israel teaching must be enlisted if the fullest measure of success is to be obtained. The holding of a great Congress such as ours affords an unequalled opportunity for the spread of "British-Israel" teaching, and it is, as we said last week, a matter which every reader of The Banner of Israel should take as a personal concern, asking, not "What *must* I do?" but "What *can* I do to help in a cause which means much to me, and which, I am confident, would mean so much to others who as yet fail to realise the claims of the teaching?"

Welcome support is being promised for our special issues of October 22nd and 29th, which will be increased in size but not in price, but we shall not feel that we have accomplished our purpose unless we have obtained from *every* reader a definite promise of some measure of help in the distribution of these issues.

The readers of The Banner of Israel are so world-wide that a united effort on their part, entailing but a small service to each, would have an enormous effect. We feel that in bringing this matter before our readers, we are approaching a band of very willing friends and helpers, who need only to be asked to undertake this service for their help to be forthcoming; and so we make the request, "Please send a post card to the Editor of The Banner of Israel, 6, Buckingham Gate, S.W., saying how many extra copies of the paper you will order and circulate for the two weeks, October 22nd and 29th." Please send your post card early, in order that due printing arrangements may be made, for we wish to have no disappointments.

When sending your card, if you can offer a helpful suggestion or give us a word of encouragement, it will be appreciated.

Should any difficulty be experienced in obtaining copies through newsagents, please send your order direct to the Publishing Office. 6 copies, post free, 1s.; 12 copies, post free, 2s.; 24 copies, post free, 3s. 6d.; whilst to every reader who will take and distribute 50 copies, 6s. 6d., post free from the Publishing Office, we will send a presentation volume especially chosen for the use of a British-Israel student.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

APPLICATIONS for Congress tickets, for the special Lecture tickets, and for Railway Vouchers are pouring in every day. All the indications point to record attendances. Those who have not yet applied are urged to do so without delay. All British-Israelites and all interested in this great subject of the day are cordially invited and earnestly advised to avail themselves of the opportunity offered to enjoy the fellowship and enlightenment provided by the Congress gatherings. There are no meetings like them. The new light on the Bible, and on History and Prophecy, and the new outlook on Life, and on World Problems as presented by experienced speakers, will prove illuminating and uplifting in these perplexing times. British-Israel provides an ideal Inter-Denominational platform. Lord Gisborough will preside at the opening meeting of the Congress on Monday, October 13th, at 2.45. The Rev. Dinsdale T. Young, D.D., will preside on Tuesday, October 14th, at the same hour. Bishop Frank Vaughan, D.D., will preside at one meeting. Other chairmen will be announced later. Among the speakers are the Rev. Pascoe Goard, and the Rev. Merton Smith, of Canada, Colonel Mackesy, C.M.G., C.B.E., D.S.O., of New Zealand, the Revs. J. J. R. Armitage, Gregory Bestall, Arthur C. Chambers, W. F. G. Clatworthy, P. Husband Davies, W. E. Woodhams Denham, Kenneth Dodds, Joseph Gay, Osborn Goodchild, J. B. Gratton, Canon C. J. Hollis, Wm. Howell, G. H. Lancaster, M.A., Hector Macturk, M.A., W. M. H. Milner, M.A., James Mountain, D.D., Arthur Pritchard, M.A., Commander Roberts, R.N., J. H. Satchell, B.A., W. H. Stuart-Fox, M.A., J. Oliver Vince, B.A., B.D., R. G. F. Waddington, M.A., E. L. Watson, T. H. Whitehouse, J. T. Wilson, Philip Young, L.Th., Dr. Gornold, F.R.A.S., Colonel E. F. Gosset, Colonel A. B. Prowse, M.D., F.R.C.S.; Captain A. H. F. Young, R.N.R., Messrs. Daniel Farmer, Herbert Garrison, E. N. Dixon, H. D. Houghton, H. A. Marchant, J. J. Morey, T. W. Plant, S. E. Steele, and John H. Tench.

All Branches of the Federation and all members and associates thereof are requested to pray for the Divine blessing on all the meetings and proceedings of the Congress.

Every reader of this journal is reminded of the railway concessions mentioned in our last issue, and is invited to take advantage thereof. Applications for vouchers entitling to reduced fares should be made to the Secretary-General, 6, Buckingham Gate, S.W.1, by whom each voucher must be signed. It should not be necessary to point out to our friends in the Provinces that the arrangement we have made with the railway authorities is one which affords them the opportunity to visit London at a substantial reduction on the ordinary fares.

We invite our supporters to render all possible help to fill the large Central Hall, Westminster, on the occasion of the special Lantern Lecture on Wednesday evening, October 15th, as announced on our advertising columns.

The Rev. J. Oliver Vince, B.A., B.D., was announced to lecture for the Manchester and Salford Branch on September 23rd, at 7.45 p.m., in the Houldsworth Hall, Deansgate, Manchester. Subject, "The Bible's Help in Taking Long Views." All are welcome.

Mr. Herbert Garrison will give his Lantern Lecture on "Egypt, and Wonders and Secrets of the Great Pyramid," on Thursday, September 25th, at 8 p.m., in the Town Hall, Maidenhead, when Dr. James J. Paterson will preside. Reserved seats 2s., unreserved 1s. Seats may be reserved and tickets obtained at Mr. Marsh's, stationers, High Street.

A British-Israel public meeting will be held in the Town Hall, Chiswick, on Thursday, October 2nd, at 8 p.m. Our readers in the Chiswick, Ealing, Acton, Kew, Brentford and Hammersmith districts are invited to attend.

We are receiving with great satisfaction the names of delegates to the Congress from Branches in many parts of the country. A secretary of one of the Northern associations writes: "We cannot fully express our joy over the splendid new Headquarters you have secured for our Federation, and how proud we feel here in the North." On our part we would say that we shall be delighted to see all our friends from every quarter. We can assure them of a warm welcome at 6, Buckingham Gate, close to Buckingham Palace.

Good audiences and great enthusiasm marked the opening meetings of the new session of the Kingston Branch on 11th inst., when Mr. Morey gave two excellent addresses. The President, Mrs. Modin, presided in the afternoon, and she took occasion to repudiate certain shameful statements

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which had been circulated by opponents in the district concerning the teaching and tendencies of the B.-I. Movement. The Rev. Joseph Gay presided over the evening meeting, when a resoluton was unanimously carried protesting against the proposal to remove the Coronation Stone from Westminster Abbey. Several new members were enrolled.

Mr. Morey addressed two meetings for the Croydon Branch last week, to the great satisfaction of the members and their friends. Several questions were answered. The usual Bible study circle will be held on September 23rd at 2.45, and the next public meetings will take place (D.V.) at Eldon House, on October 9th, at 3 and 7.45 p.m.

"There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan."—George Eliot.

The Rich Fool

(Luke xii. 16-21).

By John H. Tench.

When there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, Jesus warned His disciples to beware of the leaven of the Pharisees, which is hypocrisy, and to have no fear whilst proclaiming His doctrine of the kingdom of heaven; for if they denied Him before men, they should be denied before the angels of God. Also, when they should be brought to the synagogues and unto magistrates and powers, they were to take no thought how or what thing they should answer, or what they should say, for the Holy Ghost said, "Jesus shall teach you in the same hour what ye ought to say." "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear Him, which after He hath killed, hath power to cast into hell; yea, I say unto you, Fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows."

In the midst of this instructive discourse Jesus was rulely interrupted by one who has so much at heart a covetous desire for the things of this life that, unable to wait for a more convenient season, he breaks in with a request which gave our Lord the occasion for the parable, "Master, speak to my brother, that he divide the inheritance with me." Does this request show that he was a younger brother, and would desire a half-share in the inheritance? It was legal in the East for the elder brother—the heir—to have a double portion. Reuben, the eldest son of Jacob, was the heir, but because he defiled his father's couch, he was disinherited, and the birthright was given unto the sons of Joseph, the eldest son of Israel by his beloved wife Rachel, with whom he fell in love at first sight. "And the genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's" (1 Chron. v. 1, 2).

In this way Joseph got the *double portion,* for when Joseph took his sons to visit the aged patriarch, Jacob said to Joseph, "Now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine." So Joseph, as the heir, got the double portion, and became *two* tribes of Israel instead of *one.*

The patriarch furthermore blessed Joseph with innumerable blessings and earthly possessions in these words: "The God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the *utmost bound* of the everlasting hills; they shall be on the head of Joseph."

In spite of this patrimony given to Joseph, which is so true of Ephraim-Israel and Manasseh-Israel of the present day, our teachers and ministers will still have their way and tell us that all these blessings are to come on the head of the Jew. Thus they *"darken knowledge."*

Most probably the rude interrupter of our Lord's discourse was asking for more than he was legally entitled to have of his father's inheritance, and caused our Lord to speak this parable. He had warned His disciples against the Pharisees' sins of hypocrisy and pride, and in this parable He warns them against the sin of covetousness, which may display itself quite as much in the spirit wherewith we hold or reclaim our own, as in the undue snatching at that of another.

It was the extreme inopportuneness of the time he chose for urging his claim which showed him one in whom the worldly prevailed, to the danger of making him totally unreceptive of the spiritual, and drew this warning word from the lips of the Lord. Christ absolutely refused to accede to this man's request, declined here, as ever, to interfere in the affairs of civil life, for it was most certain that the truth He brought, received into the hearts of men, would modify and change the whole framework of society. His work was from the inward to the outward.

Jesus' adversaries more than once sought to thrust upon Him the exercise of a criminal jurisdiction, as in the case of the woman taken in adultery, or else in a jurisdiction civil and political, as in the matter of the Roman tribute, when He avoided the snare laid for Him by saying, "Render to Cæsar

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the things that are Cæsar's, and to God the things that are God's."

The language in which He puts back this claimant of his interference—" Man, who made Me a judge or a divider over you?—contains an allusion to Exodus ii. 14. Almost repeating the words there spoken, He declares plainly that He will not fall into the error of Moses, nor thrust Himself into matters which lie outside of His present mission.

Though refusing this man his request, He gives to him, and to the whole multitude present, a warning counsel: " Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

Archbishop Trench says, in his notes on the parables of our Lord: " Fully to understand these words we must understand what '*a man's life*' is, which thus does not stand in the abundance of his earthly goods; of which life, therefore, this petitioner would not have had more, if, instead of half, he had secured the whole of the disputed inheritance. While we have but one word for '*life*,' the Greek expresses two—one to express the life *which we live*, another to express that life *by which we live*; and it is of this latter of which Christ is speaking here. A man may have his living, his βιος, the sustenance of his lower life, out of his earthly goods; nay, more—they may themselves be called by this very name (Mark xii. 44; Luke viii. 43; xv. 12; xxi. 4; 1 John iii. 17); but his life itself, his ζωή, he cannot draw from them. The breath of his nostrils is of God; not all his worldly possessions, be they ever so large, will retain his spirit an instant if that breath be withdrawn."

And this solemn truth, that a man's life consists not in his goods, that his lower life may come to an abrupt end, and that, losing hold of this, he may have lost hold of all, Christ proceeds to illustrate by the parable which follows. " *The ground of a certain rich man brought forth pentifully.*" We have no spoiler here, no extortioner, no remover of his neighbour's landmark. His riches are fairly gotten; the earth empties its abundance into his lap; his wealth has come to him in ways than which none can be conceived more innocent, namely, through the blessing of God on toils which He has Himself commanded.

But here, as so often, the Giver is forgotten in the gift, and that which should have brought nearer to Him only separates further from Him. Solomon said, long before, " The prosperity of fools shall destroy them "; so this man's prosperity ensnared him in a deeper worldliness, drawing out the selfish propensities of his heart into stronger action.

Had the man a knowledge of God's Word and acted thereon, he might have been saved, for the Psalmist had said, " If riches increase, set not thy heart upon them." Experience teaches that increase in worldly goods rouses and provokes covetousness, serving not as water to quench, but as fuel to feed the fire. " He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase " (Eccl. v. 10).

" *And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?*" To his first words it has been answered well: " Thou hast barns—the bosoms of the needy, —the houses of the widows—the mouths of orphans and of infants." Had he listened to the admonition of the Son of Sirach—" Shut up alms in thy storehouses "—he would not have found his barns too narrow.

Augustine addresses this affectionate admonition to one about to bestow his fruits amiss, and so in danger of losing them: " God desires not that thou shouldst lose thy riches, but that thou shouldst change their place. He has given thee a counsel, which do thou understand.

" Suppose a friend should enter thy house, and should find that thou hadst lodged thy fruits on a damp floor, and he, knowing by chance the tendency of those fruits to spoil, whereof thou wert ignorant, should give thee counsel of this sort, saying, ' Brother, thou losest the things which with great labour thou hast gathered: thou hast placed them in a damp place; in a few days they will corrupt.'—' And what, brother, shall I do? '—' Raise them to a higher room '—thou wouldst listen to thy brother suggesting that thou shouldst raise thy fruits from a lower to a higher floor.

" And thou wilt not listen to Christ advising that thou shouldst raise thy treasure from earth to heaven, where that will not indeed be restored to thee which thou layest up; for He bids thee lay up earth, that thou mayest receive heaven, lay up perishable things, that thou mayest receive eternal."

This would have been *his* wisdom, to provide thus for himself " bags which wax not old, a treasure in the heavens which faileth not." But he determines otherwise: he has another scheme altogether. " *This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*"

On these words Archbishop Trench makes this comment: " Having now at last a citadel and strong tower, to which he may flee and be safe, he will rest from his labours, and henceforth, to put heathen language into the mouth of this truly heathen man, not defraud his genius any more. There is again an irony as melancholy as profound in making him address this speech, not to his body, but to his *soul;* for that soul, though capable of being thus dragged down to a basest service of the flesh, embodied and imbruted, was also capable of being quickened by the Divine Spirit, of knowing and loving and glorifying God."

And then, though the wise king had said, "Boast not thyself of to-morrow," he boasts himself of

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" many years "; expects, like Job, to multiply his days as the sand, and to die in his nest (Job xxix. 18).

Some words in the Apocrypha (Ecclus. xi. 18, 19) constitute a remarkable parallel: " There is that waxeth by his weariness and pinching, and this is the portion of his reward: whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave these things to others and die."

Such a man is here. We have heard what he was saying to himself; it is now permitted us to hear what God at the same instant was saying to him: " *Thou fool, this night thy soul shall be required of thee.*"

" Thou fool ": this title is opposed to the opinion of his own foresight which he entertained—" this night " to the " many years " which he promised to himself"—and that "soul" which he purposed to nourish and make fat, it is declared, shall be inexorably " required " of him, and painfully rendered up.

Vitringa makes ingenious reference here to 1 Sam. xxv. 25, observing that this rich fool is the Nabal of the New Testament. " As his name is, so is he: Nabal is his name, and folly is with him." Sudden death comes upon both, for we read " And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone."

But how, it is sometimes asked, did God speak to this " fool " of the parable? Was it by a sudden presentiment of approaching death; by some strong alarm of conscience; by some mortal sickness at this instant falling upon him; or by what means? It fared not with him as with Nebuchadnezzar, to whom, while the word of pride was yet in his mouth, there came a voice from heaven, announcing that the kingdom was departed from him; nor yet as it fared with Herod, stricken in the hour of his profane pride.

Not thus, but more awfully still. While those secure deliberations were going on in his thoughts, this sentence was being determined in the counsels of God. At the very moment when the decree was going forth that his thread of life should soon be cut in twain, he was promising himself the long spaces of an uninterrupted security. Job truly said, " What is the hope of the hypocrite, though he hath gained, *when God taketh away his soul?*"

" *Then whose shall these things be which thou hast provided?*" The Psalmist says, " He heapeth up riches, and knoweth not who shall gather them." Solomon noted long ago, among the vanities that cling to wealth, the uncertainty upon whom, at the death of the gatherer, it would devolve, and of the uses to which he would turn it. " Yea, I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me; and who knoweth whether he shall be a wise man or a fool? "

Our Lord concludes the parable with these words: " *So is he that layeth up treasure for himself, and is not rich toward God.*" Now, the Scriptures ever consider the heart as that which constitutes a man truly rich, or truly poor. He that has no love to God, no large spiritual affections, no sympathies with his brethren, is " wretched, and miserable, and poor, and blind, and naked," and shall one day discover that he is so, however now he may be saying, " I am rich, and increased with goods, and have need of nothing " (Rev. iii. 17). He is poor toward God; he has nothing with God; he has laid up in store no good foundation against the time to come.

On the other hand, he only is truly rich who is " rich toward God"; who is rich in God; who has made the eternal and unchangeable the first object of his desires and his efforts. He in God possesses all things, though in this world he may have nothing; and for him to die will not be to quit, but to go to, his riches.

Blind Evidence.

By Henry D. Houghton.

During a recent series of meetings at Westminster, the writer, finding one morning unoccupied, attended one of the official lectures at the British Museum. These lectures are exceedingly interesting and instructive, but to a keen British-Israelite they are a revelation, for the information given as we passed round to view the various objects amazed one auditor, at any rate, by its remarkable—although blind—evidence.

Some very old earthenware food vessels or jars of various sizes were shown, which, because of their peculiar shape, were called " Beaker " earthenware; they were shown from all four parts of the United Kingdom, and the lecturer explained that they belonged to a people of great antiquity, whose name and origin were unknown, but who now were called after their pottery," " The Beakers "! Who could this unknown people be?

We were then shown some shields of armour found in Wales and Ireland, very finely made, and preserved. Old Israel, I find, according to Judges ix. 54, used armour very early, for Abimelech called upon his armour-bearer to slay him. B.C. 1206!

Passing along, the lecturer had occasion to refer to our old ancestors, and to my amazement called them " *The Brythons or Britons* "!

Then taking us round to the various objects of interest, he showed us an instrument found in Ireland and thought to be of a date about 1000 B.C., which

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was supposed to have been used in sacrifices, and the lecturer suggested that the Druidic age had hardly begun; and further, that this instrument was something similar to an instrument mentioned in the Book of Samuel!

All this, to the writer, seemed to confirm the British-Israel theory of a branch of the Hebrew race coming to Ireland in the far-distant past: while the oneness of the race is suggested by what the lecturer told us of the finding of a second similar instrument in Ireland, also one in Denmark, and another in Argyleshire. Before I had recovered from my bewilderment the lecture was over.

But seeing another group near I joined it and heard further astounding things from the other official lecturer, who had not quite concluded. He was just saying: "Up to recently the old story of Joseph of Arimathæa coming to Britain and founding a Christian church at Glastonbury, and also that of St. Paul coming to England and preaching on Ludgate Hill, have hitherto been regarded as not having much foundation in fact. But certain things have come to light recently which have made them much more probable. There is a legend that at the end of the third century a Christian named Alban was martyred for his faith, and that the Cathedral of St. Albans was built over his remains. Whether this is absolutely true we may not be sure; but we do know for certain, *by documentary evidence,* that Christianity was here in A.D. 318, for in that year (I think he said) an English bishop attended a Council of Christians on the Continent"—naming the place, which, however, I failed to catch.

Evidently blind eyes are being opened, and our covenant-keeping God is using the hidden treasures of the earth to make known to the people of our day the absolute truth of His Holy Word and the unchanging nature of His covenant; for we, the Britons, are the Brythons, the Brith people, the Covenant people!

For the Young Folks.

SCRIPTURAL ANAGRAM.—No. XI.

A WORD OF ELEVEN LETTERS, OF WHICH—

Nos. 8, 9, 9, 5, 1 show the name of an officer of a great king, who was given the command of one-third of the army on one important occasion.

,, 11, 6, 9, 3 show the name of a son appointed for one that was lost.

,, 3, 8, 10, 7 show the re-builder of a city that lay under a curse.

,, 4, 6, 7, 1, 9, 5 show the name of an island upon which a great Apostle was wrecked.

,, 5, 3, 8, 5, 3 show a priest who was the grandson of Eli.

Nos. 10, 7, 8, 4 show an encampment of the Israelites noted for its wells and palm trees.

,, 7, 6, 5, 3 show a mother of Israel who had six sons and one daughter.

,, 1, 4, 7, 5, 3 show the father of a faithful prophet who forewarned a wicked king.

,, 9, 6, 4, 5 show a princely grandson of the "Father of the faithful."

,, 10, 7, 5, 4 show a grandson of him who directed the building of the Ark.

,, 11, 8, 7, 5, 2 show the companion chosen by the Apostle of the nations, when setting out on his second missionary journey.

The *Initial* letters of these names
An ancient race recall;
Fearless and lawless, free and proud,
At variance with all.

Their fate foretold, their blessing given,
Before their sire had birth—
They witness still to GOD'S sure Word
Amidst the tribes of earth. J. J. P.

ANSWER TO SCRIPTURAL ENIGMA.

(No. 10.)

1.	Gennesare*t*	...	Luke v. 1 and iv. 32.
2.	Edomite	...	Deut. xxiii. 7.
3.	Teraphi*m*	...	Judges xvii. 5 and xviii. 18.
4.	Hel*p*	...	1 Sam. xi. 9.
5.	Sanballa*t*	...	Nehemiah ii. 10.
6.	Eliada	...	2 Sam. v. 16.
7.	Matthat	...	Luke iii. 23 and 24.
8.	Abisha*i*	...	1 Sam. xxvi. 6 and 7.
9.	Nebo	...	Numb. xxxii. 1, 3 and 4.
10.	Eglo*n*	...	Judges iii. 14-17.

GETHSEMANE—TEMPTATION.

(Matt. xxvi. 36) (Rev. iii. 10)

"Go to dark Gethsemane,
Ye that feel the tempter's power;
Your REDEEMER'S conflict see,
Watch with HIM one bitter hour!
Turn not from HIS griefs away:
Learn of JESUS CHRIST *to pray!*"
(James Montgomery, 1822.)

Organisation of Birmingham and the Midland Counties.

DURING the past year or two the Rev. T. H. Whitehouse has led a very successful work in Birmingham, with the result that the British-Israel cause has developed on such strong and progressive lines there that it has become imperative to make that city the centre of a great forward movement for the three counties of Warwickshire, Worcestershire and Staffordshire, and thus place our work on a very solid basis in the Midlands.

As already announced in these columns, Mr. Whitehouse has been appointed Organising Secretary for the Midlands area, and has now entered on the full discharge of his duties. Already great

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enterprises are shaping, and we are confident that great blessing will attend the new developments. We call upon all British-Israel believers in the Midland area to rally to the help of our trusty representative, and support him in his responsible labours. Give him your confidence, your prayers, your co-operation, and a very generous financial backing, especially in the opening up of new fields for B.-I. work.

Mr. Whitehouse is keenly anxious to know what Associations exist within his area, and to come into close fraternal touch with them and their officers, with a view to giving every possible assistance. Where there are openings for the formation of new Branches, please let Mr. Whitehouse know, and give him the opportunity to visit the district and take all necessary steps. He will always be ready to arrange meetings, lectures, conferences or missions where possible for the teaching of British-Israel Truth.

We ask every B.-I. believer in the three Midland counties to please communicate name and address. Write Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

Birmingham B.-I. Fellowship.

On Saturday afternoon, August 30th, the lovely rural parish of Rowington, near Warwick, of which the Rev. A. Pritchard, M.A., is Vicar, was invaded by a big contingent of B.I.'s from the Birmingham centre. Train, char-à-banc, car and taxi each contributed its quota, until the usually quiet sylvan lanes became suddenly populous, and streams of cheerful wayfarers gathered about the age-old church — the natural rallying centre of the hamlet, whither have resorted at least forty generations of sturdy Warwickshire folk.

For weeks the thoughts of many people had gone forward to this day in anticipation of the bright fellowship of the gathering. Although the elements seemed to have taken on a mood of perversity, and day after day scowling skies, drenching rains and cold winds became worse and worse, hope never failed; and when at last the day arrived, and for ten hours incessant, pitiless rain fell, right up to the time of starting the journey, the irrepressible optimism so distinctive of all real B.-I.'s brought us, with very few exceptions, to our *rendezvous,* still confident, and—lo! the rain ceased! O joy!

So we all gathered at Rowington, where we were met by the genial Vicar and Mrs. Pritchard, who gave us the warmest of welcomes, and instantly we felt at home.

One and all we fell violently in love with this sweet bit of dear old Shakespearean England. Nerve-racked townsfolk, as most of us are, we felt almost as if we were getting a peep into the serene beauty of an earthly Paradise. The recent long and heavy rains did not permit of our taking the country rambles planned for us, yet, none the less, every moment was charged with delight, and the time sped like lightning.

About 130 of us sat to tea in the National School. Mrs. Pritchard and a company of willing helpers had been at work for many hours previously making preparations, and it was with a thrill of pleasure that one first looked on the daintily-spread tables, and with a very human satisfaction that we played havoc with the abundant provision their kind forethought had set before us. It was a sheer delight to glance around the room and see row upon row of smiling faces, and listen to the genial murmur of friendly conversation, and the accompanying tinkle of "the cup that cheers."

After tea a short meeting was held, the Vicar presiding. Councillor F. G. Whittall announced amid resounding cheers that the former Honorary Organiser, the Rev. T. H. Whitehouse, had now become, by formal appointment, the official representative of the B.-I.-W.F. and Organising Secretary for Birmingham and the Midland Counties. The Rev. A. Pritchard added some words of counsel and encouragement, and Mr. Whitehouse, after replying, called for appreciative cheers for Mrs. Pritchard and her band of workers; needless to say, the response was clamorous and whole-hearted.

After Mr. Leaney, in his own calm, methodical and businesslike way, had dealt with the financial side of the gathering, we broke up into parties—some to stroll about the lanes, others to saunter and chat with friends. The young men and maidens to——well, that's their business. The majority soon resorted to the church to inspect its interesting features, so full of historical reminiscence and suggestion. The churchyard, with its ancient yews and cedars, so beautifully kept, is evidently kept by someone with a soul and genius for the fitness of things—so, indeed, is the church, which, with its environment, fills one with reverent feeling and a sense of the beauty of holiness. Mr. Pritchard took pains to point out and explain outstanding architectural features and historical associations, as well as the more sacred connections of his fine old parish church, and was followed with very keen interest.

At 6.30 the parish ringers took their places under the massive central tower, and the bells sent forth their summons to evensong. At 6.45 nearly every seat was occupied by our party and others. The robed choir and clergy took their places in the sanctuary, and the noble prayer-hymn pealed out, "O, God of Bethel." Inspiring! The Rev. A. Pritchard conducted the service arranged suitably to the occasion and impressively read the prayers, the metrical version of Psalm xc., "O, God, our help in ages past," being sung instead of the psalms. The lesson was read by Councillor F. G. Whittall, and a fervent British-Israel sermon with a ringing Gospel appeal was preached by the Rev. T. H. Whitehouse.

About eight o'clock the gathering broke up, the several contingents made their way home by the various means of transport chosen, and not a soul among us but felt that in this, our first fraternal outing, we had established a truly valuable precedent, which must be annually followed, and will contribute splendidly towards welding Birmingham B.-I.'s into an united and happy fellowship. We shall remember long and gratefully the hospitable kindness of our friends at Rowington.

T. H. W.

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The
BANNER OF ISRAEL
A Weekly Journal dealing with British-Israel Matters.

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"Unprofitable Servants" (Luke xvii. 7-10.)

By John H. Tench.

It has been much debated whether any connection at all is to be traced, and, if any, what connection between this parable and its immediate context. Expositors, not a few, have either expressly denied that any such existed, or have, at all events, been at no pains to trace it. The reason is that these expositors have not gone far enough in the context to trace the connection.

It is to be noticed that all of Luke xv., Luke xvi. and Luke xvii. 1-10 is included in the same discourse of our Saviour, and includes no less than six *Parables of the Kingdom,* namely, "The Lost Sheep," "The Lost Piece of Silver," "The Prodigal Son," "The Unjust Steward,'" "Dives and Lazarus," and "Unprofitable Servants." Luke states, "The Pharisees also, who were covetous, heard all these things, and they derided Him" (Luke xvi. 14), for they perceived that He was speaking of them. Our Lord plainly told them: "Ye are they which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed amongst men is abomination in the sight of God."

These Jews represented "The Unjust Steward" who had wasted his Lord's goods. Whilst in charge of the *Kingdom* they had not brought forth the fruits thereof. They were "*unprofitable servants.*" Even the High Priest and rulers, in order to make unjust gains, had set apart the court of the Gentiles for profiteering, incurring the Saviour's anger on two occasions. He said: "Make not My Father's house a house of merchandise," and, later on, "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves."

These Jews preferred to continue under the old covenant, and rejected the new covenant which Jesus brought in by His death, for He said at the Last Supper, "This cup is the New Testament (covenant) in My blood, which is shed for you." The Jews, therefore, advanced no further than doing the things expressly enjoined them, and fulfilling even these without love, zeal, or the filial spirit of faith, stopping as short as ever they dared, and serving in the coldness of the letter they were "*unprofitable servants*" in whom their Lord could take no pleasure and who could look for no further marks of favour at His hands.

These Jews were represented by our Lord in the parable of "The Rich Man and Lazarus" as Dives, for we remember how "the rich man," when in hell, asks father Abraham to send Lazarus to his *five* brethren. We know that Leah, Judah's mother, had six sons, therefore Dives was the type of Judah, who had five brethren. Dives is an "*unprofitable servant,*" living in luxury, clothed in purple and fine linen, but careless and indifferent to the wants of the beggar Lazarus, full of sores, lying at his gate.

Our Lord spoke this parable of "*unprofitable servants*" as a warning to His disciples, the men of Galilee—the tribe of Benjamin—who belonged to the kingdom of Israel. Not only was the House of Judah God's servants, but the House of Israel also. Isaiah expressly states, "But thou, Israel, My servant, Jacob, whom I have chosen, the seed of Abraham, My friend" (Isa. xli. 8). "Yet now hear, O Jacob, My servant, and Israel, whom I have chosen." "Thou art My servant; O Israel, thou shalt not be forgotten of Me" (Isa. xliv. 1, 21). The same prophet, in chapter lxv., contrasts God's two sons, Israel and Judah; the one under the New Covenant and doing his Father's work, the other rejecting Christ and neglecting his Father's work. "Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation

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of spirit. And ye shall leave your name for a curse unto My chosen; for the Lord God shall slay thee and call His servants by another name" (British-Covenant-people).

By this parable our Lord warns His disciples representing the House of Israel not to be "*unprofitable servants,*" like the Jews. He wants them to become *profitable,* like Paul, when writing on behalf of Onesimus to Philemon said, "Which in time past was to thee *unprofitable,* but now *profitable* to thee and me."

Theophylact finds the following link between the parable and the verse preceding: "The Lord had there declared the mighty works which a living faith would enable His disciples [the men of Galilee] to perform, but then, lest a knowledge of this should entangle them in a snare of pride, this parable, which should keep them humble, is added." Their dear Lord would not have them exalt themselves like the proud Pharisee, who thanked God that he was "not as other men are, extortioners, adulterers, or even as this publican."

Olshausen suggests the following: "The Apostles, by that account of the hindrances they would meet (verses 1, 2), of the hard duties, hard as then they seemed, which were required of them (verses 3, 4), had a longing awakened in them of a speedier rest and reward. The Lord will make them understand that their work, difficult or not, welcome or unwelcome, must be done; that they are not their own, but His, and set to labour for Him: if they found their labour a delight, well; but, if not, it was not the less to be accomplished. Instead of looking for recompense and release from toil at once, they should take example of the servant, who, albeit he had been strenuously labouring all the day long in the field, '*ploughing or feeding cattle,*' yet not the less, when he returned to the house, resumed his labours there."

Servants, at the age of 65, when retiring from their ordinary work, have not then to live a life of ease, but *continue* to the end in the Lord's service, Whose we are, for He has bought us not with silver and gold, but with His own precious blood. The son of Sirach states: "We learn to wax old in our work"; and Jesus said to His apostles, "Ye are they which have *continued* with Me in My temptations, and I appoint unto you a kingdom." Some Sunday school teachers, finding their work difficult, give it up; they grow weary in well-doing. Instead of which, they should be like the palm tree of the desert, which, at first, is stunted in growth and bears no fruit, but when once its roots reach the water grows in size and bears fruit abundantly. So all who teach and find the work wearisome should not give up, but pray continuously for the best gift—the water of life. Their work for God will then be a pleasure, for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

A story is told in one of the "Similitudes in the Shepherd of Hermas," which is, briefly, this:—A householder planted a vineyard, and, going from home, left his servant the task of tying the vines to their supports, and no more; but the servant, having finished this task, thought it would profit the vineyard if also he were to weed it and dig it, which he did; and the master found it in high order and beauty on his return. Well-pleased with the servant, because he had thus done more than was enjoined him, he determined to give him the adoption of sonship, and to make him fellow-heir with his own son.

An Indian teacher of the present day teaches chiefly by parables, and tells of three labourers in Nepal who were sent to labour, by their master, in his field. Two of them were paid servants, and the third was a slave. Unknown to them, their master watched them. He noticed that the first servant, instead of working, slept all the time under a tree; the second servant worked well and was worth his wage; the slave, however, was the most industrious, although he was to receive no pay. At even they appeared before their master, who sentenced the first servant to be hanged on the tree under which he had slept; the second was commended for honest labour. To the slave, who had done so well, the master said he would give him his freedom. "No," said the slave, "you are so kind a master; your work is a pleasure, and I will be your willing slave for ever." Then said the master, "You shall be my son."

The parable of "*Unprofitable Servants*" commences thus: "*But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.*"

Now, Grotius and Venema say: "The parable does not represent at all the standing of the faithful under the New Covenant or 'perfect law of liberty,' but the merely servile standing of the Jew under the old; and it grew in this manner out of the discourse preceding. The disciples had asked for increase of faith. The Lord, who will grant their request, will at the same time magnify the value of the gift which they ask. That value is so transcendent that all works without this living principle of obedience are merely servile, and justly recompensed with a merely servile reward, God taking no pleasure in them and counting that He owes no thanks for them; they who bring such to pass being '*unprofitable servants*' after all."

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They object to any other interpretation, that it sets in a light which is not that of the New Covenant the relations of Christ and His people. Is it likely, they ask, that the same gracious Lord, who elsewhere has said, "Henceforth I call you not servants . . . but I have called you friends," should here seek to bring them under bondage again, should put them in relations with Himself not filial, but servile; beforehand declaring that, however much they might labour for Him, He would owe them no thanks at all? How, they demand, does this agree either with the spirit or the letter of words such as these: "Blessed are those servants whom the Lord, when He cometh, shall find watching: verily I say unto you, that *He shall gird Himself* and make them sit down to meat and will come and serve them" (Luke xii. 37)?

To these objections of Grotius and Venema Archbishop Trench wisely answers thus: "No doubt the relations of the faithful to their Lord *are* set forth here under a less gracious aspect than is usual in the New Covenant. And yet this word of our Lord need not be opposed to such other words of His that has just been urged from Luke xii. 37. It should rather be accepted as furnishing the counterweight and complement of all such. This is the way God *might* deal, for it is not asserted that thus He *will* deal, since rather that other is the manner in which He will actually bear Himself towards His faithful servants. One relation, according to the strictness of justice, He *might* assume; the other according to the riches of His grace He *will* assume. We, to keep us humble, are evermore to acknowledge that upon that footing He might put all our service done to Him, having, at the same time, this assurance, that so long as we put it upon this footing, He will not, because so long we, continuing in our humility, are capable of receiving His favours without being corrupted by them. And assuredly the experience of every heart will attest how necessary is this aspect of the truth as well as the other; how needful that in hours when we are tempted to draw back, to shun and evade our tasks, we should then feel that a necessity is laid upon us; that, indeed, while we do them willingly, we do them also the most acceptably; yet, whether willingly or not, they must be done; that we are servants, who are not to question our Master's will, but to fulfil it. Good for us it is to be reminded of this in such moments, and thus kept in the way of duty till the time of a more joyful and childlike obedience again comes round. When, too, because we have accomplished some little work, we count that we may straightway take our ease, and regard our 'well done' as already gained, very *profitable* will be then the warning of the parable, the example of the hind, who, having laboured all day in the field, resumes his labours in the house, and only looks to rest and refresh himself when his Master has no further need of his service."

Effectual medicine against the diseases of pride and vainglory the words which Christ here places in the mouth of His disciples will supply, for if, when they have "*done all*," they shall still confess "*We are unprofitable servants*," how much more when their consciences bear them witness that so far from having done all that was commanded they have grievously failed and come short of their duty.

The Appointed Place and Its Defensive Bridgehead on the Continent of Europe.

By Rev. Wm. Pascoe Goard.

"When the Most High divided to the nations their inheritance; when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance."

Assuming that Israel was established in these Isles as its divinely "appointed place," from which it should move no more, it has been thought by a great many that the barrier between the Israel race and that of the other nations dwelling on the Continent was the North Sea and the English Channel.

Let it be considered that the Lord did set a boundary between the other races dwelling on the Continent and the Israel people, but as a matter of fact the geographical boundary-line was not the North Sea and the English Channel.

Good strategy requires that there should be a protective covering of peoples to guard the farther shore of the "inviolate sea."

Roughly speaking, the heraldry of the two peoples denotes the racial basis of the population: thus, as a generalisation, it may be safely assumed that those nations which fly the lion flag are of the Israel race, and those which fly the double-headed eagle, etc., belong to the alien races.

As a matter of fact, the historic connection of many of the peoples on the Continent with Israel is clearly established by their historic literature.

Accepting that generalisation, we find Norway, Denmark, Holland, Belgium, Northern France (Normandy) flying the lion flag, denoting that they are of Israel stock.

Take your map and see how, fan-shaped, these hold the farther shore of the sea and channel which lies between Britain and the Continent, and that they offer an impenetrable barrier to the predatory nations who might seek to destroy the British Islands:—

Norway holds the mountain crests between Sweden, which is largely Teutonic, and Russia beyond; Denmark holds the pass into the Baltic Sea; Holland controls the mouth of the waterway which leads into the heart of Germany; Northern France holds the farther shore of the narrow straits

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between Britain and the nearest approach of the Continent of Europe to Britain.

In the late War Belgium threw her slender resources, and, in fact, the body of her nation, in the way of the on-rushing colossus, and suffered fearfully throughout the length of the War. It must have been apparent to the world that Belgium realised the seriousness of her position at the outbreak of the War, and good politics of her leaders would apparently have been to make terms with Germany for peaceful occupation, with guarantees of withdrawal without damage or prejudice to her independence at the end of the War. True, such treaties might have been proven simply "scraps of paper," and it may have been the knowledge of the German character that prevented Belgium entertaining such a proposal. Be that as it may, Belgium threw herself in the way of the foe, and with marvellous gallantry stood every test throughout the long, weary years of the War.

From our standpoint she could not have done otherwise, not being, in this regard, a free agent, for she was God's appointed advance guard, holding a key position in the Bridgehead Defence of Britain, "the appointed place" on the Continent of Europe.

Although the tide of War did not sweep over the boundaries of Holland, only the immediate guarding of the frontier and the backing of that guard by the instantly-mobilised armed force of Holland prevented the troops of Germany crossing her territory and the submarines of Germany sweeping out of the Elbe to carry a still more deadly menace to the waters of the English Channel. In a similar manner Denmark guarded her boundaries, and, together with Norway, kept watch over the narrow entrance to the Baltic Sea.

To understand the appointed tasks of these peoples, and the danger attached to them, is to appreciate several things.

First of all, that they are not renegade from the Israel sheepfold because they are on the other side of the Channel or North Sea; that they are occupying a very dangerous position as an outpost guard, and therefore have a right to look to us for sympathy and support, and that their very position there shows that the superior Throne of the Lord is taking the obvious precautions necessary to defend the "appointed place" of Israel whence Israel has been appointed to move no more, and where the sons of the wicked shall afflict them no more for ever.

Beyond the boundaries thus set "according to the number of the children of Israel" lie those races which are not of our race. And the boundary-line is none the less distinct because God has placed it, not in the English Channel and the North Sea, but at the inner boundary-lines of those nations which form our advance guard on the Continent of Europe.

Probably the lack of understanding clearly what seems to me the very obvious fact thus stated has brought about some difference of opinion within British-Israel ranks as to the Teutonic theory. Israel is not Teutonic; the Teutonic peoples are not Israel; the boundary-line between them is clear and distinct, and the only means of entrance into Israel by the external nations is through Jesus Christ, the Open Door into the sheepfold.

Some Inconsistent Prophecies.

By Rev. Commander Roberts.

There has been considerable writing and speculation, as well as pulpit preaching, concerning "the Times of the Gentiles," the return of Israel, and Britain fulfilling prophecy, ever since Jerusalem saw the advent of the Union Jack.

Some people have been at last awakened to see that Mr. Grattan Guinness was an expert, and his prophetic forecast that the year 1917 would see a change in the Holy Land and in the condition of Israel is coming true. Others see the times of the Gentiles are come to an end, and notwithstanding Britain is in possession, they call us Gentile!

Most people who are of the popular sentiment as regards prophecy are in a state of considerable anxiety. As our Lord says: "Men's hearts failing them for fear, and for looking upon those things which are coming upon the earth"; for the powers of heaven are being shaken.

One great cause of stumbling with all opponents of British-Israel Truth is the assertion that Israel must return to their land in unbelief, whereas Scripture positively asserts that Israel must be "a righteous nation which keepeth the truth" (Isa. xxvi. 2). If this Scripture stood alone we might be led to infer that this refers to the Christian nation. But there are two passages which are seldom, if ever, quoted by any but British-Israelites. These are Deut. xxx. 1-6 and Zech. x. 9, 10. Now, let us look at the two with their context. In the twenty-ninth chapter Moses exhorts the people to obedience, and, reminding them of the Abrahamic covenant, tells them also of this covenant whereby by oath they were established a people for God, that this covenant is made not only with those who stood with them that day, but also with him that was not with them; that is, had *already broken away from them.* He, however, wishes Israel to enter with heart and soul into this oath and covenant, and not to presume upon God's goodness and love; for those that do shall be brought under the curse of the covenant of the law. He saw the tendency of the evil of glorying in the fact that they had Abraham for their father. As sure as ever they did this, God would cast them into "another land" (verse 28). It does not say He would scatter them into all lands as He said He would the Jew, but into "another land." Now, notice what follows verse 29: "The secret things belong unto the Lord our

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God, but those which are revealed belong to us and to our children for ever, that we may do all the words of this law." Here, surely, is an intimation that their being cast into "another land" is a secret or "a mystery," as in the New Testament. In fact, the Greek word for "mystery" is taken from a Hebrew word, "mistar," meaning secret, "hidden." It was God's intention that Israel should have a place prepared for them. Thus 2 Sam. vii. 10; Isa. xxiv. 13-16*a*; Jer. xxxi. 1, 2; and many other places. Then Rev. xii. 6, 14, where she is kept as a shepherd keeps his flock. The 91st Psalm tells us, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." To come there they were scattered or sown; then gathered, as Hos. i., ii.; Amos ix. 9; Jer. xxxi.; Deut. xxx. 1-6.

Although Israel was gathered into "another land, their own land, where they should move no more, it was also God's purpose to scatter Israel in order that Israel should 'blossom and bud and fill the face of the earth with fruit'" (Isa. xxvii. 6). In Dan. xii. 7 it is said, "And when He shall have accomplished to scatter the power of the holy people all these things shall be finished." We see, therefore, a place of their own, and yet from there a scattering. This will explain the difference apparently between Deut. xxix. 28, "another land," and "from all nations." Now read xxx. 1-6: "And it shall come to pass when all these things are come upon thee, the blessing and the curse, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children with all thy heart and with all thy soul; that then the Lord thy God will turn thy captivity," etc., etc. This does not look as if Israel was to return in unbelief, does it?

Now take Zech. x. 9, 10: the context just before says, "I will strengthen the House of Judah and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people; and they shall remember Me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

Notice both these passages tell us Israel will be converted before their return. Now look how inconsistent these people are. They all admit that the "times of the Gentiles" has come in, yet in their persistent refusal to see we are Israel and calling us Gentiles, what is their error? They make our Lord not to know what He is speaking about. Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." We know Nebuchadnezzar carried Judah to Babylon in 603 B.C.; we admit that their punishment is to be "seven times"; we admit a time is 360 years (a year for a day); and therefore seven of these are 2,520 years. Take 2,520 and subtract 603, we arrive at 1917, the very year. Now take another: the Mohammedan era began A.D. 622; it was to run 1,335 years, which, on Mohammedan reckoning, is lunar; therefore 40 years less: 622+1,295=1917. The Turks yielded to the German demand to relinquish the Hegira reckoning and assumed the Anno Domini, which is a remarkable coincidence.

Now, we ourselves are perhaps a little in a hurry, and expect things to go as it were spontaneously. We forget our anti-type. If it was impossible to overcome the devil without the crucifixion, are we to wonder at the sacrifice which is now so lamentably evident? Together with My dead body shall ye arise. Read Isa. xxvi. and see the birth-pangs there which attend the new life of Israel before she is the righteous nation which keepeth the truth.

Does not our Lord prepare us for this in Luke xxi.? We are only at the beginning of sorrows; but we must look up and lift up our heads. For the elect's sake these days are to be shortened.

Israel.

PERHAPS there is no word known throughout the centuries about which there is more misapprehension as to the real meaning and value, than this word "Israel."

Very many people erroneously limit its application to the Jews only, strangely failing to grasp the undeniable fact that the Jews were only *one* of the twelve tribes of Israel.

930 B.C., Solomon's son, Rehoboam, ruled over the whole twelve tribes. Then came the great division, Judah and Levi (two tribes only), remaining under King Rehoboam, with their capital Jerusalem, and were ever afterwards known as the "House of Judah": the rest—the Ten Tribes—chose Jeroboam (a former servant of King Solomon) to be their ruler, with the capital Samaria, and were henceforth known as the "House of Israel."

Thus the great separation took place—two tribes House of Judah, Ten Tribes House of Israel. They have never been together, as one nation, never been ruled by the same king, from that day to the present hour.

So it is plainly to be seen that the Jews are Israelites, but the descendants of the Ten Tribes are also Israelites, but certainly not Jews. It is vitally important this distinction should be universally known and remembered. D. S. HUTCHINSON.

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Notes and News.

WE have special pleasure in announcing that the Hon. Sir Thomas Mackenzie, K.C.M.G., formerly Prime Minister, and High Commissioner for New Zealand, who, with Lady Mackenzie, is on a visit to England, has accepted our invitation to preside at one of the Congress meetings. Sir Thomas is an old friend of the Secretary-General. He presided at the meeting in connection with the wonderful garden party which the Earl of Dysart gave at Ham House, Richmond, in July, 1914, about a fortnight before the commencement of the Great War. He is a cousin of Mrs. T. Holbein Hendley, one of our Vice-Patrons, author of "Things New and Old," and a speaker at our first Congress in 1920. It was during Sir Thomas Mackenzie's premiership, and on his initiative, that the Government placed the battleship "New Zealand" at the disposal of the Home Government.

We are glad to be able to add Mr. W. H. Hesketh, J.P., President of the Manchester Branch, to the list of speakers for the Congress, and to report that Colonel Mackendrick, D.S.O., "The Roadbuilder," author of the very popular book, "The Destiny of the British Empire, and America," is coming over from Canada, and may be expected to take part in the Congress.

Mrs. Coolidge has sent to the Secretary-General, on behalf of the President of the United States and herself, a letter expressing sincere appreciation of the interesting literature regarding the British-Israel-World Federation, forwarded last month.

Our visitors at Headquarters come from Canada, U.S.A., Africa, Australia, New Zealand, India, Malaya, and many parts of Great Britain. We have just had the pleasure of welcoming members and friends from Scotland, Ireland, Jersey and Guernsey, also the President of the Wallasey Branch.

The Book Room at 6, Buckingham Gate, London, S.W., under the superintendence of Mrs. Gayer, is doing good business, which is increasing in volume each week. Our readers are cordially invited to inspect the stock of books, pamphlets and leaflets.

Mr. Ernest Hill, M.B.E., who is in charge of the Kiosk at the British Empire Exhibition, has had the privilege of introducing Israel teaching to visitors from all parts, some of whom have written to us expressing their gratitude, and asking for further literature, and notices of meetings, etc.

The Rev. Joseph Gay conducted the prayer meeting at Headquarters on Thursday evening, Sept. 18th. The Rev. Pascoe Goard was welcomed very warmly at this, the first meeting he had been able to attend since his accident. Will our friends please note that prayer meetings will be held at 7.30 each Thursday evening, except during the Congress, or when public meetings are being held at the Central Hall at the same hour.

We would remind our readers of the public meeting to be held on Thursday (to-morrow) at the Chiswick Town Hall, at 8 p.m., to protest against the removal of the Coronation Stone from Westminster Abbey.

Mr. Morey addressed successful meetings last week at Portsmouth and Gosport. This week Rev. Joseph Gay and Mr. Morey are speaking in Birmingham.

Meetings of the Worthing Branch are held at the B.I. Book Depot, 71, Rowlands Road, on the second and fourth Wednesdays in each month at 5.30. Mr. H. A. Marchant commences a course of lectures this week.

The Bournemouth Association holds meetings at the Y.M.C.A. at 3 p.m. on the second Tuesday in each month. The speakers so far announced are Messrs. Landseer Mackenzie, Daniel Farmer, B. H. Norton, H. Beckwith, Mrs. Beaver, and the Rev. C. W. Thorne, M.A.

The Southampton Branch recently held a good meeting at the Lamb Memorial Hall, Dorset Street, when the President, Mr. W. J. Ferguson, presided, and Mr. H. Beckwith gave an excellent address.

We have a heavy winter's work before us, and our strength and resources will be taxed to the utmost. Applications for meetings and speakers are pouring in upon us from all quarters: doors are opening in all directions. People are beginning to realise that B.-I. teaching provides the real antidote to Communism, the menace of these days.

There is greater need than ever for financial help to carry on the great work we have in hand, and we believe our readers will stand by us. Immediate support is required for the Congress expenses, and

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those involved in our Special Campaign undertakings.

Our headquarters is a beehive of activities. We are issuing printed matter in thousands. Our thanks are tendered to all who have kindly offered to distribute leaflets and posters in *re* the Congress, and the lantern lecture on Ocober 15th, and we want to hear from others.

Mr. Herbert Garrison will be the speaker at the Brotherhood held in connection with St. Saviour's Church, Crouch Hill, on Sunday afternoon, October 5th, at 3 o'clock.

On Thursday, October 2nd, at 3 and 7.45 p.m., the Rev. Joseph Gay will lecture in the Scotch Cafe, Kingston, on "The Names of God, as Illustrative of the Divine Plan." Tea will be provided between the meetings.

Mr. Herbert Garrison is engaged to lecture as follows: Oct. 30th, Sidmouth; Nov. 1st, Wigan; Nov. 3rd and 4th, Birmingham; Nov. 14th, Bedford; Nov. 19th, Sleaford; Dec. 4th, Cheltenham.

Mr. J. J. Morey will address the following meetings: Oct. 1st, Horsham Town Hall, at 3 and 7.15 p.m.; Oct. 6th, High Wycombe Branch, at 8; Oct. 7th, Ealing Branch, in the Wesleyan Church room, at 8.15; Oct. 8th, St. Albans Branch, at 7.45; Sunday, Oct. 12th, Hindhead Village Hall, at 3.

FORTHCOMING EVENTS.

Special Missions by the Federation Lecturers.

Brighton—October 28th, 29th and 30th.
Wigan—November 1st, 2nd and 3rd.
Liverpool—November 10th to November 13th.
Bristol—November 18th to November 22nd.
Birmingham—December 1st to December 5th.
Nottingham—December 10th to December 13th.
Cheltenham—December 15th to December 18th.

The Croydon Branch of the British-Israel-World Federation held two well-attended meetings at Eldon House, Wellesley Road, on Thursday, September 11th.

Mr. J. J. Morey was the speaker at both meetings, and kept the attention of all present. The subject in the afternoon was "Why a Chosen People?" and in the evening, "Will Britain Fall?"

At the close, several leading questions were asked, and Mr. Morey's answers were most explanatory.

The usual Bible Study will be held on the fourth Tuesday in the month—September 23rd—at 2.45 p.m., and the next monthly meetings will be held (D.V.) at Eldon House, October 9th, at 3 and 7.45 p.m.

Great British-Israel Conference in Sheffield, October 1st, at 3 p.m. and 7.30 p.m., at Christ Church, Ecclesall Road; Chairman, Mr. F. W. Clarke (President). 3.30 p.m., a round-table Conference, subject, "British-Israel, and how to spread it." Special speaker, Rev. R. G. Waddington. 7.30 p.m., public meeting, to be addressed by Rev. R. G. F. Waddington, M.A. (Bradford), Rev. E. T. Hodgson (Sheffield). Tea will be provided at 5.30 p.m. Every British-Israelite in the district is requested to help us to make this a great success. The new Hon. Secretary is Mr. Wm. Whitton, of 25, Earldom Road, Sheffield. In the future our Sheffield meetings will be held *every* Wednesday at 7.30 at the Victoria Hall.

We have great pleasure in announcing that Admiral of the Fleet Sir F. C. Doveton Sturdee, Bart., G.C.B., K.C.B., K.C.M.G., C.V.O., will preside at Mr. Herbert Garrison's lecture on "Cameos of Empire"; Descriptive Mosaics, Pictorial Gems and Historical Settings of British Dominion, and the Coronation Stone in relation thereto, illustrated by 120 superb lantern pictures selected from the lecturer's unique collection of 12,000; in the large Central Hall, Westminster, on Wednesday, October 15th, at 8 p.m.

Helping Forward Our Special Issues.

A Ready Response From Readers.

FROM points as far apart as Scotland and St. Leonards-on-Sea, Salisbury and Stoke on Trent, Camberley and Llandudno, promises are coming from our readers of help in the circulation of the Special Conference Report issues of THE BANNER OF ISRAEL.

A. P. writes:—

"I take THE BANNER OF ISRAEL every week, but shall be very glad to take twelve extra copies of each of the special issues, with reports of the Congress, to send out to friends."

This is just what we wanted our readers to do, and is a splendid example for those who have not yet written us. We trust that many thousands of our readers will do this service for the Cause, and follow the lead of A. P.

A. C. H. writes: "Please send me six copies of each, which I will distribute."

This is most helpful; and those who cannot take twelve copies would render a very real service by taking six.

Mrs. L. writes: "I enclose 2s. for 12 copies of the Special Congress numbers of THE BANNER OF ISRAEL. These are in addition to the three weekly copies I now take."

Thank you, Mrs. L.! This also is most helpful.

From Salisbury, C. P. writes: "I will take 24 copies of the issues for October 22 and 29."

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This is splendid. It is possibly a larger measure of help than some others of our readers can give, but we hope that as many as possible will aim at larger numbers than simply the six or twelve.

Miss W., writing from St. Leonards-on-Sea, says, "I will take 12 copies of each of the issues." Here again this co-operation is warmly appreciated.

Many other promises of help could be quoted, but we must content ourselves with this small selection, indicating as it does how ready readers in all parts of the country are in uniting with us in a very real effort to spread the knowledge of British-Israel teaching.

We must be up and doing: we have a message which is for the multitude, and it is only by individual, personal action that we can accomplish the great object for which the British-Israel-World Federation stands. We are convinced that the circulation of these two special issues will be a very real power for good, and this belief is endorsed by letters we are receiving from those who have very deeply the Cause of British-Israel teaching at heart.

Major Knowles, Deputy-President of the British-Israel-World Federation, writes:—

"It gives me great pleasure to add my testimony to that of others as to the usefulness of THE BANNER OF ISRAEL, which I consider an admirable paper, either in its weekly or monthly form. I think it should be read by all believers in our identity with Israel, and by all those who are sufficiently interested in our work to make enquiries as to what we stand for. All the articles are carefully prepared and very well written, and I shall look forward very much to reading the two special Congress numbers which are to be issued on the 22nd and the 29th October. I hope they will both be widely circulated."

The Rev. W. Pascoe Goard also sends a message to readers. He says:—

"THE BANNER OF ISRAEL is one of the most useful papers of the day. It has a history behind it which endears it to those who have known and loved the truth for which it has stood for nearly half a century, and for which it still stands. Representing, with *The National Message*, the British-Israel-World Federation, it stands not only for a truth, but also for a movement which is of the greatest moment to the Christian Church and to the British nation. It is in the hands of wise and spiritually-minded men, who do not seek to confine its teachings to one phase of truth, but to make it cover all the range of Christian truth and experience. It emphasises the Identity teaching, showing that Britain and her daughter nations are in very deed the House of Israel of the prophecies. I heartily commend it to all, and hope the special Congress numbers will have a record circulation."

Such commendation, coming from those who occupy so prominent a position in the British-Israel movement will, we are sure, stimulate those who are hesitating as to the measure of help they are willing to give in making more widely known the report of the Conference as it will appear in the special issues of THE BANNER OF ISRAEL.

We want every reader to come forward with a promise; we want them to read this request, giving it the strongest personal application. Let them remember that if they stand aside they are helping towards failure, and not towards success, in this great effort.

Please send in all orders and promises of help, together with any message of encouragement you may be good enough to give, to: The Secretary, The "Banner" Committee, 6, Buckingham Gate, S.W. Six copies, post free, 1s.; 12 copies, post free, 2s.; 24 copies, post free, 3s. 6d.; whilst to every reader who will take and distribute 50 copies, 6s. 6d. post free, from the Publishing Office, we will send a presentation volume, especially chosen for the use of a British-Israel student.

Progress in Palestine.

SIR HERBERT SAMUEL pointed out in his *Report* on the Civil Administration of Palestine, between July, 1920, and July, 1921, that there were 700,000 people in the land, of whom 76,000 were Jews. Since then about 10,000 Jews arrived, between September and May. The material progress filled the High Commissioner with satisfaction. Jerusalem contains telephones, newspapers, schools, and policemen on camels. The Post Office actually pays a small profit. The rainfall equals that of London. And the Government proposes to bring in use some "ancient reservoirs of vast capacity," possibly Herodian.

A HIGHWAY OUT OF EGYPT.—ISAIAH.

The Palestine war accomplished this prophecy. It was necessary to link up Egypt (England's war base) with Palestine by rail, but the Canal was in the way; a bridge over it was constructed. In 1916, the Turks attacked this vital link, but they were driven off. The army followed, and a railway was laid from Kantara; and a small train ferry was constructed to bring the rolling stock over the Canal. Thus Ephraim, in 1917 A.D., did what Ephraim about B.C. 1444 attempted to do by his sons, but the time was not yet come for him to receive his birthright (1 Chron. vii. 21, 22). The Canal Company objected, but agreed to it during war only. Peace came, and the difficult question was settled by a train ferry, D.C. 20.

PALESTINE FROM THE AIR.

The Imperial War Museum commissioned Messrs. Richard and Sidney Carline to make an official painting tour from Palestine to Persia, from an aeroplane, during the war. The result was pictures of Palestine painted under extraordinary difficulties: afterwards exhibited in the Manchester City Art Club. When painting the picture of Jerusalem from

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the air great crowds assembled, and massacres of the Jews were expected. The machine had to do "stunts" every now and again to clear away the crowds. These air artists were the first to paint pictures of Tyre, Sidon, Jericho, and Moses' Rock.

Irrigation of Palestine.

Mr. A. Hiorth, a civil engineer of Kristiana, has prepared a map to show that Ezekiel xlvii. and Zechariah xiv. predict an important scheme of irrigation and distribution of electrical energy in the Holy Land, by means of the Mediterranean Sea being 1,367 ft. higher than the Dead Sea. The soil is excellent, and the climate favourable. The rainfall is not small in the area, and has been steadily increasing, and is now about equal to southern England, but very unfavourably distributed. The rains extend over several months, and then a long period of drought. Lebanon used to be highly wooded; there is now not a tree in the land. Solomon had 80,000 wood hewers in the Lebanon mountains. It is now practically deforested. Queen Victoria had the last great aged cedar walled round (1 Kings v. 15, 8, 10). The prophecies predict that Palestine is again to become fertile and fruitful. Commentators said the north-east border of the Red Sea would disappear by volcanic action, and so the Mediterranean would flow in and create an inland salt-water lake. The south hot winds would, by meeting the cold hills of Judæa, condense into rain.

The New Irrigation Scheme.

Mr. Hiorth proposed a tunnel of forty miles should be cut from the Mediterranean to the Dead Sea, passing under Jerusalem, which would carry the water, as required, to the end of the Jordan Valley. See Ezekiel xlvii. 1, 2, 8; Zechariah xiv. 8. From here pipes would carry the water to the level of the Dead Sea. Here a power station would be built, with turbines driving dynamoes, and so allowing the electricity to be distributed as light and power throughout Palestine. A tunnel 135 ft. long would produce tens of thousands of horse-power regularly carrying 20 tons of water per second. He proposes a portion of the power should drive a pumping plant at the south end of the Sea of Galilee, which is 711 ft. higher than the Dead Sea. The height of water in the lake would be regulated to fall by gravity, be distributed by local irrigation centres among the fields, conserved by dams in the valleys, forming lakes to provide water in the dry season. The surface of the Dead Sea is about 4,000 square miles, and would be raised a fraction of a metre per year, and the area would be allowed to increase 20 per cent. From the lake two canals would be built parallel with the Jordan, and from these canals the water would be distributed to the local centres.

Tomb of Herod the Great.

In 1923, the Philadelphia University Museum explorers, at Beisan (Bethshan), 55 miles from Jerusalem, unearthed a finely-carved basalt tablet, containing a description of Pharaoh's military dispositions in Palestine, and mentioning Beisan; also a sarcophagus, inscribed "Phalion" (uncle of Herod), was found. Also 19 ossuaries (bone boxes) of a family of Jewish priests, with Jewish names, were found in the Kedron Valley, near Jerusalem. Near Cæsarea a finely-ornamented marble sarcophagus was found, of the same workmanship as the famous Alexander sarcophagus found near Sidon, now in the Constantinople Museum. All these archæological treasures are safely deposited in the Museum of Antiquities in Jerusalem.—*Reuter.*

A. B. Grimaldi, M.A.

"They Shall Look Upon Me Whom They Have Pierced."

(Zech. xii. 10).

By Rev. Wm. Pascoe Goard.

The scene is Jerusalem; the occasion the last great siege. Outside of Jerusalem, among others, are encamped the men of Judah.

Resident in Jerusalem is, in fact or by representation, the House of David accompanied by the prophet, as David, the progenitor of the house, was accompanied by Nathan, the prophet in his day, and by the House of Levi.

Surrounding the House of David are the inhabitants of Jerusalem, which are not named as to race, but which will probably be made up of many races as at present.

Act I., on the part of the Lord:—

V. 7. "The Lord shall save the tents of Judah first, that the glory of the House of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah."

Judah is thus attended to, and is removed from the activity which immediately follows.

V. 8. Act II., on the part of the Lord:—

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the House of David shall be as God, as the angel of the Lord before them."

Act III.:—

V. 9. "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem."

Act IV.:—

V. 10. "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

Now, let us pause, and unthread the statements in verse 10, which are simple enough, but which we have badly confused.

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(i.). On the part of the House of David and the inhabitants of Jerusalem under the great outpouring of the spirit of grace and supplication :—

"THE SHALL LOOK UPON ME whom they have pierced."

This is none other than a revelation of Jesus Christ the crucified as He appears to every penitent heart.

(ii.). "And they shall mourn FOR Him."

Who is it they are mourning for? The antecedent of "him" cannot be "Me"; it is not, therefore, for "him whom they pierced" that they are mourning, but it is collectively for the House of David (the antecedent of the pronoun "him"); and, individually, each family for itself.

Under the spirit of grace and of supplication, what is it they are mourning for? This seems to be answered by the last verse of the paragraph, the first verse of the 13th chapter :—

"In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Read on, and you will see that the cleansing which results from that great outpouring of grace and of supplication is a cleansing from idolatry and spiritualism; for the idols are cut off, and the prophets and the unclean spirit are driven out of the land, and thereafter a medium, or prophet of the unclean spirit which prophesies lies in the name of the Lord, shall be put to death.

It has been usually considered that this verse referred to the Jews mourning for Jesus whom they had crucified. It will be seen that neither the Jews, nor Judah, had any part in this particular passage, except as it affects the whole land. The outpouring of the spirit of grace and supplication affects all the inhabitants who share in the vision of the crucified one, and they may share in the cleansing of the opened fountain of Calvary.

The thought seems to be that of a spiritual revival; the outpouring of the spirit of grace and supplication upon the House of David, and those associated with him. To them the manifestation of the Lord against whom they have sinned; the mourning because of sin and uncleanness; the opening of a fountain in the House of David for sin and uncleanness (Calvary); and then the putting away of idols, the unclean spirit, and the prophets connected with him.

The passage, "They shall look upon Me whom they have pierced," is quoted by St. John, who uses the third person singular pronoun "him." In the text, the Lord, speaking of Himself, uses the first person singular "Me."

The Lost Tribes of Israel

By READER HARRIS, K.C. 1/2 post free.

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The Hallelujah Covenant.

THE particulars of this glorious Covenant, to which someone has given the above title, are to be found, as all British-Israelites know, in Jer. xxxi. 32-34 and Heb. viii. 10-12. It is a covenant on which we should concentrate our thoughts and our prayers, because it comprises all that we can desire.

The terms of the covenant are as follows :—

"This is the covenant that I will make with the House of Israel
After those days, saith the Lord:
I will put My laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to Me a people:
And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know Me,
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more."

This Covenant is quite unconditional; it is not like the first Covenant, which was made with the House of Israel *and* the House of Judah, and which demanded obedience on man's part. In the second Covenant the Lord does everything, and man is God-possessed. This is prayed for every time the Holy Communion is celebrated in the Church of England: "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee." Perhaps one reason why we do not take as much interest in this Covenant as we should is that even British-Israelites like to think that they have some share in evolving their own destiny.

The plenary fulfilment of this Covenant will bring about the solution of all our difficulties, and the opening of all blind eyes. St. Paul tells us that "the whole law is fulfilled in one word (or saying) even in this: Thou shalt love thy neighbour as thyself." When we are able, under the New Covenant, to carry this out, what a difference it will make. Take educational matters as an example: whatever advantages we desire for ourselves and our children, we shall then be willing to give to our poorer neighbours. In other words, there will be equality of opportunity. At present, the multitude cry out for it, but to a great extent it is withheld.

When the Covenant is fully in operation, then "the nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. xxxvi. 23).

T. J. CARLESS.

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The Science of Heraldry.

By Rev. Commander Roberts.

In the *Irish Times* of December 31st, 1921, there appears an interesting article on the origin and development, and its place in Irish history, of coats of arms, from which we cull:—

"Our ancient Irish chroniclers tell us that Goedhal and his descendants 'painted the figures of beasts, birds, etc., on their shields and banners (in imitation of the Israelites) to distinguish their tribes and septs.'" Irish heraldry is exceedingly ancient.

It is recorded in the manuscripts now in the library of Trinity College (Dublin) that Milesius, who died about 1,695 years B.C., "bore three lions on his shield and standard because, in one of his journeys during his younger days, he, by his cunning and valour, killed in one day three lions. In memory of so noble and valiant an exploit, he always bore three lions painted on his shield, which his two sons, Heber and Heremon, and his grandson Heber Donn, son of Ir, the son of Milesius, after their conquest of Ireland, divided amongst them, each for ever afterwards bearing one lion on his shield and banner, but of different colours."

In support of this ancient record we have the fact that at the present day a lion is the principal figure in the majority of the coats of arms borne by Irish families which claim descent from the sons of Milesius.

Milesius and Spain.

A still earlier record tells us that what is now known as Castilla a Vieja (old Castille), in Spain, was originally named Brigia, after Brigus, the father of the above-mentioned Milesius.

The banner, which bore the rod of Moses and the "brazen serpent," is too well known in old Irish history as a battle emblem of our ancestors to require comment.

Some Continental authorities think that the giving of arms arose from the example of Jacob blessing his children, in which he gave them marks of distinction, such as Judah a lion. We certainly have very conclusive evidence that the tribes bore such emblems upon their ensigns.

The Roman chronicles dealing with the Roman invasion of England (Britain?), first century B.C., record that the Celts decorated their shields and armour with designs and figures of "enamel." The Goths, Vandals and Cimbri did the same.

This excerpt is culled, so far as it affects our British-Israel views, from the article signed "Seusmas MacCathmhaoil."

Our readers will recall that Jacob says that Judah is "a lion's whelp," "a lion," and "an old lion." Moses says of Gad, "he dwelleth as a lion"; and of Dan, "Dan is a lion's whelp."

May not these three, Judah, Gad and Dan, to some extent have united and formed the "three lions" band? Then we have the sea-horse, another Irish emblem, reminding us of: "that led them through the deep as an horse in the wilderness that they should not stumble."

The White Horse of the time of Alfred the Great, as Miller tells us, was on the standards of the Saxons, and is now upon our hills in the South. The Wolf of Normandy is the standard of Benjamin.

Even here, in heraldry, all points to a Hebrew original for our people.

For the Young Folks.

SCRIPTURAL ENIGMA.—No. XII.

1. The elder of two brothers punished by the Lord for a "presumptuous sin."
2. The country ruled by the brother of the wicked King Herod who killed John the Baptist.
3. A priestly city, in which a dreadful massacre took place by the order of a desperate king.
4. A condition in which the Israelites were forbidden to appear before the Lord.
5. The vessel in which the oil used in anointing Israel's first King was contained.
6. A sound often heard in mountainous countries; referred to by a great prophet.
7. A mountain of Palestine (three times as high as Scafell, from whose snowy slopes the whole of Galilee may be viewed as a panorama.

The *initials* and the *finals* indicate two very important cities, on "ancient rivers" and "palmy plains," once the capitals of powerful empires, but now "ruinous heaps" of vast extent. J. J. P.

ANSWER TO SCRIPTURAL ANAGRAM. No. XI.

1.	Ittai	... ...	2 Sam. xviii. 2.
2.	Seth	... ...	Gen. iv. 25.
3.	Hiel	... ...	1 Kings xvi. 34.
4.	Melita	... ...	Acts xxviii. 1.
5.	Ahiah	... ...	1 Sam. xiv. 3.
6.	Elim	... ...	Exod. xv. 27.
7.	Leah	... ...	Gen. xxx. 20.
8.	Imiah	... ...	1 Kings xxii. 8.
9.	Tema	... ...	Gen. xxv. 15 and 16.
10.	Elam	... ...	Gen. x. 22.
11.	Silas	... ...	Acts xv. 40.

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The Man in the Tower.

SOME Christians are poor and discouraged because they do not see the worth, and have never been shown the value of their own possessions. Some have lost interest in reading the Bible, because they don't understand it, and cannot discern God's hidden meaning in the Book.

There is a famous maze at Hampton Court which is very puzzling, and in which one can wander for hours and not find the way out. But in a small tower is stationed a man who holds the key to the solution, and it is accessible to all. The instructions are simple, and the one who follows them will soon unravel the perplexity of the maze, and emerge into the sunlight.

Many Christians have been perplexed by puzzling prophecies and other passages of Scripture difficult to understand, and have blindly spiritualised them because they were unable to find an explanation; but the "Identity Proposition" is the man in the little tower who furnishes the key to the solution, and permits the Bible student soon to get out in the sunlight of God's truth.

Spiritualising literal truth is trying to pick the lock and get out some other way. Many a pastor has preached from Daniel ii. 44, spiritualising the kingdom mentioned therein, only to be rudely awakened later to discover the kingdom named referred to the triumph and durability of the Anglo-Saxon rule over the earth.

For centuries the first twelve verses of the forty-seventh chapter of Ezekiel have been an entangling maze to Bible students, but since plans are revealed to tunnel under the Jerusalem hills and bring the water of the Mediterranean Sea in a canal to plunge down 1,400 ft. into the Dead Sea, and thus furnish light and power enough to irrigate all the valleys of Palestine with water from the Sea of Galilee, and thus make the "desert blossom as the rose," we see a great light, and realise God's promises to be yea and amen to them that believe.

May we all sing:

"Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan;
Assured Thy purpose faileth not
To put Thy Spirit into man.
God of the present age and hour,
Thrill us anew with holy power."

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OR
The Majestic Order of Divine Self-Revelation'

BY

REV. WM. PASCOE GOARD.

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The Rev. Prebendary Webb-Peploe *wrote:—*

May I express my sincere gratitude to the Rev. Wm. Pascoe Goard for his book on "THE NAMES OF GOD," which I have found of the highest value. It may enable others to grasp the progressive nature of God Himself, His Names, and His Personality.

It is a remarkable discovery, and deserves the closest attention. I have published a book on "THE TITLES OF JEHOVAH." I wish I had known half of what Mr. Goard has produced in his book.

I ask him to believe that he has helped a humble servant of Jehovah in his study of *the* Word.

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When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(*Prov.* vi., 22.)

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The
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A Weekly Journal dealing with British-Israel Matters.

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Are the Jews the Chosen People of God?

The Four Branches of the Children of Israel.

BY REV. WM. PASCOE GOARD.

(Published by General Request.)

THERE is a good deal of confusion among the Bible scholars as to the various divisions of the Israel people. Many teachers lump them all together in Palestine except for the few years of the captivities. From that time on they imagine that all returned into Palestine under the name of the Jews, and there established all that remained of the Israel peoples. Such, however, is not the case, as anyone will see who patiently unravels the various threads of the historic and prophetic Scriptures.

1. There is the House of Israel. This is the parent House, and the name Israel is a royal title, signifying Ruling with God.

2. The House of David, the ruling house, appointed of God to be as numerous as the stars of Heaven, and standing for ever upon the strength of its own covenants.

3. The House of Judah, being a tribal name: this is subordinate to the royal title Israel.

4. The nation of the Jews.

Commencing at the original organisation of the nation in the wilderness, we see the name Israel given to the nation, with the House of Joseph, the chief of whom was Ephraim, bearing the birthright, which it has never lost to the present day.

Thence we come to the establishment of the throne and House of David, the unconditional covenant of which carries it forward for as long as the sun and moon endure; the moon being assigned as the "faithful witness," to the covenant with David, in the heavens.

Thence follows the separation of the House of Israel from Judah, and the erection of the latter into the House of Judah, the Israel House of the ten tribes breaking away.

To the ten-tribed house, under the leadership of the House of Joseph, was confirmed the use of the royal title Israel, and from the House of Israel that right has never been taken, although for twenty-five hundred years and more it has not been used historically, but it has been used prophetically unto this day.

Finally there is the establishment of the "seventy weeks" nation of the Jews, formed out of the comparatively small migration which returned from Babylon.

With the original organisation it is not necessary for us to deal; the story is so well known, and the record in Exodus so clear.

The establishment of the House of David is declared in 2 Samuel vii.

The following is quoted from that chapter, commencing with verse 8.

"Now, therefore, so shalt thou say unto My servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel.

"And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

"Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded Judges to be over My people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that He will make thee an house.

"And when thy days be fulfilled, and thou shall sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will stablish his kingdom.

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" He shall build an house for My name, and I will establish the throne of his kingdom for ever.

" I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

" And thine house and thy kingdom shall be established for ever before thee; thy throne shall be stablished for ever.

" According to all these words, and according to all this vision, so did Nathan speak unto David."

For confirmation of this, centuries later, by the oath of the Lord, read the 31st and 33rd chapters of Jeremiah.

The rending of the Kingdom away from Judah, and from the House of David, is recorded I Kings xi. 26-39, and 2 Chron. x. and xi.

JUDAH AND THE JEWS.

We now come to the matter of the separation between the Jews and the House of Judah.

It may be well to make first a brief introductory statement regarding this matter.

The House of Judah reached the highest degree of light and expression in spiritual things which any branch of the human family reached in historic time, before the coming of the Lord. Let the Book of Isaiah and the Psalms illustrate that vision and expression. Their sacred records were the pure word of God. Their leaders in truth and devotion were " holy men of God, who wrote and spoke as the Spirit gave them utterance." Their hymns of devotion still take first place in the worship of the Christian Church—*viz.*, the Psalms.

The nation of the Jews set themselves to develop the Rabbinnical system, which negatived the Word of God. They developed what was to all intents and purposes a new religious system. They kept to the letter of the ordinances, but the precepts of the Law they rendered of non-effect, and the spirit of worship was wholly changed. Perhaps never in the history of religion has there been found such a burdensome religious system.

With the Scriptures, faith, and spiritual leaders of the House of Judah, Jesus found Himself in the closest accord.

(Of course, in all that is being said about the House of Judah, the Ten Tribes of Israel shared until the departure from the Judean connection.)

But when He came into contact with the Jews, Jesus found Himself in direct opposition to their religious system, to their faith, and to their leaders. Especially was He in direct opposition to the spirit of their system. (Read from the 5th to the 8th chapters of John, and see that this is so.)

This cleavage was not accidental, but was foreseen.

Take illustrations from the Prophet Jeremiah:—

Chapter xiii. 1-11. Under the type of a linen girdle which the prophet was instructed to purchase new, and to take to the Euphrates, and there hide in a hole in the rock, and which, after many days, he was instructed to recover and bring back again, and which he found to be marred—and, " behold, the girdle was marred, it was profitable for nothing" —foreshadows the rotten condition of the people who should return from the captivity. " This evil people, which refuse to hear My words, which walk in the imagination of their heart, and walk after other gods, to serve them and to worship them, shall be even as this girdle, which is good for nothing."

Chapter xxiv. Under the type of two baskets of figs. " One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. 5. Thus saith the Lord, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. 6. For I will set Mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. 7. And I will give them an heart to know Me, that I am the Lord; and they shall be My people, and I will be their God. For they shall return unto Me with their whole heart."

It is quite evident that this promise is yet in the future awaiting fulfilment. They who returned from the captivity were built, but they were pulled down again; they were planted, but were plucked up again. They have not as yet received a heart to know the Lord, but are still in the blindness of unbelief.

V. 8. " And as the evil figs which cannot be eaten, they are so evil; surely, saith the Lord, so will I give Zedekiah, the King of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them."

V. 10. " And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."

We see the promise of return and establishment for ever to the first typified by the basket of good figs, but of utter destruction to the latter, typified by the basket of evil figs.

Chapter xxix. We have in this chapter the same clear-cut division. The chapter forms part of an argument between the Lord, through Jeremiah, and the false prophets.

The false prophets were declaring that the captivity of Judah should be very brief, not lasting for

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even two years; that within two years the Lord would break the yoke of Nebuchadnezzar from off the neck of Judah.

Jeremiah was declaring that the captivity was long, and that no move would be made by the Lord until after seventy years. Thereafter came the promise of final return.

Verses 10-14 show first a complete scattering into "all the nations, and from all the places whither I have driven you, saith the Lord." And after the scattering the final return, the "expected end."

That this final return, this "expected end," has not yet been accomplished, we are all agreed.

Verses 15-19 show the same division between the good and the bad.

V. 16. "Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

V. 17. "Thus saith the Lord of Hosts: Behold, I will send upon them the sword, the famine, and the pestilence, AND WILL MAKE THEM LIKE VILE FIGS THAT CANNOT BE EATEN, THEY ARE SO EVIL . . . and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

V. 19. "Because they have not hearkened to My words, saith the Lord, which I have sent unto them by My servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord."

In this prophecy again there are two scatterings, but only one final re-gathering, and that is still in the future.

Now, it will not be good work to build either an affirmation or a denial of major facts of Scripture or history upon the illustrations of prophecy. The people of Jeremiah's day had only the illustration, and were shut up to the light these would afford, but they had the advantage of the personal explanation of the prophet, and of those directly in touch with him.

We have the history of the fulfilment before us, and are in still better position to understand the meaning of the prediction.

One thing stands out in these illustrations. God set a division between the good and the bad figs. Of that there can be no question. One section went out with promise of an expected end; the other went without promise.

Another thing is clear—that the type of the rotten girdle referred to the return from the captivity, and foreshadowed the character of the people.

The bulk of Judah remained in Babylonia.

The returned Jews were idolaters and slaveholders (Ezra ix.): "The people of Israel, and the priests and the Levites, have not separated themselves from the people of the lands, DOING ACCORDING TO THEIR ABOMINATIONS EVEN OF THE CANAANITES, THE HITTITES, THE PERIZZITES, THE JEBUSITES, THE AMMONITES, THE MOABITES, THE EGYPTIANS AND THE AMORITES."

Note well that these national organisations, except Egypt, were long before each destroyed because of their particular overflowing abominations, and that the returned Jews incorporated in themselves the abominations of all.

Now, these Jews were people whom Ezra had led back out of the captivity, and who formed the basis of the nation of the Jews.

To these came John the Baptist, and, in the first address which Luke records in the third chapter, commencing with the 7th verse, we have this: "Then said he to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

V. 9. "And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire."

Keep in memory the Scriptural figure of the fig-tree as representing the Jew, and call to memory our Lord's cursing the fig-tree because of its barrenness.

(*To be continued.*)

The First Settlers in Britain (V.)

By Rev. Commander Roberts.

For the colonisation of Ireland from Etruria, some time anterior to the eighth century B.C., we are indebted to Sir Wm. Betham's translation of the "Eugubian Tables," given in "*Etruria Celtica*," which may be consulted in our Library at 6, Buckingham Gate, London, S.W.1.

We now pass on into Spain as another halting-place at an early period of Hebrew migration. "The Pillars of Hercules," now the Straits of Gibraltar, give the early evidence of the passage of the maritime explorers. Gadis, modern Cadiz, probably from Gad, their footsteps, whereas Eburo-Brutium betray their Etrurian and Bruttium departure from Italy as Heraclea and Hercules do (see map), and trace their other wanderings North-West—Eburones, Brittia, Dan-mark, etc. In Spain we have ever so many waymarks—the river Iberus on the East, Ebora in the South-West, the province of Iberia in the North-West, and Celt-Iberia in the North-East.

It is with especial settlements in the time of Solomon, and afterwards of Nebuchadnezzar, we have now to speak. The Segontiaci, a British province in the time of Cæsar, whose cities Seguntium

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(Silchester) and in North and South Wales tell us they came from Segontium, in Spain, on the river Iberus, now Murviedro.

In " Jews in Britain," by the Rev. Moses Margoliouth, we have a full account of the finding of Hebrew inscriptions by Villalpando, given in his Commentary on Ezekiel, at Murviedro, formerly Segontium, in Spain. These inscriptions tell of the Epitaph of Adoniram, the collector of Solomon's tribute for building the Temple, also the Epitaph of a prince of Judah of later date, found at the same time. The fact that Solomon's Temple, in the building, obtained tin from Britain as an alloy to the gold of its ornamentation, as told us by Edward Creasy, is one connecting link; another is the cities named, Segontium, at Silchester and in Wales, belonging to the tribe of the Segontiaci, in Britain. That the tin-mines in Cornwall were worked by Hebrews (Jews *sic*) is an admitted fact. The testimony also of Camden (" History of Britain," p. 963), as to the early colonisation of Ireland from Spain by Jews (*sic*) and Syrians on the authority of Pomponius Mela, has been quoted many times.

The next authentic account of the colonisation of Spain by Hebrews is told us by the Rev. Charles Forster, B.D., in " A New Key for the Recovery of the Lost Ten Tribes," 1859, pp. 331-337. We can but give an epitome. Forster's evidence is from two sources, " The Cochin History " and the historical episode of Court Gebelin in the eighth volume of an etymological work entitled " Monde Primitif." These two, without collusion, support the same story of Nebuchadnezzar: " Un des morceaux les plus saillants, est l'Histoire de Nebuchadnezzar."—*Biographie Univer.*

Whilst Nebuchadnezzar was before Tyre (a siege surpassing in duration even that of Troy) he sent forth expeditions by land and sea to sweep the Phœnician Colonies along the coast of Africa, and to conquer and crush their remotest settlements in Spain. The transaction, noticed incidentally by Strabo, and discussed critically by Court Gebelin, is related simply and historically in the Cochin Manuscript. According to this record, Nebuchadnezzar, from before Tyre, sent a fleet and army along the Phœnician settlements in Africa to Spain, under the command of one of his generals, an Ionian Prince named Ferouz, or Pyrrhus. With this expedition he embarked, with their own consent, not as captives but as emigrants, a large body of Jews and Israelites, of the Tribes of Judah and Benjamin, of Simeon and the Levites, for the purpose of settling them in the South of Spain; obviously with maritime and commercial views. .
It relates that these four tribes, after a tempestuous passage across the Mediterranean, were landed in Spain, in the province of Andalusia, and sent up into the country. It further states that they founded in the interior four cities. The first of these cities they called *Luz*-ica (now Lusina on the Tagus) after *Luz*, in the land of Israel. The next and chief city (the ancient capital of New Castille) they denominated *Toletua* (Toledo), from the Hebrew term תולתלה *tultule*, in commemoration of the pitching and tossing which they had endured in their transit. The two cities both adjacent to Toledo they named *Makedda* and *Ascalon*, after Makedda, in the land of Israel, and *Ascalon*, on the border of the Philistines.* How came these names into Catholic Spain, the land of bigotry and persecution of the Jews?

D'Anville's Atlas is a proof that these names were existing at the time he mentions. A note in Southey's " Roderic " records a wholly independent corroboration. When Alphonso VI. recovered Toledo from the Saracens, he was appealed to by its Jewish population on the ground that they were not the descendants of the murderers of Christ, but of the Ten Tribes, whom Nebuchadnezzar had sent there as colonists. The appeal was answered graciously, and the transaction ordered by the king to be enrolled in the archives of Toledo. The predominance, from time immemorial, of a Jewish (*sic*) population in Spain, is matter of history, Mohammedan as well as Christian. The question: How came they by this predominance? is one which must be asked, and which cannot, without the discovery of some unknown cause, be answered. The cause, as assigned by Jewish history and tradition, removes all difficulties. A Hebrew colony, planted by Nebuchadnezzar (and even before Solomon—L. G. A. R.), held a footing in the Peninsula before Carthaginian or Roman, Vandal or Visigoth, Christian or Mussulman, had any footing there. Toledo is known as, perhaps, the most ancient city of Spain. " Are you aware," asked our first authority in this country on such a point, " that the *oldest* building in Toledo is the Jewish Synagogue? "*

How these came into Britain is told us by Camden. Irish history and tradition is full of this Spanish migration into Ireland.

Nottingham Branch.

MEETINGS, FRIEND'S SCHOOLS, FRIAR LANE.

OCTOBER 9th: Mr. J. Cooper. October 23rd: Miss Turney. November 13th: The Rev. R. G. F. Waddington, M.A. (of Bradford), " St George for England." November 27th: Mr. H. D. Houghton, " If the British are Israel, what good is it?" December 10th to 13th: At the Albert Hall Institute, the Rev. Pascoe Goard and other speakers from B.I.W.F., London. January 8th: Mr. J. Griffin, of Dudley. January 29th: Mr. Webber. February 12th: The Rev. J. B. Gratton. February 26th:
Please book these dates and make known the four days' mission, December 10th to 13th, at the Albert Hall Institute.

* Those who have studied Mr. Murray's " Handbooks " will deeply appreciate such a testimony to the antiquity of the Hebrew settlement in Toledo.

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A Study of the Book of Hosea.

By W. P. Gillespie.

Hosea in the light, or rather the darkness, of our times, rivets attention.

While in this Valley of Achor we are struggling for escape, blindly and almost despairingly groping for the door, we need to be reminded that Isaiah, the great prophet of redemption and hope, with a vision born of an inscrutable faith, saw the end, the way out, and the goal. This dark spot, this accursed patch, was yet to be transformed into mountains, woods, streams and pastures, a place for herds to lie down in and for God's chosen people to rest.

Hosea, in the second chapter of his book, follows up the same thought. With the same invincible faith, and out of the same depths of despondency, despair and degradation; with the same steadfast grip of God's faithfulness and purposes breaks out into a glorious pæan of song and hope. "I will give her the Valley of Achor for a door of hope, and she shall sing there as in the days of her youth."

What is, and what has been, the cause of our present troubles?

Israel has forsaken Jehovah for Baalim. Israel, government leaders and people as a whole, forsook God for wealth. While ostensibly observing the outward forms of worship through ceremonies and creeds, themselves abhorrently corrupted, yet they "did not know I gave her corn and wine and oil"—the material blessings of life.

Argue as we may, the fact remains prominently outstanding that the God of Britain to-day is wealth, worshipped by all classes generally—workers, centrals, and capitalists alike.

"Take heed and beware of covetousness" was our Lord's most emphatic warning, and from His attitude this desire for riches was the greatest barrier with which He had to contend against the advancement of His Kingdom. We are not expressing any socialistic opinions. Probe our existing conditions at any point, bring the test to any phase of it, and does not Britain stand condemned in dominant commercialism and worship of wealth?—wealth won by a merciless system of competition, rivalry and selfishness, at the sacrifice of thousands crushed out of moral shape in the depths of misery and poverty.

Does Hosea portray our position? (v. 6, 9). Jehovah will hedge the way with thorns; war, famine, pestilence, poverty, unemployment, rioting, etc. (V. 13) Visit her with the rewards of her worship of Baalim; an uncontrolled craving for pleasure, adornment, extravagance, squander and luxury.

This seems to be exactly our present position. What follows? A signpost indicating the way out.

Suddenly, with a majestic conception of God, Hosea sees that the hand that punished is the hand of love—punishment not as vengeance, but as chastisement for restoration—"How shall I give the up, Ephraim? how shall I deliver thee, Israel?"

I will lure thee into the wilderness—away from it all; exiled, banished, deprived from it all; to hear the voice of Comfort. Then only will come the day when this our Valley of Achor will be transformed and we come through with a blessed hope and a song of joy.

Truly our present fumbling with political, economic, ethical and social "remedies" is pathetically futile against the utter dissolution of all law and justice and the ties that bind a nation together. Hosea points to a prior cause of our trouble in his scathing denunciation of Israel's priests, recognising that the religious leaders are the nation's heart, and if this be corrupt, the people suffer. Why is our Church impotent? Is it to cease? We are almost inclined to admit the thought that the Laodicean stage which so accurately describes her present condition is the last of the seven phases of her history, and closes the Church age, and that Christ's attitude now to His chosen people is, "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and will sup with him, and he with Me."

"The Lord God Omnipotent reigneth" is the first article in the British-Israel creed, and from this standpoint we take the large and long view, and yet see ahead the wilderness and solitary place made glad, and God vindicating His righteousness and power.

Terms understood in O.T. times:—

Achor=trouble.

Baalim, O.T. / Mammon, N.T. } =rendering of riches.

Covetousness=desire for more.

Comfort=cum (together).
forte (strength).
combined strength.

Liverpool.

Liverpool Branch meets on the 2nd and 4th Thursday of the month, in the Common Hall, Hackins Hey, 8 p.m. Mr. J. Griffin, of Dudley, was the speaker on September 25th. Coming events:—October 9th: Annual Meeting, 7.30 p.m.; lecture by the President, the Rev. J. J. R. Armitage, at 8 p.m., subject, "The Seven Sciences of the 1st Chap. of Genesis." October 23rd: The Rt. Rev. Bishop Hodgkinson. November 10th to 13th: Four-Day Mission in Central Hall, Renshaw Street; speakers: The Rev. W. Pascoe Goard, the Rev. J. J. R. Armitage, Mr. J. J. Morey, and others. November 27th: The Rev. J. B. Gratton. December 11th: The Rev. R. G. F. Waddington. January 8th: G. T. Vine, Esq., F.E.I.S, A.C.P. January 22nd: W. H. Hesketh, Esq., J.P. February 26th: The Rev. G. H. Lancaster. March 26th: The Rev. T. H. Whitehouse. April 23rd: The Rev. W. J. Gregory Bestall. May 28th: Mr. J. J. Morey. S. E. Steele.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

WE are now within a few days of the opening of the Congress, to which thousands are eagerly looking forward. Our thanks are heartily tendered to all who have sent contributions towards the expenses, to all who have purchased tickets, and to all who have given voluntary help in the publicity department. Those who wish for tickets, but have delayed securing them, are invited to send in their applications as quickly as possible to avoid congestion in the last days of next week.

There is a large demand for tickets for the Lantern Lecture on October 15th. Our President and members have expressed delight that Admiral Sir Doveton Sturdee is to preside, and they will give him a great reception. Let us make every effort to fill the hall, which holds nearly 3,000. This can be done if everyone puts forth the utmost effort. Leaflets in thousands are available for distribution. Please let us know how many you can send out for your district, and please book your seats.

Congress folders have been sent out in thousands all over the country. There are many more for those who can use them to advantage. Railway vouchers have been supplied gladly, free of cost, to all who have applied for them. They entitle the holders to tickets from the local booking office, giving the substantial concession of the double journey at one fare and a third—available from October 11th to October 27th, inclusive. We have had to guarantee a certain number of travellers to the railway authorities, and we urge all our friends to take advantage of the concession offered. All applications and communications should be addressed to the Secretary-General, 6, Buckingham Gate, S.W.1. Telephone number: Victoria 6115.

Delegates to the morning sessions of the Congress will please assemble at 11 a.m. on Tuesday, October 14th, at Headquarters, and each morning following while the Congress is in session.

The adjourned Annual Meeting of members and associates of the British-Israel World Federation for the election of the Council will take place at Headquarters on Thursday, October 16th, at 12 noon.

The Rev. Pascoe Goard conducted the Prayer Meeting at Headquarters on Thursday evening last week. Our readers are cordially invited to these meetings each week on Thursdays at 7.30, except during the Congress, and when public meetings fall on that day.

Mr. Herbert Garrison lectured at the Town Hall, Maidenhead, on October 25th, on "Egypt and the Wonders of the Great Pyramid." Dr. James J. Paterson presided. Leading people of the town and district attended. The Secretary-General lectured on Friday last at the Royal Pavilion, Brighton, at 8 p.m., on "The Keys and Gates of the World," and will lecture on Wednesday, October 8th, at St. Wolfram's Parish Hall, Grantham, at 7.30, on the same subject.

The Rev. Commander Roberts preached two B.I. sermons on September 21st at Silk Willoughby, by invitation of the Rev. Hector Macturk.

The Rev. T. H. Whitehouse is vigorously prosecuting his work as organiser for the Birmingham district. At his invitation the Rev. Joseph Gay and Mr. J. J. Morey addressed four special meetings in Ebenezer Church last week.

The Rev. W. E. Woodhams Denham, F.R.G.S., and Mr. E. N. Dixon will address special meetings for the Croydon Branch on Thursday, October 9th, at 3 and 7.30, at Eldon House, Wellesley Road.

Mr. John J. Morey is to give a series of lectures for the Ealing Branch, commencing on Tuesday, October 7th, at 8.15 p.m., in the Wesleyan Church Room, The Mall. The introductory lecture will be entitled, "Britain in the Bible."

Monday, September 29th, was a remarkable day at the Federation Headquarters. The clergymen and ministers of the London area were invited to meet the Rev. Pascoe Goard at 11 a.m. A goodly number, representing all denominations, responded, and a very successful meeting was held. Mr. Goard addressed his brethren upon the Israel interpretation of the Scriptures, and great interest was created. The result is that a Clerical and Ministerial Association has been formed to meet every Monday morning at 11 for the consideration of these vital questions. The Rev. Pascoe Goard was elected President and Leader, and the Hon. Sec. is the Rev. Joseph Gay, who will be glad to hear from any Minister of the Gospel desiring further information as to the movement thus so auspiciously inaugurated. Mr. Gay may be addressed at 6, Buckingham Gate, S.W.1.

In the afternoon, at 3 o'clock, the Teaching College opened with about 60 students present. The Rev. Pascoe Goard will give lectures on Monday and Tuesday afternoons and evenings, taking a definite course of instruction for students, teachers and lec-

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turers. Other lectures will be given on other days, and the syllabus will be duly announced in our columns. After the Congress we hope to see the College in full swing, meeting a need which has long been felt to be urgent. All friends who wish to be enrolled will do well to write The Registrar, stating the subjects they desire to study. Mr. Goard's classes will be confined to Mondays and Tuesdays.

In Keswick Museum is a Survey of Ulleswater, dated 1783, having these words under it:—

"Henceforth let British youths
Their native land explore
Before they visit France,
Or from their Canaan tour."

Croydon Branch.—Special meetings will be held on Thursday, 9th October, at 3 and 7.45 p.m., at Eldon House, Wellesley Road, Croydon. Speakers: afternoon, Rev. Woodhams Denham; subject, "Things that Stir." Evening, E. N. Dixon, Esq.; subject, "A Godly Line." Tea provided, 4d. All are cordially invited. The Bible Study Circle will be held (D.V.) October 28th, at 2.45 p.m.

Our Special Conference Issues.

A Growing Band of Helpers.

It is only those who are responsible for the production, week by week, of a paper such as The Banner of Israel who can realise what an encouragement and source of pleasure it is to find that when a request is made to readers for their help, a generous response is at once forthcoming. It means not only that those who read the paper appreciate its contents and its aim, but also that they are willing to do their share in extending its work and its influence. Thus it has been a very real joy to those who are producing The Banner of Israel week by week to see how readily the readers are coming forward to help with the two Conference issues of October 22nd and 29th.

These numbers will both be increased in size: they will contain the essentials of British-Israel teaching, as set forth at the Congress, for they will contain bright, readable reports, and will be calculated to stimulate interest wherever they are read. Day by day promises of help are reaching us in growing numbers; but we want more—many more—yet, before we can feel that our aim is to be accomplished: THAT AIM IS TO REACH THOUSANDS OF THOSE WHO, AS YET, HAVE NOT BEEN BROUGHT INTO THE REALISATION OF ALL THAT THE TEACHING STANDS FOR—do not realise their goodly heritage, nor the important part they are taking, and will be taking, amongst the nations of the earth.

If each reader will order and distribute *just a few* copies extra of those two issues, unnumbered thousands can be reached.

As we have said before, we want each reader to make *this* a personal question: "WHAT CAN *I* DO TO HELP?"

Having decided the part they will take in this big effort, they will write a post card to the Secretary, The Banner of Israel, 6, Buckingham Gate, London; S.W., stating how many copies they will take, and whether they would like them sent direct from the publishing house, or will order through their usual newsagent. A card is necessary, because there must be no disappointment in supplies.

Here are a few extracts from the many letters already received:—

J. H. T., Darlington, writes: "Please send me fifty copies of each of the two special issues. I want them for distribution."

This is most helpful—a capital example to other readers.

R. P., Polegate, also orders 50 copies, thus showing a *live* interest in the paper.

From Ayr comes a welcome order for 12 copies of each of the issues, while A. L. D., writing from Windsor, says: "Please send me six copies of each Congress issue, which I shall be glad to distribute. I am sorry I cannot take more." Small though this help may appear, it is really just what we should like every reader to do.

E. G. C., Hampstead, orders 12 of each number for distribution amongst friends, and, writing from Newark and ordering copies of the Conference issues, C. A. L. says: "It is just wonderful how this Truth is spreading. What a glorious work the Federation is doing!" This is indeed a very real encouragement.

From Mottingham, Sandbach, Billericay, Ramsgate, etc., orders for copies and promises of help in distribution have reached us; but, much as these efforts represent, they are yet far below the numbers to be reached if we are to approach within measurable distance of our aim.

Will you please send your order for copies as quickly as possible? If you can send to-day, please do so. Do not let the fact that you can only use a small number stand in your way. Remember that if each reader takes but a small share in this distribution, tens of thousands would be distributed.

Please send in all orders and promises of help, together with any message of encouragement you may be good enough to give, to: The Secretary, The "Banner" Committee, 6, Buckingham Gate, S.W. Six copies, post free, 1s.; 12 copies, post free, 2s.; 24 copies, post free, 3s. 6d.; whilst to every reader who will take and distribute 50 copies, 6s. 6d. post free, from the Publishing Office, we will send a presentation volume, especially chosen for the use of a British-Israel student.

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The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty-one words:—

October 1st, Wednesday.—Oh how love I Thy law! it is my meditation all the day. Psa. cxix. 97 (R.V.).

October 2nd, Thursday.—Ye have seen . . . how I bare you on eagles' wings, and brought you unto myself. Exod. xix. 4.

October 3rd, Friday.—Beautiful for situation . . . is Mount Zion . . . the city of the Great King. Psa. xlviii. 2.

October 4th, Saturday.—The day of vengeance is in Mine heart, and the year of My redeemed is come. Isa. lxiii. 4.

October 5th, Sunday.—Thou shalt guide me with Thy counsel, and afterward receive me to glory. Psa. lxxiii. 24.

October 6th, Monday.—I will mention the loving kindnesses of the Lord . . . and the great goodness towards the house of Israel. Isa. lxiii. 7.

October 7th, Tuesday.—Remember Thy congregation, which Thou hast purchased of old: the rod of Thine inheritance. Psa. lxxiv. 2.

October 8th, Wednesday.—Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of Thy God. Isa. lxii. 3.

October 9th, Thursday.—Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us. Isa. xxvi. 12.

October 10th, Friday.—Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. Isa. xlviii. 13.

October 11th, Saturday.—In those days, and at that time, will I cause the Branch of righteousness to grow up unto David. Jer. xxxiii. 15.

October 12th, Sunday.—Fear thou not, O Jacob my servant, saith the Lord: for I am with thee. Jer. xlvi. 28.

October 13th, Monday.—I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble. Jer. xxxi. 9.

October 14th, Tuesday.—The Lord hath chosen thee to be a peculiar people unto Himself: above all the nations that are upon the earth. Deut. xiv. 2.

October 15th, Wednesday.—The Lord, He it is that doth go before thee: He will be with thee . . . fear not, neither be dismayed. Deut. xxxi. 8.

October 16th, Thursday.—Fear thou not . . I will help thee: yea I will uphold thee with the right hand of My righteousness. Isa. xli. 10.

October 17th, Friday.—All the land which thou seest, to thee will I give it, and to thy seed for ever. Gen. xiii. 15.

October 18th, Saturday.—Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come. Psa. cii. 13.

October 19th, Sunday.—Lord, Thou hast been favourable unto Thy land: Thou hast brought back the captivity of Jacob. Psa. lxxxv. 1.

October 20th, Monday.—Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought in us. Psa. lxviii. 28.

October 21st, Tuesday.—For, lo, I will save thee from afar, and thy seed from the land of their captivity. Jer. xxx. 10.

October 22nd, Wednesday.—Behold, I will bring them from the north country, and gather them from the coasts of the earth. Jer. xxxi. 8.

October 23rd, Thursday.—That Thy beloved may be delivered: save with Thy right hand and hear me. Psa. lx. 5.

October 24th, Friday.—Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. Isa. xxvi. 4.

October 25th, Saturday.—Sing unto the Lord for He hath done excellent things: this is known in all the earth. Isa. xii. 5.

October 26th, Sunday.—My lips shall greatly rejoice when I sing unto Thee: and my soul which Thou hast redeemed. Psa. lxxi. 23.

October 27th, Monday.—Before they call, I will answer; and while they are yet speaking I will hear. Isa. lxv. 24.

October 28th, Tuesday.—It shall be established for ever as the moon, and as a faithful witness in heaven. Psa. lxxxix. 37.

October 29th, Wednesday.—It shall be said unto them, ye are the sons of the living God. Hosea i. 10.

October 30th, Thursday.—I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Isa. xli. 14.

October 31st, Friday.—Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. Psa. cvii. 8.

Hidden Text for August, 1 Cor. i. 27.

Correct answers received from:—Mrs. Heald, Ashstead, Surrey; Miss N. Taylor, Epsom; Miss Stubbs, Brixton; Mr. J. Washington.

Solutions for October can be sent to Miss Florence H. Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

Palestine's Future

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The World Gone Wrong:

A Hope For Better Things.

To the Editor of THE BANNER OF ISRAEL.

THE article given below was sent to me recently by one who is not consciously a believer in British-Israel Truth, but has all the instincts of British-Israelism, and probably will eventually become an avowed British-Israelite.

The idea of a "great alliance of English-speaking races" is what British-Israelites have been looking forward to for many years, and we are sure that it will in time come to pass, for Ephraim and Manasseh are marked out by prophecy as in the last days combining against the forces of Antichrist; "the nation and the company of nations," allied with "the great people," will eventually dominate the world, under our Saviour as King.

I cannot agree with the writer of the article that "no other power would ever gather sufficient strength in men or material to engage upon another world war." As a matter of fact Germany has already gathered that strength. She has exploited the resources of Russia to make as many munitions of war as she likes, and she is (in defiance of the Treaty of Versailles, of which she was a signatory), drilling large numbers of men, under various false names such as "police," in preparation for another world war. Her mercantile marine is growing rapidly, and a large proportion of it can be converted into armed cruisers, while the probability of her having submarines in process of manufacture unknown to allied supervision has been hinted at more than once in recent days.

Germany's money power is far greater than she pretends it is, and lack of money will not keep her from taking action in conjunction with "Rosh, Meshech, and Tubal," when she thinks the time is ripe for it.

"The only hope of salvation for a tear-stained earth" does not lie with the nations, but with the only Ruler and Controller of nations, the God of Israel, who will bring to naught all the plots and devices of Israel's foes, and at the Great Judgment of Har-Megiddo will wipe out the workers of evil.

EDWARD F. GOSSET.

Hawkhurst,
14th September, 1924.

It seems clear that the only way to a lasting peace is by an alliance with the United States of America.

At the present time the world is writhing in the agony of conflicting emotions, crime, hatred and malice; the everlasting bid for world-supremacy on the one hand, and on the other the desire to drive all humanity into one seething heap of vileness, and the lowest degree of bestiality.

Such, it seems, is Soviet Russia's idea of Communism. Communism! The Brotherhood of Man! The highest ideal of mankind reduced to the lowest levels of vice. There is no high, white road to Brotherhood this way, nor can ever be.

It will come, however, as we all know theoretically; but there remains the question of the *practical*. The great alliance of English-speaking races seems the only way out of this desperately dark road. The United States, a great people, a new nation, standing for humanity and all its highest qualities, affiliated with Great Britain, whose traditions and deeds of moral courage are second to none, and were carried to victory when valour was its own reward.

But the fashions change: there can be no "glories of battle" now that the enemy retires to a distance of ten miles or more.

The glory of the sword has departed with the age of steam and steel, leaving only the empty scabbard to be replaced by the pen, which is surely mightier.

The League of Nations as an ideal is good, but it cannot do away with the eternal bidding of nations for supremacy, its fetters only causing greater discontent.

The great English-speaking combine would not be desirous of ruling the world, but this pact would be the stronger by reason of each nation possessing the moral feature the other lacks.

The new world of industry would thus be a figure-head and trading-ground for all other nations.

No other power would ever gather sufficient strength in men or material to engage upon another world war. Through each nation retaining within itself sufficient naval and military equipment for patrolling the land and policing the seas lies the only hope of salvation for a tear-stained earth.

The late war has taught us much, and it has taught us the futility of wars. It has shown us the old traditions cannot continue. A new race is growing up at our feet which does not see the ideal of those who died that others might live (and does not care a button whether they died or not); but it *does* see the ideal of those who *live* that others may live.

There is no need to exile monarchs, and eventually slay them, in order to attain the Brotherhood of Man. What better example is there to have than a king who, going among his people, knowing their troubles and tribulations, can encourage them and sympathise in their daily sorrows. For these, alas, are a birthright of this mortal sphere, and can never be expunged.

"Live pure, speak true, right wrong, follow the king, else wherefore born?"—thus the poet wrote; but there is no true kingship from one who sitteth on a high throne and governs from afar.

The King who was once born in a manger, and, alas, is followed by too few of us now, was one of those who lived among His people, knowing their hearts; and in His service is perfect freedom.

This, surely, is the road to brotherhood. It is the nature of humanity to demand a figure-head, and why not in the form of a king? At the present time there can be no better example than we have in our midst. There is no pomp and vanity within

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" the House of Windsor," and no man in his right mind could look with envy on the lives of the Royal family. Their living is only what their station demands. God makes us high or lowly, and orders our estate; and it cannot be tolerated for a few maniacs of the present day to attempt to level all humanity to one social basis, because " class " has existed since the world began.

Our political leaders should be the first intelligences of the country, their social standing being immaterial, though it surely could not discredit those of lowly origin to observe the common courtesies of statesmen, thus retaining their self-respect, as well as the respect of others—for " respect " will go a long way with those who wish to rule with any degree of success.

The great English-speaking combine will be the world's ultimate success, and the only hope of "peace on earth " and " goodwill toward men."

Correspondence.

P. W. Thompson, Esq., M.A., C.A.,
c/o Messrs. Marshall Bros., Ltd.,
Paternoster Row, E.C.4.

DEAR SIR,—Some months ago, as the result of a review in the NATIONAL MESSAGE or THE BANNER OF ISRAEL, I purchased a copy of your book, " The Whole Tithe," and as I had already made a start with tithing to the extent of 10 per cent., I found the book of absorbing interest.

I do not, however, quite follow your line of argument on pp. 139 to 143 in treating part only of Income Tax as tithe. As I understand it, the Mosaic Tithe, including first fruits, etc., represented the total *taxation* on the individual by the Hebrew State for *religious* and *civil* purposes, and as many of the services then performed by the Levites are now undertaken by our State and Local Authorities as distinct from our Ecclesiastical Authorities, it would appear that *all* taxation and rating falls to be classified with religious and philanthropic expenditure as tithe.

Under these circumstances, possibly most people are contributing more than one-fifth of their income as tithe.

If I have misunderstood the whole subject, would you kindly make the matter clear. As it is possibly a point of interest to others, I am sure the Editor of THE BANNER OF ISRAEL would be glad to insert your answer as a general reply to an unnamed correspondent.

Yours faithfully,
H.D.

ESKIN, BARTON COURT,
NEW MILTON, HANTS.
26.8.1924.

DEAR SIR,—I was very pleased indeed to receive your letter this morning with your interesting query. Before I deal with the matter it must be understood between us that I totally refuse to dogmatise upon the subject, and that if in what I say I appear to be dogmatic, it is merely done for the sake of clarity The points are simply put before you for your consideration.

(1) In pre-monarchic Israel, Church and State were one, absolutely and at all points. This condition of affairs no longer prevails, and a State official is only a servant of God when he happens to be doing God's particular work. When your taxing officer levies upon you a Poor Rate, *which actually goes to the poor* (most of it does not), he is a Levitical tax-gatherer, and this levy is a tithe. When he levies a tax for secular education, he is the servant of a State which, at that point, ignores God, and the levy is what the Jews called " bad tithe." (If out of your own pocket you subscribe to a school which gives general education, but with religion as its first object, this is " good tithe.") " Bad tithe " means no tithe at all.

(2) You will have noted the difference between God's tithe and King's tithe (p. 61). A vast proportion of our Income Tax is King's tithe—a perfectly proper payment for military and other purposes, but not coming within the scope of the " Sacred Tenth."

(3) Situated as we are in an only quasi-religious State, the remedy which experience proves that God has provided for our continuous taxation, of which so little can be reckoned as " tithe," lies in the payment of the full Whole Tithe to Him. A man who habitually does this will be in the long run wonderfully helped in meeting those onerous burdens which our present Government lays upon us. He will also be enabled to increase his giving.

Yours very faithfully,
(Signed) P. W. THOMPSON.

Britain and "the Bounds of the People."

BY REV. WM. PASCOE GOARD.

BRITAIN has more square miles of territory in proportion to her numbers than any other people outside of the continent of South America. That continent is still very largely waste.

The nations of Europe are overcrowded badly, and seem not to be able to spread out in any direction. Germany secured great territories before the war, and yet she rigidly kept the people at home. Such as left the Fatherland went not to the German territories but to the lands of the Anglo-Saxon. The other nations of Europe had not the extra territories, and their people went to the Anglo-Saxon lands.

Asia is densely overcrowded. The lands of America and of Australia lay fronting the shores of Asia for ages. That there was communication between the continents bordering the Pacific there is abundant evidence, and yet Asia remained at home. China and India and the adventurous Malay race kept to their own side of the Pacific. Consider what would have happened if the colonising spirit had possessed the men of China, of India, of the

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Malay Archipelago, and under its urge they had colonised the continent of America and that of Australia ages ago; the balance of world-power would have been predominantly Asiatic, and the history of the world would have been other than it is.

To-day the nations of Europe, and still more the nations of Asia, are demanding territories, or entrance to the territories under the British flag. In 1913 there came to Britain a large deputation from India to use their influence with the various departments of Government to gain permission for the East Indian peoples to move at will throughout the Overseas Dominions. They were converted from the thought, however, when they considered how this would react upon conditions at home, realising that India could not suddenly step from Asiatic to European conditions, and that to precipitate such a movement would be to rend India apart from its foundations. No; the bounds of the people have been, and are, set, and that by other authority than human governments, and by other means than human legislation.

Think of all the over-burden of population in the Asiatic countries, and then of the sparse populations of the Overseas Dominions, and try to explain the phenomenon in terms of political economy.

How, then, shall the matter be explained? It might be said that it is explained by the exercise of Imperial authority. But how?—before such authority came into existence, in all the centuries when these immense territories lay open for Asiatic colonisation, when Asia was crowded, and Europe was sparsely settled? No; this method of explanation will not meet the case. The explanation is given in the Bible, and it seems that there is no other explanation apparent. *"When the Most High divided unto the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." "For the Lord's portion is His people; Jacob is the lot of His inheritance."*

Let this be clearly understood; human legislation cannot open what God has closed, neither can human legislation close what God has opened. The only effect of human legislation is to cause trouble and bloodshed. God gave to Britain the Island of Heligoland as an outpost against predatory Europe. British legislation gave it away; and terribly has Britain suffered for the presumption. God gave to the early Brith Colony, which is of Israel, the island of Ireland. It was God's first gift of land to Israel in Europe. Human legislation has apparently handed the control of the larger part of the Island to an alien control. This can only act as a trouble-breeder in the long run. God has given to Britain Palestine and Egypt, as He declared He would, and there are those who would throw off the gift and remove the bounds. Let these beware and understand that the great heritage is being administered by the superior Throne which takes no account of the votes of Democracy.

There is a wonderful story being told. In large areas of Africa, Stanley found teeming populations where there is now almost a desert. Populations have been swept away by the sleeping sickness. This has been caused by the bite of the Tsetse fly, which dwelt harmlessly with the populations mentioned for time unknown, but which suddenly developed the most deadly poison for the black race.

For long ages this process has been going on, and it would seem to be destined to continue until the seed of Abraham shall find itself in very deed the heir of the world.

For the Young Folks.

SCRIPTURAL ENIGMA.—No. XIII.

1. "This" fiery zealot,
   As "Holy Writ" doth tell it,
   Chased from his sight, that backsliding sprite,
   The son-in-law of Sanballat.
2. The Phillistine host the victory won,
   Israel was left a total wreck.
   Hearing the news, ere set of sun,
   "This" man collapsed, and brake his neck.
3. An impious feast of lords and kings,
   A sacrilege on holy things.
   Mysterious writing on the wall,
   Grave consternation seizing all.
   In that dread night a king was slain;
   Now, if you please, just give his name.
4. On Patmos isle the "belovèd one"
   In vision sees "the kingdom" won.
   With trumpet sound the Master came
   Revealing "this" His Holy Name.
5. Rigid and firm the Tirshatha stood,
   Careful that none his words should miss:
   "Ye shall not eat things holy and good
   Till a priest stands up with that and 'this.'"

The initials spell the sire of him
Who led God's Israel into sin.
What are the finals? do you enquire?
Why—Solomon's friend, the King of Tyre.

ANSWER TO SCRIPTURAL ENIGMA.
(No. 12).

NINEVEH—BABYLON.

1. Nadab ... Exod. vi. 23; Lev. x. 1, 2;
2. Iturea ... Luke iii. 1. [Isa. l. 11.
3. Nob ... 1 Sam. xxii. 19.
4. "Empty" ... Exod. xxiii. 15; Deut. xvi.
5. Vial ... 1 Sam. x. 1. [16.
6. Echo ... Ezek. vii. 7, marg.
7. Hermon ... Deut. iii. 8, 9.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q.—(1) Do the Scriptures point to Israel's return back to the Holy Land, before the rapture of the saints?

(2) Will the two houses be united before the return?

(3) If so, and the House of Israel receives the outpouring of the Holy Spirit before returning, will it be the wealth and prosperity of the two united houses excite the jealousy of the other nations and so bring about the Battle of Armageddon?

(4) Is it possible the Prophet Elijah may come before the return, if he is to come before the great Day of the Lord, or during the time of Jacob's trouble?

(5) Reading Rev. Pascoe Goard's address on Divine Healing of the body through obedience to God's law and testimony, should we only eat of those foods as set down in the book of Leviticus or were those unclean animals and birds cleansed?

(6) Where can one draw the line in these days of Sabbath desecration, being compelled to do unnecessary work in the execution of his or her daily duties for their living?—Anon. (Groombridge, Kent).

A.—(1) As I have frequently pointed out at other times in the BANNER, and also in my books, the return of Israel to the Land of Promise, which contains an area bigger than that of the Holy Land, is a very gradual process. It has been going on for a long while, and at certain chronological stages received a special impetus, as, for example, in 1882, 1897 and, of course, notably in 1917. It is impossible to speak with certainty regarding the period when the full restoration of Israel will have taken place.

(2) It is very difficult to say at what time the two Houses of Israel and Judah will be wholly united. In one sense they are united now, in so far that our King belongs to the House of David, and that the House of David is therefore united to the House of Israel, and has been for a long time past. Much mystery is attached to the future of the Jews, and we can but await further light from above upon the Jewish question.

(3) Yes, it is quite probable that the mighty expansion of Israel will excite the jealousy of other nations. Jealousy largely accounted for the past Great War, since there is no doubt but that the Prussians were jealous of our Empire and our possessions. But there, again, whereas there are certain signposts that point to the future, it is not easy to define what will happen before the time comes.

(4) There is no reason for thinking that the Prophet Elijah will appear again. To believe this would be to indulge in the doctrine of reincarnation. The Prophet Elijah is a type which in one sense was fulfilled by John the Baptist, and which in another sense might serve as a type of some great national leader or Prophet who will yet be raised up of God to guide His people Israel. The time of Jacob's trouble has probably been going on for at least ten years, and it is not over yet.

(6) While Sunday observance must not be forgotten, it must be remembered that the Sabbath was made for man, and not man for the Sabbath. It is the spirit, and not the letter of the word that counts, for, of course, in every household, and in every community, there is a certain amount of work which must be done on Sunday, which is in no way detrimental to Sunday observance and Sunday worship. Each Christian must study the laws of God, and then act conscientiously for himself or herself.

G. H. L.

ACKNOWLEDGMENTS.

DONATIONS for all accredited Christian Agencies are thankfully received by the Editor of the BANNER OF ISRAEL, and acknowledged, under initials only, in the next issue of this paper. There are no deductions whatever for expenses. All postages, bank charges, &c., are paid by the proprietors. Cheques and Postal Orders should be crossed "London Joint City and Midland Bank," payable to the Editor of THE BANNER OF ISRAEL, and sent to 6, Buckingham Gate, London, S.W.1.

The following amount has been received during the week ending October 3:—

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A Great Proclamation.

BY THE RIGHT REV. THEODORE WOODS, D.D., Sometime Bishop of Peterborough.

A Sermon preached during the Great War.

"Behold My servant, whom I uphold; My chosen, in whom My soul delighteth; I have put My Spirit upon him; he shall bring forth judgment to the nations. . . . He shall not fail nor be discouraged, till he hath set judgment in the earth; and the isles shall wait for his law."—Isaiah xlii. 1, 4.

To this I will venture to append a more modern utterance. I will read you a few words from a lay sermon which most of you read in the Literary Supplement of *The Times* some time ago:—

"To mankind now we do seem to be its servant; at last we have been chosen to be the guardian nation as never before in our long and not inglorious history. . . John Bull is transmuted into the servant of God. And that we say not with the arrogant blasphemy of the German Emperor. It is not that God has chosen us for His favourites and promised us victory; it is that we have been drawn almost by chance and unknowing into His service. . . . That now, by a Divine compulsion, by the logic of our own past, we are chosen to uphold the things that are of God, and our young are dying, not only for us, not only for all mankind, but for that by reason of which men are men."

BRITAIN SAVED HERSELF.

I believe those words are true. I believe they contain a fact which is being increasingly recognised all round the world. Whatever parts she may have played in days gone by, Britain has saved herself by her own exertions; I trust she will yet save Europe by her example. Times and again those well-known words of Pitt's last speech have been quoted since the war began, but we are far beyond them now. Britain, with her back against the wall, has taken in hand the salvation not of Europe, but of the world. She stands forth fair and beautiful to-day as the servant of the nations, the trustee for the freedom of mankind. Let the words of an American newspaper bear their witness: "Britain is standing a vicarious sacrifice for every free democracy on the earth." We should hardly dare to say so ourselves. We make no Kaiser-claim to be the crude weapon in the hands of a tribal God. Yet unless our whole perception of right and wrong is at fault, we know, in the bottom of our consciences we know, that what we stand for has been taught us in the school of God.

"For frantic boast and foolish word,
Thy mercy on Thy people, Lord."

Yes, but this is not frantic nor foolish. If our temptations ever lay in that direction, they do not now. The days are too anxious, the battle is too fierce. We are stripped and naked before the eyes of Him with whom we have to do. We know our unworthiness all too well, but we know with a quiet and unshakable conviction that our aims are in accordance with His will, that our plans are not inconsistent with His Kingdom. If it were not so, our strength would melt away. If it is so, we can endure to the end. In a word, this nation at this time is called to be His servant.

I.—I will ask you to look for a moment at this strange and wonderful conception; not strange, indeed, to the readers of the Bible, but strange to the modern mind, accustomed to more material conceptions of race and empire.

Before the war Britons looked at their Empire from every imaginable point of view. To the politician it was the sphere for Imperial Preference or Free Trade according to his standpoint. To the merchant with his eye on the markets of the world it was a colossal business house. To the tired worker in search of recreation it was the supreme picture-palace, through which by train and steamer he would wander; he would go round the world and see the sights.

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The World's Trustee.

But one conception of the Empire was conspicuous by its absence. No one thought of it as the servant of the nations, no one realised that it was destined to be the world's trustee of liberty and life. Yet now no other thought is in our minds. It is this which makes life tolerable, yea, makes it glorious to-day. The Empire is on service, and the service of the highest. "Behold My servant, whom I uphold; My chosen, in whom My soul delighteth: I have put My Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged, till he hath set judgment in the earth; and the isles shall wait for his law."

This idea, then, of a nation-servant of the most high God is writ large in that Book which has given us our ideals.

Embedded in fifteen chapters of the Book we call Isaiah is a tract whose ideals are so lofty, and whose language is so superb that it almost takes one's breath away to read it. In its burning words shines forth the Divine philosophy of a true Imperialism: "Comfort ye, comfort ye My people, saith your God."

In those immortal tones God breaks silence upon His people and assures them of His love. But this is only the prelude to His imperial call to service; and in the chapter from which my text is taken we hear God calling a nation to its place in history and assigning its task: "This people I have formed for Myself, that they may show forth My praise."

A Superb Conception.

It is a superb conception. The nation, itself the product of God's workmanship, is selected for special service; that service is the reflection of God in human society. That reflection is no mere vague idealism. It is the definite establishment of public righteousness as between nations and men. The Hebrew word "Misphât" is a far-reaching term. It means the penetration of life by those principles of humanity and justice which have their roots in the sense of God. It is public righteousness with God behind it. The role of the selected nation is to anchor this righteousness securely in the affairs of men. They must do it by example and by work, and they will suffer in the doing of it. The nation will have to pass through its passion before the great result can be achieved. In the sublime fifty-third chapter, though ultimately it threw all its light full into the face of the Son of Man, there was mirrored a martyred nation; a people that gave its life for its imperial mission of righteousness, a people that went to its Calvary rather than forsake the task with which it had been entrusted.

That God could call a nation to such a destiny is no mere pious imagination. It is a fact of history; it gives history its meaning, and never more so than at this present time.

God is making a new epoch. He has summoned us to co-operate with Him in the work. God is preparing a new age. To us He granted the high honour of bearing some of the sacrifice which is needed to produce it.

History and God.

History abounds with acts of God, moments, that is, when God sends His imperial summons to a nation, or a man or a woman for the service which is needed for His cause at the time. It is such an act of God with which we are confronted in these days. I proclaim it to you in His name, I placard it before you, because in the tempest of anxiety which besets us we are apt to lose sight of the larger issues which are involved. Again and again in letters from the Front we have a bird's-eye view of the few hundred yards in which our friend was fighting. He pictures for us, and a grim picture it often is, his share in the turmoil; but he knows nothing of the scene in the village five miles off, let alone the fate of his comrades on a distant Front. Behind that trench or camp so precious to our imagination as the spot where our dear ones stand, I would draw for you a larger background; I would ask you to see this conflict steadily and see it whole. I would point you to the supreme issue. I would ask you to realise that a call has sounded forth to which humbly, but earnestly, this Empire has given heed; in the phrase of my modern text: "John Bull is being transmuted into a servant of God."

II.—But if this is so, what qualifications must be expected in such a servant? The first qualification of a nation-servant of God, as of the lad who is destined for the battle line, is *training*. The man who wrote this flaming tract was utterly persuaded that his nation had been trained by God for its work.

Listen: "But thou My servant whom I have chosen, thou whom I have taken hold of and called thee, fear thou not, I will strengthen thee." And again, "Thus saith the Lord, He that created thee, O Jacob, He that formed thee, O Israel." In a word, that little nation was the product of the skill wherewith the Divine artist had been at work upon it through all the periods of its story.

I think it is not presumptuous for us Britons of the twentieth century to hold this same conviction. "I have formed thee." The word is as true of Britain as of Israel. Surely that is true both by nature and by grace. Several stocks have been grafted into the British race, and each has brought its contribution to the product. I will not attempt an analysis of it, I will only say that to our prejudiced eyes the result seems singularly suited to the work which Britain has been called upon to do.

Our National Character.

A keen observer has been telling us lately that "There is something common to all the Britons which even Acts of Union have not torn to pieces. The nearest name for it is insecurity. Something fitting in men walking on cliffs on the verge of things; adventure, a lonely taste in liberty, a humour without wit, which perplexes their critics

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and perplexes themselves. Their souls are fretted like their coasts. They are torn between love of home, and love of something else of which the sea may be the explanation or only the symbol. They find in a nameless nursery rhyme which (according to the critic) is the finest line in English literature, and the dumb refrain of all its poems: "Over the hills and far away." (G. K. Chesterton, "A Short History of England.") If there is truth in that lightning impression of our national character, then it would seem to be not wholly unfitted to meet the demands of this terrific crisis, where liberty is in peril and only a supreme adventure in life and death can defend it.

But there is more in our character than racial strains. A familiar song speaks of "The grace of God in an old plaid shawl," and there has been abundant manifestation of the grace of God in the many-coloured garment of English history. Only last Sunday I was standing on ground which was granted by Ethelbert of Kent to the missionary monk who craved an audience while he spoke the story of Jesus Christ. I was looking at stones which probably formed part of the church where Augustine ministered. The grace of God in England is a long story, and it goes back further even than Canterbury and Augustine. It has created our ideals, it has moulded our characters by the million, it has produced saints both in cloister and market-place, men and women who have been the very salt of our English life. It has taught us that glory of sacrifice which lights up the darkened house of Britain in these fateful days. It has fashioned that foundation of ordered freedom on which our constitution has been built. The history of Britain is a hubbub of many voices, but above them all and beneath them all there is one that sounds still and clear in the ear of him who listens: "Behold, My servant, thee have I formed." We have had our training, and we are beginning to realise it, for no less obvious as a qualification for service is that *sense of vocation* which is surely coming home to us to-day. It is not often that a nation or the leaders of a nation attain to this conviction. Even at times when great issues have been involved men's eyes have too often been blinded by the petty squabbles and sordid intrigues which loom large at the moment. It was very fine for the Barons to demand their charter of liberty from that scoundrel king at Runnymede, but many of them were far more concerned for their personal independence than for public right. The lighting of the lamp at the Reformation was a mighty moment in our English life, but it was sadly dimmed in the dark and dirty corners of Henry's Court. The great cause had come to its testing, but the method of its trial was vile and vulgar. Nor were we much more happy in our campaigns. The victories of Marlborough might thrill the country, but the inspection of the chief characters concerned induces a thrill of a different kind. My point is that even our great moments have often been besmirched by mean motives and little men. To some small extent in this imperfect world it may be so now, but I venture to say it never was less so. In the part we play to-day we have no axe to grind. Our purpose is clean, our motives are pure. We can read this in the faces of the other nations who look to us as their champion in the great cause, and not least our kith and kin across the Atlantic.

"As long as you have the wisdom to keep the sovereign authority of this country as the sanctity of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship in freedom they will turn their faces towards you." So said Burke.

In the days when we violated that sanctity the faces of our brothers were turned away. To-day they turn to us in a comradeship which is bringing them by the thousand to our side.

Judgment and Justice.

The fact is, that this sense of vocation has come not merely to our nation, nor even only to our Empire. It now includes the Anglo-Saxon race. There is no one in whose words it burns more clearly than the great President across the water. He is in truth the supreme prophet of our cause. Judgment and justice in the earth is the incessant burden of his charge.

Whatever material interests might weld our two nations more closely in days to come, there can be no unifying force so potent as this sense that we are offering ourselves at this world-crisis for the accomplishment of these plans of world-fellowship which we know to be the plans of God. This sense of vocation in a nation is grand, but it is terrible. It searches the hidden places, it exposes the seamy side, for we know in our consciences that God is calling us to purge ourselves from enemies within as well as to stand firm against enemies without.

A nation that is called of God must have a clean public life, must have leaders whose characters will bear the light, must not shrink from flashing the searchlight of God's will into every nook and cranny of the body politic.

We were lately reminded that it is 100 years since the historian Froude was born. I notice just this same conviction in his essay on England's war. "If we wish to win respect there is a campaign which awaits us at our very doors, against swindling and cheating, against drunkenness and uncleanness, against hunger and squalor and misery, against the inhuman vices which are bred as in a hotbed in our gigantic cities, against the universal root of the disorders which are preying upon us, the all-pervading, all-devouring love of money. We desire wealth—be it so, but not wealth in the modern meaning which in itself betrays how far we have travelled on the downward road; rather the well-being, the bodily and moral health of the people of which the nation is composed. Admit this, accept

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it as the first principle of action, and the plagues which are consuming us will melt away of themselves. It will no longer be found impossible to make war on drunkenness for fear of offending the brewing interest, or swindling for fear of diminishing the profits of trade. We shall hear no more of impossibilities, for in the pursuit of a noble object nothing is impossible." ("Short Studies. England's war.")

Reforming the Church.

The campaign, indeed, is more than begun. In Parliament you have achieved a large measure of reform already. In the Church there is an ever-increasing clamour that it should go forward without delay. The same is true in that vast sphere of life which affects our industries and homes. Already a great army is gathering for the protection of motherhood, and the better education of our citizens, and the preservation of our babes. Already a growing sense of corporate responsibility is kindling new visions of civic life in town and country. It is all part and parcel of the vocation of which I speak. Nor is this all. We may well be staggered and humbled to the dust as we see the implication of this call. The things that God wants done in the world are tremendous and appalling. He would have this Empire an object-lesson to the world of how free nations can be leagued together. He would have us work until our nation is a member of a larger league, from which no nation is excluded. He looks to us to lead the way in the education of the world's child races until they can meet their own responsibilities in life and government. He is looking to this Britain to show the world a specimen of real democracy in which, through discipline and order, men are free to be themselves and bring their utmost to the common weal.

The fact is that this vocation is overwhelming: it is limitless. We shall go out from this storm of war not knowing whither we go, but remembering, as Cromwell said, that "No man is so great as when he knows not where he is going," and yet goes forth obedient to the plan of God.

My friends, we must revise our thoughts and enlarge our vision, for God is bigger than we think, and man is better than we know,

The Instrument of Suffering.

There is yet another method—we know it well to-day—by which God fashions His instruments for service, and that is suffering. I spoke just now of the centenary of a distinguished writer, but to-day we are close on the birthday of one who was infinitely greater, one in whom this sense of God at work in history was both strong and keen. It is significant, to say the least, that his last word in plays should have for its title *The Tempest*. It is in the tempest that men show what they are made of, when their ears are open to the voices which, in more placid times, they fail to hear. It is by this very tempest which is raging to-day that God would brace us for His work. Shall it be said of us, in years to come, as Prospero could say to Ferdinand: "Thou hast strangely stood the test"? With all its light imagery and fairy touch, this purifying power of pain is the theme of the play itself. Prospero had suffered every kind of wrong, but in that very process his character was built.

He sees through the mere materialism which so easily captivates baser minds. At the touch of reality the solids of civilisation melt into thin air,

> And like the baseless fabric of this vision,
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a rack behind.

Even the low-purposed men, the Antonios and Sebastians, learn wisdom through the pain which Prospero inflicts upon them, and the innocent Ferdinand is fitted by the discipline of drudgery for the tasks of life. The education of God's servants—whether they be nations or men—proceeds apace in the dark halls of adversity. Contrast the feeling of the Empire now with what it was on that brilliant summer day of the Diamond Jubilee, when the pageant of Empire rolled by just outside these walls, and the Queen, in her old age, received the acclamations of her people. In those days we were very self-conscious. Now I think we are God-conscious. For in us, and with us, are broken and contrite hearts such as God will not despise. With us and over us is a great cloud of glorious spirits who, through the grave and gate of death, have won a spiritual potency which cannot but lift this nation nearer to its God.

A Fearful Gulf.

I have tried, roughly and briefly indeed, to unveil to you this picture of the servant, his call, and his task. But the picture is incomplete until he is equipped. When you estimate the task and the resources even of a nation like this, you feel there is a fearful gulf between the two. We are called, as we dare to believe, to co-operate with God; to further His plans; to safeguard what we believe to be His interests; to be trustees for men and nations; to see that in the Council Chamber of Peace, as well as afterwards, His directions are observed in a forgiveness which will be overwhelmingly hard, and a fellowship which will be overwhelmingly difficult. If we accept the vocation where the task is congenial, we must accept it none the less when it goes against the grain, when it seems to be impossible. Can we face it now, and then, and in the days which follow peace? I think we can if we believe in God. "Behold, My servant: I will put My Spirit upon him." The very breath of God, the very atmosphere of Christ, the dynamic energy of the Holy Ghost—that is the promised equipment. With this equipment impossibilities turn into facts; visions are

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clothed with reality; Utopias are located in history. We know what the spirit of Britain has achieved since the war began; how every kind of political and military impossibility has been turned into accomplished fact, not primarily through organisation, but by her amazing spirit—a spirit so strikingly pictured in last week's cartoon, where the bright-eyed lad and the grey-haired father pledge one another to the service of the cause. But there is a greater Spirit even than Britain's—more far-reaching, more catholic, more potent; aye, more personal—the Spirit of our Maker and our Redeemer. For our nation we believe that Spirit is available. For each one of us it is ready at this moment, for the Nation-Servant must be a nation of servants. It is for each of us in this solemn hour to join up for that service and bring our characters to the test of that call, to submit our wills to the attraction of that task. Then shall the great proclamation find its twentieth century fulfilment in Britain and in Britons, and in these Britons gathered in God's name this morning: "Behold, My servant, whom I uphold: My chosen, in whom My soul delighteth. I will put My Spirit upon him. He shall not fail, nor be discouraged, till he hath set righteousness in the earth."

(Reprinted, with kind acknowledgments, from *The Church Family Newspaper.*)

"God's Covenant With Israel"

(Exodus xxiv. 1-12).

By HENRY G. LOCKE.

"I will be to them a God, and they shall be to Me a people" (Hebrews viii. 10).

WE shall do well to try and realise the scene: Mount Sinai in the desert. God's descent to the mount in thunders, lightnings, thick cloud, and the voice of a trumpet (xix. 16); the going of Moses into God's presence for forty days *as the mediator for the people.* The whole nation encamped at the foot of the mount, subdued with awe and anxiously awaiting Moses' return. God's covenant completely revealed to Moses now, and the command given to him to declare it to the people. His descent at God's command, and bringing up of Aaron and his sons, Nadab and Abihu—representing the priesthood, and the seventy elders, representing the whole company of the people. Then the solemn announcement of that *covenant* to the *nation* afterwards.

Its origin was not devised by man, but revealed by God. Its precepts are too lofty for human origin, too severe to have come from sinners. There was no compulsion, no obligation for God to make any covenant with transgressors, but He longed to save, guide, and *bless.*

Israel was far from perfect, greatly rebellious and ungrateful, having nothing to commend them to God. They had forgotten His deliverances, murmured at His providences, and opposed His servant Moses. Yet He overlooks all, enters into holy compact of promise and blessing in sovereign love and mercy. His greater covenant in Jesus was after the same manner (1 John iv. 10; Rom. v. 6); not of merit, works, deservings; but of free spontaneous goodness to the unworthy.

God was indeed very gracious. He bestowed not merely a national, tribal blessing, but one which was to operate through *Israel* to the whole world. *Israel* was the steward of the word of God, the law of God, *the knowledge of God for all nations.* As *Israel* the British race are known as God's witnesses to all the universe, and they have for years been performing their witnessing work in every land and every clime. The promise to Abraham (Gen. xii. 2) is fulfilled through the *whole history of Israel* (Britain), and these "Covenant People" are God's special ambassadors for the uplifting of mankind, to bring all nations to our Lord Jesus Christ. The British and American peoples are falling in with this gracious purpose of God.

The covenant was revealed by God to Moses, then declared by him to the people, and they with one voice promise obedience. This acceptance was *personal.* All true religion lies here, in personal responsibility, obedience, to the service of God. Their acceptance was also *unreserved.* Twice do they avow that "all" that God commands they will do. No divided authority, half allegiance, etc., God must be King: sitting on the only throne, commanding all their powers and activities. All the mischief that Israel afterwards knew came from *forgetfulness.* So with the new covenant in the Saviour. This acceptance was *unanimous.* No dissentients, no discordant voice in the whole assembly, a common impulse moved "all the people." So with the *Greater Israel* and the *new covenant.* Loyalty and love can only show its sincerity by *implicit obedience.*

Its ratifying.—Moses knew the fickleness of the people; he was not satisfied with their loud assertions, but would try to bind them to faithfulness.

Its sacrifice.—Burnt-offering, showing the complete surrender to God; peace offering, suggesting reconcilation and friendship. Sacrifices to show that, though sinful, God's grace would admit them to restored fellowship. What an eloquent picture of the new covenant! No acceptance, no ratifying, but through sacrifice. It was ratified by sprinkled blood. One blood only—that of the slain victim; first presented on the altar, accepted by God, and then sprinkled on the people. This was the sign of formal cleansing from sin, acceptance with God, consecrated to His service. So in the new covenant Jesus not merely pardons but cleanses, makes body, mind, heart, pure by His Spirit, and consecrates us to God. A change of mastership and ownership (Acts ix. 6; Rom. vi. 18; 2 Cor. v. 14).

Its preservation.—God knew the wayward heart of *Israel*, so Moses is instructed to write the covenant in a book. This is probably the "germ of the

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Scriptures"—the first book mentioned in the Bible as actually written.

Divinely arranged as a witness.—Whenever *Israel* sinned, revolted from God, He reminded them of this covenant (Deut. xxix. 25; Judg. ii. 1; 1 Kings xix. 10-14). So in the new covenant. Our confession of Christ, joining God's people, coming to the Lord's Table, engaging in religious service, will witness against us if we forsake Him.

Divinely preserved.—This book of the covenant is ours to-day; is still the revelation of God's mind and will. Our whole Bible is an unfolding of this. It shows God's appreciation of it and His idea of *its value*.

Is that ours? Can we say with the Psalmist, "Blessed *are* the undefiled in the way, who walk in the *law of the Lord*, and keep His commandments unto the end"?

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

THE fifth Congress of the British-Israel-World Federation opened on Monday last, October 13th, in the Central Hall, Westminster, at 2-45, when the President, Lord Gisborough, presided. Public meetings will be held twice each day at 2-45 and 7-30 p.m., except on Wednesday evening, when Mr. Herbert Garrison delivers his lecture as announced. The Rev. Dinsdale T. Young, D.D., presided on Tuesday afternoon, and Bishop Frank Vaughan, D.D., will preside on Thursday afternoon. Other chairmen and the speakers will be found on the printed programmes. It is desired that the audience each day should be seated by 2-40 and 7-25. Those who have not secured tickets can obtain them from Colonel Wright in the vestibule of the hall each day from 2 and 7 p.m. All reserved seat tickets are transferable, except delegates' tickets. For those who do not wish for reserved seats, there will be free seats. A large assortment of books and pamphlets on British-Israel subjects will be on sale each day.

Congress continuation meetings will be held in the same hall on Monday, Tuesday and Wednesday, October 20th, 21st and 22nd; and at our Headquarters 6, Buckingham Gate, S.W., on Thursday, Friday and Saturday, October 23rd, 24th and 25th each day at 2-45 and 7-30.

A great audience is anticipated for to-night, Wednesday. No time should be lost in applying for tickets. Those who may not find it convenient to get tickets at the box office may obtain them at our Headquarters up to Wednesday afternoon.

We are happy to report that the teaching college is going on well. Good meetings have been held this week, with an encouraging attendance. The Rev. Pascoe Goard's illuminating expositions have been keenly followed. Last week, at the Principal's invitation, Mr. David Davidson gave a very interesting talk on the Great Pyramid with blackboard diagrams. The Registrar will be pleased to receive the names of those wishing to join the classes.

The Clerical and Ministerial Association is now established. The second Committee meeting was held on Monday last, at 10-30 a.m., followed by a meeting of the Association, over which the Rev. Pascoe Goard presided. Great things are expected to develop from this branch of our work.

We have the pleasure to announce that Mr. David Davidson has kindly consented to give an address during the Congress on "Egyptian Chronology and Bible History." We are glad also to intimate that the Rev. David Wynne Evans will speak on a subject relating to the position of the Welsh people in regard to Israel.

All who are interested in the significance of numbers in the Bible will welcome the intelligence that Professor Schuyten, Dr.Sc., and the famous Professor La Grange, also of Belgium, have accepted invitations to the Congress, and that they will address a special meeting one forenoon during next week.

"The Wheel of Empire Souvenir" is on sale at our book room. It is an artistic and patriotic production in colours. It shows the Dominions as spokes of a wheel bound together by the bond of goodwill and fellowship, with the King as the hub. There are pictures of the Prince of Wales, the Bible, the Pyramid and the Coronation Chair, with covenant texts. Price, rolled, 1s., mounted, 2s. 6d. The Prince of Wales graciously accepted the first roll.

The Secretary-General lectured last week to a large audience in the Royal Pavilion, Brighton. Mrs. Cooper Rawson presided, supported by her husband, Commander Rawson, M.P. Both made excellent short speeches. We are indebted by Major and Mrs. Knowles and Dr. Gornold for the work of organisation, so thorough as to produce such a successful gathering at short notice.

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The Revs. Pascoe Goard and G. H. Lancaster, the Hon. Miss Akers Douglas, and Mr. J. J. Morey addressed a good meeting at Chiswick on Thursday, October 2nd, called to protest against the proposal to remove the Coronation Stone from Westminster Abbey. Mr. Herbert Garrison presided. The resolution adopted at the great meeting in Central Hall, Westminster, on July 24th last, was carried with only one dissentient.

By invitation of the Rev. W. H. Stuart-Fox, M.A., the Secretary-General addressed the open meeting of the Brotherhood in St. Saviour's Church, Crouch Hill, on Sunday afternoon last. His proclamation of Israel truth was listened to with the keenest attention.

The Southport Branch opened the winter session with a successful meeting on September 27th. Mr. Griffin gave an excellent address to a crowded audience. Mr. T. W. Plant was announced to give an address for the new Bible Study Circle on 7th inst.

The Rev. Joseph Gay addressed two well-attended meetings of the Kingston Branch on October 2nd. Mrs. Modin, the President, occupied the chair in the afternoon, and the Rev. Robert Ronayne, M.A., presided in the evening, and he was accorded a very hearty reception. Mr. Gay's addresses were much appreciated. He dealt specially with the names of God. Many copies of Rev. Pascoe Goard's book on this subject were sold, also copies of the Historical Chart by A. A. Coles.

Mr. Morey visited St. Leonard's on September 25th; Herne Hill, September 30th; Horsham, October 1st; High Wycombe, October 6th, and Ealing, October 7th.

The following books having been presented to the Lincoln Public Library, the same is hereby made known to our readers:—

"The Great Pyramid and Its Divine Message" (D. Davidson and H. Aldersmith), "Prophecy and its Fulfilment" ("Discipulus"), "The Names of God," "New Light on the Old Paths" (Goard, W. P.), "Tamar Tephi" (Massey, J. Dunham), "The Royal House of Britain" (Milner, W. M. H.), "Destiny of the British Empire and the U.S.A." ("Roadbuilder"), "Britain's Unveiling," "British History traced from Egypt and Palestine," "Druidism in Britain," "Israel in the Book of Revelation," "The Origin of the Supremacy of the Sea," "Palestine into Britain," "The Seven Vials" (Roberts, L. G. A.), "The Coronation Stone" (Rogers, Mrs. G. A.), "God and my Birthright" (Thomas, J. L.).

Our Special Congress Issues.

A Final Word to Our Readers.

THIS is the last opportunity of a word to our readers about our Special Congress Issues, the first of which will be published next week—October 22nd; and we want to make this word as telling as possible, for we are looking to every reader to respond to our request for *practical* assistance.

In this issue of THE BANNER OF ISRAEL there has been placed an Order Form—a labour-saving device for those who have not yet sent for the copies they will use; also, we hope, an incentive to those who have not yet decided to take a definite part in this spreading of British-Israel teaching.

One of the warmest supporters of our paper made a happy suggestion. He said, "Ask your readers to form a 'Fellowship of Activity' on behalf of THE BANNER OF ISRAEL." There is much in this suggestion. We have always been taught that unity is strength, and fellowship, surely, is unity in its fullest and best sense! We invite every reader to accept this suggestion, and to begin at once to help the growing success of THE BANNER.

Very many letters have reached us during the past week, but space will not allow for more than a limited selection of extracts.

Writing from Brighton, E. P. A. says:

> "I take THE BANNER OF ISRAEL every week, and that, with *The National Message*, I think are two of the most interesting papers I have ever read. I shall be delighted to take and distribute 25 of each Special Issue."

Thank you, E. P. A.; this is a most encouraging word.

J. W., from Leicester, also takes 24 of each issue for distribution—very helpful!

Writing from Exeter, H. L. says:—

> "Three generations of us have taken THE BANNER OF ISRAEL, and we all wish you every success. How anyone could doubt the Identity passes comprehension."

This is, indeed, support, and a record which would be hard to surpass.

J. H. S., Stafford, says:—

> "I think it is a grand idea to get fervent believers to do their share in the spread of British-Israel Truth, by taking copies of the special Congress reports. I enclose postal order, and shall be glad of a dozen of each number, and will undertake to distribute them. I have read THE BANNER OF ISRAEL regularly for six years."

Thank you, J. H. S., for this message and help.

F. G., Molesey, says:—

> "I have been away, or would have responded earlier to your invitation to take copies of the special numbers. I will gladly take 50."

Thank you for this co-operation, F. G.

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J. W. O., Halifax—(by the way, these initials will be recognised by many of those who are supporters of the magazine)—takes 50 of each Congress number, and at the same time speaks highly of the usefulness of THE BANNER OF ISRAEL, both at home and abroad. Our friend is undoubtedly one of the pillars of the movement.

F. S., Leigh-on-Sea, writes:—

"We have been readers of THE BANNER OF ISRAEL for quite twenty years. Please send six copies of the special issues. We are sorry we cannot do more, much as we should like to."

As we said last week, it is these little helps which go so far towards attaining success. Truly a splendid example, F. S.!

A writer in the South of England, expressing warm appreciation of the paper, orders fifty copies for village distribution—a most helpful work in every way! G. M. H., Derby, sends a list of names, together with payment, asking for copies to be sent direct through the post—an excellent idea—most helpful.

From Cheltenham, Coventry, Hampstead, Ealing, Catford, Braintree, Dublin, Dumbarton, Birmingham, and many other places widely spread throughout the country, orders and promises of help are reaching us, and we look to the next few days to bring us many hundreds more letters from volunteers for service in fellowship in this great undertaking.

Our request this week is: PLEASE USE THE ORDER FORM which you will find in this issue. (No matter even if only a small number can be used. Every extra copy circulated will be a help to the movement.) And PLEASE POST YOUR ORDER WITHOUT DELAY, as there must be no disappointment in the matter of supplies.

We want our first printing order to be the biggest we have ever had, and with your help this can be done.

Please send in all orders and promises of help, together with any message of encouragement you may be good enough to give, to: The Secretary, The "Banner" Committee, 6, Buckingham Gate, S.W. Six copies, post free, 1s.; 12 copies, post free, 2s.; 24 copies, post free, 3s. 6d.; whilst to every reader who will take and distribute 50 copies, 6s. 6d., post free, we will send a presentation volume, especially chosen for the use of a British-Israel student.

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Election and Merit.

By HENRY D. HOUGHTON.

THE objections of opponents are often the means of bringing to light conclusive evidence of the Truth of British-Israelism.

An objection recently made by a friend was this: "*You are bringing up the subject of election, and along with the subject of election there goes the question of merit.*" When Abram was called by God, where was the merit? When God spoke to Israel in later years, rebuking them for their sins, and yet purposing to fulfil His Word, there was no room for merit. "I do not this for your sakes, O House of Israel, but for My Holy Name's sake. . . Be ashamed and confounded for your own ways, O House of Israel." Though God made this terrible charge against the House of Israel, He still announced His adherence to His Word, in spite of her sin; so that there could arise no question of merit.

If an examination is made in detail of the passages above referred to (Ezek. xxxvi. 17-32), the outcome is forceful and conclusive. God expressly repudiates all question of Israel's merit, but declares most emphatically that, in spite of her sin and infamy, He will not be turned from His declared purpose to do them good, to save and deliver them *for His Holy Name's sake.*

When the children of Israel were in Egypt, because they were His people God put a division between them and the Egyptians: "*And I will sever in that day the land of Goshen, in which My people dwell, that no swarm of flies shall be there. . . . And I will put a division between My people and thy people*" (Exod. viii. 22, 23).

And again: "And the Lord shall sever between the cattle of Israel, and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel" (Exod. ix. 4).

And again: "But against any of the children of Israel shall not a dog move his tongue, against man or beast, *that ye may know how that the Lord doth put a difference between the Egyptians and Israel*" (Exod. xi. 7). This amazing difference extended even to their cattle!

But we cannot discover in Israel any principle of merit which should secure for them such especial favour: "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" (Exod. xiv. 11). How insulting to their great leader! He, however, answers: "The Lord shall fight for you, and ye shall hold your peace" (ver. 14). The Lord the very next day opened the Red Sea to let them through on dry ground, destroying their enemy Pharaoh and all his hosts with the returning waters! But where was the merit? Where indeed? Immediately afterwards they murmured against Moses, who told them, "The Lord heareth your murmurings which ye murmur against Him. . . Your

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murmurings are not against us, *but against the Lord*" (Exod. xvi. 8). Even in spite of that, God sent them miraculously sweet water, then quails, then manna! But after that, it says: "Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me" (Exod. xvii. 4). Is there any merit to be found here? Indeed, the whole of the wilderness journey was one long tale of wickedness and rebellion.

Now, let us see what was the real cause of God's favour upon this rebellious people. "Speak not thou in thine heart, saying, For my righteousness the Lord hath brought me in to possess this land: . . . *Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land;* but for the wickedness of these nations the Lord thy God doth drive them out from before thee; *and that He may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people*" (Deut. ix. 4-6; see also vii. 6-8). *Merit here is altogether wanting, nevertheless God fulfils His sacred word and covenant.* And let it be said, that these great and vital reasons for God's unmerited favour are in full operation to-day!

Let us look at God's message to Israel in Isaiah xliii. "*But thou hast not called upon Me, O Jacob: but thou hast been weary of Me, O Israel. . . . Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.*" These reproaching and condemnatory words of God to Israel, rebuking her for her persistent wickedness, exclude all question of merit. Nevertheless, the very next words are: "*I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.*" Here are mercy and love shown to an utterly undeserving people, but it is "*for Mine own sake.*"

Quite a number of the great Scripture worthies were chosen and separated by God from birth—Isaac, Jacob, Jeremiah, John the Baptist, St. Paul. These new-born children having done neither good nor evil, merit could not have been the reason for their choice. Exactly the same with Abraham's more numerous seed. Chosen long generations before their birth, merit was out of the question; and yet God's choice of them is announced, confirmed, assured. And when, in our Lord's day, that seed had gone astray, *He announces His coming for the very purpose of bringing the lost but chosen people back.* "*I am not sent but unto the lost sheep of the house of Israel*" (Matt. xv. 24). Lost sheep? Why did He go after the lost sheep of the House of Israel? That God might fulfil in them and to them His every word! *For they were the chosen!* But where is the merit? There is, however, not only the choosing, but there is the persistent following up, which, as Scripture shows, leads to the final and complete triumph.

When, in the individual, God's choice became effective, there was developed a willingness, an adaptation, an assimilation, a growth, and eventually an obedience, *but all as a result of the Divine movement on the human mind,* altogether and overwhelmingly to God's honour and glory (see Gal. i. 15, 16). In the nation, the result is the same, though, taking long ages to accomplish. See how this works out. God said of Israel, "*This people have I formed for Myself;* THEY SHALL *shew forth My praise.*" First the choice, then the result: and if we are "Israel," *the choice,* then surely, surely of all the nations that are upon the earth, we most nearly approach to this predestined result, "THEY SHALL." No failure can come in here. The great "I Am" says "THEY SHALL." And it all follows the choice: "*This people have I formed for Myself.*"

It is very humiliating to us, in our conceit and pride, to be told that we cannot merit God's favour, but it is nevertheless true, for we are all alike sinful and guilty, and devoid of merit. And if we, in our stubbornness and imaginary virtue, think that we need nothing, *God will pass us by.* He beholds the proud afar off. *The only ground on which God can meet us is that of unmerited favour and grace.* Years ago one of our great poets very scripturally wrote, "*In my hands no price I bring.*" And if we come to God with any fancied price, or any supposed merit, we shall find no acceptance.

God's favour and choice fall on men without merit. *He takes them, and makes them, after He has chosen!* Was there any virtue or merit in Saul of Tarsus as he hurried to Damascus to make havoc of the Church? At the moment in which he was miraculously smitten there were upon him letters of authority from the chief priests to seize all who taught the new way, and take them bound to Jerusalem; and only a few days before he had given his consent to the murder of Stephen!

Had he any merit? Not so much as a new-born babe. The balance was very much on the other side. *He had murder on his hands!* And yet God chose him! Saul, full of enmity to the Church, is described as "*breathing out threatenings and slaughter against the disciples of the Lord*"; yet he is a chosen vessel! For God says to Ananias, "Go thy way, for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel" (Acts ix. 1, 15, 16).

Now, just as God chose the individuals Isaac, Jacob, Samuel, Jeremiah, Daniel, John the Baptist, and the Apostle Paul for the individual work, apart from any question of merit, *so He has chosen the nation Israel* (not the Jews) to be His special servants, His messengers, His witnesses to all the

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world, to carry the Gospel and witness that God is God (See Isa. xli. 8, 9; xliii. 10, 12, 21; Micah v. 7).

God chose Israel, whether we approve of that choice or not. He has said so in scores of passages, and, if we accept the Word of God, there is no escape from it. And for anyone to preach the doctrine of merit in face of these solemn, definite and oft-repeated declarations, is to rear up a man-made theological barrier against God's positive and reiterated statements, and also in the face of overwhelming facts. St. Paul, writing on this very subject, says, "*For the gifts and calling of God are without repentance.*" And Weymouth translates it: "*For God does not repent of His free gifts, nor of His call.*" And F. Fenton is more definite still: "*For the decisions and gifts of God are irrevocable*" (Rom. xi. 29).

God will never rule His universe according to the vain conceits and prejudices of men. Let us be careful not to be wise above what is written, nor assume a virtue other than that taught by God. "*The law of the Lord is perfect.*" "*The statutes of the Lord are right.*" "*The commandment of the Lord is pure.*" "*The judgments of the Lord are true and righteous altogether.*"

The Evidence of Wembley.

By R. O. Kewley.

In the British Government Pavilion at Wembley is to be seen a small globe, slowly revolving. It is so mounted that the light falls on only one half, and demonstrates very simply that on this Empire the sun never sets.

One has toured the Exhibition, observed the wealth of natural resources, mineral, vegetable and animal, in which the British Empire abounds. There is represented our commerce on the oceans of the world, and now, looking at this globe, there comes to one's mind a few words from Isaiah lxi.: "I will direct their word in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Many people, not British-Israelites, believe this to be fulfilled in our own race—as a Gentile race. For instance, at the Church Missionary Society's annual meeting in May last, one of the speakers said, "The British Empire comprises one quarter of the world that Jesus died to redeem. Think what that means. Think of the awful responsibility that is laid upon us. . . Can we look back at the history of the last two hundred years, and not believe that it is by the will of God that this Empire is come to us? And for what purpose can He have given it to us but that we should give it back to Him, to be, as it were, a mighty spiritual weapon in His hand for the working out of His purpose for mankind? . . If we British are called upon in the first instance to make the British Empire Christian, if we are to be the witnesses of Christ to the uttermost parts of the earth, first within the Empire, and then beyond it, the Gospel must be preached everywhere."

Most Christians will agree.

It is to be observed, however, that the heritage of such an Empire was promised to Abraham and his seed for ever. As to the witnessing, we read in Isaiah xli. 8: "Thou, Israel, art My servant"; xliii. 10: "Ye are My witnesses"; and 21: "This people have I formed for Myself; they shall show forth My praise," all "for the working out of His purpose," that all the families of the earth might be blessed.

Saint Paul, despite his knowledge of the Scriptures, and the facts of our Lord's life and death, needed the direct revelation of Christ Himself. It is so with all mankind, and the Scriptures tell us that the people who were to be "His witnesses" were many times brought into immediate contact with God, until the time when the Lord removed them out of His sight. "In a little wrath I hid My face from thee, but with everlasting kindness I will have mercy on thee, saith the Lord thy Redeemer: for as I have sworn that the waters of Noah should no more go over the earth, so I have sworn that I will not be wrath with thee" (Isaiah liv.).

In Matthew xv. 24, our Lord declares His mission, which, in the words of Luke i. 68, was to visit and redeem His people, to perform the mercy promised to their forefathers. That the words "lost sheep of the House of Israel" mean nothing but what they literally convey is evidenced by the fact that the Jews are descended from the 49,000 who "came back" from Babylon (Ezra ii. 1). The kingdom of Israel did not go to Babylon, neither did a large portion of the kingdom of Judah, for Sennacherib overran Judah, only stopping at Jerusalem when Hezekiah robbed the Temple and gave him the gold and silver thereof.

Israel, in Assyria, now sat in darkness. They had not gone astray of their own free will. Their "shepherds had led them astray" (Jer. l.). The mission of Jesus was therefore in strict accord with the prophets, by whom the Spirit of God spoke, saying, "My word shall not return unto Me void; it shall accomplish that which I please," and again, "I am the Lord: I change not."

The Scriptures do not tell us that the House of Israel would preserve its name for ever, but they do tell us that the promises of God are for everlasting, and they are to mature in the latter days, *i.e.*, the days of the Christian dispensation (see Gen. xlix.; Num. xxiv. 14; Joel ii. 28; and Acts ii. 17). These are the days when Israel, called by another

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name, and redeemed, would be entered into the covenant of grace.

If, then, we see a people grown into a company of nations, and in possession of a large portion of the earth, together with its "store of wonders untold," and find, moreover, that the same people are making the effort to preach the Gospel of Christ to the uttermost parts of the earth, may we not reasonably believe that they are the people of whom the Bible speaks?

The evidence of Wembley is conclusive. Without going into statistics, there is presented to us the fact that on the material side the richest parts of the earth have fallen into the hands of the British. On the spiritual side the exhibit of the British and Foreign Bible Society bears remarkable testimony. Three hundred and forty different versions of the Scriptures are necessary to supply the peoples under British rule (see Deut. xv. 5).

Unless the people had seen the great light of God's Word (Psa. cxlvii. 19, 20) they could not reveal that light to "nations not so blessed as they."

It may be that man sees countless changes in 4,000 years, but of God's four evenings a hymnist writes:—

Changeless the way of peace,
Changeless Emanuel's name,
Changeless the covenant of grace,
Eternally the same.
"I change not" is a Father's Word,
And "I am with thee" saith the Lord.

Yes, "declaring the end from the beginning, and from the ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10).

We are greatly blessed. Our responsibilities are in proportion.

The C.M.S. speaker went on, "The missionary spirit must be over the whole of life, and, as practical people, we must realise, more perhaps than we do yet, that the best way to preach the Gospel is to practise it in all the relations of life, private and public, national and international."

Forthcoming Events.

OCTOBER AND NOVEMBER, 1924.

Oct. 13-22.—Annual Congress, Central Hall, Westminster.
,, 23-25.—Continuation meetings at 6, Buckingham Gate, S.W.1.
,, 28-30.—Public Meetings in the Pavilion, Brighton.
Nov. 1.—Wigan, Lecture by Mr. H. Garrison.
,, 2.—Wigan, Sermons by Mr. Garrison and Mr. Morey.
,, 3-5.—Wigan, special meetings. Federation lecturers.
,, 3-4.—Birmingham. Four addresses by Mr. Garrison.
,, 5.—Horsham. Rev. Philip Young, L.Th., two meetings.
,, 5.—Portsmouth. Monthly meeting.
,, 6.—Kingston. Monthly meeting.
,, 6.—St. Saviour's, Crouch Hill, Mr. J. J. Morey.
,, 9.—Hindhead. Monthly lecture.
,, 10-13.—Liverpool. Special meetings. Federation lecturers.
,, 12.—St. Albans. Rev. Joseph Gay.
,, 13.—Croydon. Rev. Joseph Gay, 2 lectures.
,, 14.—Bedford. Lecture by Mr. H. Garrison.
,, 16.—Chiswick Brotherhood. Mr. Garrison.
,, 17-22.—Bristol. Special meetings. Rev. Pascoe Goard.
,, 17.—Forest Hill Baths. Public meeting.
,, 18.—Ealing. Lecture by Mr. J. J. Morey.
,, 19.—Sleaford. Lecture by Mr. H. Garrison.
,, 21.—Bradford. Mr. Garrison and Rev. Merton Smith.
,, 23 and 30.—Stratford Parish Church. Men's Meeting. Mr. Morey.
,, 28.—Central Hall, Westminster. Rev. Pascoe Goard.

Any announcements for this list should be sent at once to the Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Will you please explain the following verses to me? "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v. 38, 39). —N. G. (Essex).

A. Our Lord is quoting from the Mosaic Covenant Code (Ex. xx.-xxiii.), and particularly from the domestic laws (Ex. xxi. 24, 25). These laws are repeated elsewhere in the Pentateuch (Lev. xxiv. 19, 20, 21; Deut. xix. 21). The sense is a little obscure, but the rule seems to refer to a case in which the wife of a man who was quarrelling interfered. Possibly the punishment to be meted out for the injury could be decided upon by the husband. But if the injury was serious to the extent of the loss of a limb, or even of life, then a penalty was to be inflicted coequal with the law of suffering, *i.e.*, like for like. The root principle of this law originated in a simple conception of justice, and abundant evidence is to hand proving that it existed amongst the laws of many ancient nations. Aristotle (*Ethic.* v. 5) ascribed it to Rhadamantus. The Laws of Solon recognised it (Diogenes, *Laert.* i. 57). Strabo tells us that the ancient Indians practised it (*Geography*, xv., p. 710), and Diodorus Siculus (xii. 17) that it was a principle among the Thurians, who were Greek Colonists (among whom was Herodotus) settled in Lucania, near the site of the ancient City of Sybaris, South Italy.

It appears, therefore, that there was a maxim prevalent in Biblical and classical times that the magistrate had to award such compensation for personal injury as was approximately equal in worth or value to the power lost by the injured person. This view is supported by Jewish tradition, as is evidenced in the Mishna (*Baba Kama*, viii. 1). It is known as "the law of retaliation" (*jus talionis*), and in its early Mosaic conception was considered as the acme of justice.

But our Lord in the Sermon on the Mount has in view the true status and perfection of a Christian community, based on the altruistic principle of doing unto others as we would that they should do unto us (Matt. vii. 12). He quotes Ex. xxi. 24 as representing the form of the Law, in order to distinguish between the Letter and the Spirit. The Scribes and Pharisees tended to confuse the obligations of the conscience with the external requirements of the Law. The purpose of the Law, which was always to be "holy and just and good," had for its direct purpose the protection of the community. It had, in one sense, nothing to do with the heart of the believer. The Law pointed to Christ, without Whom it had no practical, spiritual, and lasting good. The Christian is therefore no longer to extract eye for eye, tooth for tooth, but to forgive all injuries, and to love his enemies.

Christ therefore does not contradict the Mosaic Law. He came not to destroy it, but to fulfil. Rather, therefore, does He expand and beautify it, showing that if the Christian community accepted His teaching, the Mosaic Law would have done its work, and there would arise a kingdom in the hearts of men, ruled by Christian love, forgiveness, self-sacrifice and Christ-like fellowship. This was to be the ethical and Christian example of Israel redeemed, and, said Jesus, "If ye love Me, keep My commandments."

G. H. L.

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The British-Israel-World Federation Congress.

THE Fifth Annual Congress of the British-Israel World Federation opened on Monday afternoon, October 13th, in the Central Hall, Westminster.

The hall, which holds 500 people, was packed to the doors, and great enthusiasm prevailed. British-Israel believers from all parts of the Empire assembled to support this great movement, and to hear the latest teaching upon this great subject.

The RIGHT HON. LORD GISBOROUGH, President of the Federation, presided. The opening hymn, "O God, our Help in ages past," was heartily sung by all. Rev. Philip Young offered prayer, and the 19th Psalm was read by Rev. J. J. R. ARMITAGE, of Liverpool. The President read cordial greetings from Lady Radnor, and in very telling words spoke of the important political events now happening, and stated that all political parties who were prepared to adhere to constitutional methods were welcome within the ranks of our Federation; but we had no place for men who sought to achieve their ends by lawless means.

He spoke of the high ideals of the British Empire, and of the great influence carried by Anglo-Saxons into every phase of international life.

The President spoke with a firm and certain note, and gave the Congress a most encouraging beginning.

The Secretary-General, MR. HERBERT GARRISON, congratulated the President upon his birthday, and wished him every blessing. He conveyed messages of goodwill received from H.R.H. Princess Alice, Countess of Athlone, Rev. Mark Guy Pearse, Rev. J. Anderson Watt, and others.

Mr. Garrison voiced our thanks to God for the presence of Rev. W. Pascoe Goard after his most serious accident. He was pleased to announce the presence of Rev. Merton Smith, and the Road-builder (Col. Mackendrick), whose excellent book has produced no small sensation in Britain and America. In telling words Mr. Garrison referred to the five years' experience of the Federation, and to the importance of our new Headquarters, and confidently forecasted a great future for the B.-I. movement.

REV. W. E. WOODHAMS DENHAM brought us at once to a high mark, and stated that we are brought face to face with a vast, world-wide, constructive movement. Our work is not destructive in its teaching, or damaging in its policy, and British religious leaders must seriously consider that position. What is British-Israel Truth? It is God's plan for this world being worked out through His Israel nation. It teaches the identity of the Anglo-Saxon peoples with the House of Israel of olden time. It shows the distinction between Israel and Judah. Both are clearly known, and understood by B.-I. teachers. It teaches the return of Palestine to us as Israel territory. It teaches the reign of Jesus Christ on earth as King of His Israel Kingdom.

The speaker referred to the chaos and ignorance which existed amongst the nations, and held up the Bible as the panacea for the world's ills. Out of the confusion which exists, there will come a clear note from the Word of God, and it is this note which the Federation is prepared to sound.

The speaker urged the necessity of unity—religious, national and dominion unity. Thus united, we shall achieve the Divine purpose in the world, and bring to its completion the Kingdom of God. Mr. Woodhams Denham is one of our prominent teachers, and made a great impression by his forceful address.

REV. MERTON SMITH is called, and at once announced greetings from Vancouver, Toronto and other branches in Canada. He cheered us with delightful news from across the sea, and spoke of

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the first daily B.-I. newspaper, and of a definite B.-I. Church, where every member is a British-Israelite.

He announced his topic as "The days of Noah." Noah lived 350 years after the flood, and those years were marked by very great happenings. In that period God divided the families of the earth into nations. The tenth chapter of Genesis contains the origins of many nations, and a clear understanding of this early history would bring light to many minds as dark as deepest mud to-day. Mr. Smith traced, in a striking manner, the connection between sixty-three modern nations and their ancestors. Nimrod endeavoured to organise God's work for his own ends, but he and all his successors have utterly failed.

In the days of Noah God appointed His vicegerent on earth; and his successor, Israel, descended from Shem, is in power still.

The Pope and the Jew have made false claims to that position, but Israel-Britain holds the sway, and will continue to hold it until she hands it over to Christ the King. Mr. Smith comes back from Canada full of energy and fire, and we are expecting much from him during the Congress meetings.

The REV. PASCOE GOARD received an ovation, and the calling of his name brought the meeting to a great climax. Mr. Goard spoke of the pride which he felt as a member of God's great Israel Church, and also of the great Empire of Israel-Britain.

To him the great meeting represented every country of the world, and every branch of His Church. He proceeded to state that, as British-Israelites, we stand for definite knowledge of the Deity and the Divinity of the Lord Jesus Christ, revealed through His people Israel from the beginning until now. We know also the Holy Spirit by living experience. We know the inspiration of the Scriptures. We do not profess to know the details as to how the Word was written, but we do know that the Scriptures are divinely inspired, and are the words of God to us.

We know that God created the heaven and the earth, and we know also that He will make, in due time, the new heaven and the new earth.

As the speaker grew older he put the Bible to all possible tests, and announced his faith in the inspired Word after fifty years of closest study of the Book of Revelation and the book of Nature.

Resting on God's Word, our platform is prepared to meet any other platform in the world to-day. We assert that every chapter of the Book is made to live now that the great Key is in our hands. Even the genealogies of the Bible are important, and are included for a great and important reason. The two genealogies of St. Matthew and St. Luke bind the new Testament to the Old, and, like the cables of a ship, hold the whole Bible story firmly together.

He then referred to the Sermon on the Mount, and showed that Christ embraced and endorsed the Old Testament Law. Our Lord therefore adopted the various phases of national organisation therein described.

The Bible is one great whole, and our platform stands for the complete Bible, and nothing outside the Bible shall find any place in our teaching.

Monday Evening.

A great crowd gathered for the evening meeting, the hall being well filled. The chair was taken by MAJOR J. KNOWLES, O.B.E., the Chairman of the Federation Executive. After singing the hymn, "O worship the King," prayer was offered by REV. J. H. SATCHELL, B.A., and Scripture read by REV. JOSEPH GAY. The Chairman referred in well-chosen terms to the work accomplished by the Federation during the last twelve months, and paid well-deserved compliments to our energetic Secretary-General, to the Rev. Pascoe Goard, and to the Federation staff during the year.

He also referred to the appointment of Rev. T. H. Whitehouse as Organising Secretary for Birmingham and district, and to the efficient work accomplished by Mr. Ernest Hill at the Wembley Exhibition. He urged all present to take some active share of the work which lies at our hand, and to support the movement in some practical manner.

Mr. Herbert Garrison gave various announcements, and especially mentioned the regretted absence of Rev. Commander Roberts through illness. A message from Ulster was received with enthusiasm, clearly indicating the attitude of the meeting towards the situation in that part of the Empire.

The REV. J. J. R. ARMITAGE took the forum, and in his forceful manner entered at once into the relationship of the nation to the Kingdom of God.

"The Manifesto of the Gospel of the Kingdom" was the subject of his address. The Bible gives us the Gospel of personal salvation, and also the Gospel of the Kingdom. Jesus Christ cannot be accounted for by any process of evolution, neither can man, for both are the direct creation of God Almighty.

When a man accepts the Gospel of salvation, he only stands at the beginning of a great experience. The speaker showed that a kingdom must necessarily follow individual acceptance of the Christ. The same process obtains in every movement, every Church, every political party. First, individual adherence, then the company, the kingdom of all such adherents.

The speaker emphasised the fact that Modernists who simply want a New Testament God, must necessarily accept the God of the Old Testament.

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for the Jehovah of the Old is the Jesus of the New. Christ said: "Before Abraham was, I am."

Every Christian is in harmony with the Creator, and with his neighbour too. The principles which must govern the world are as old as Jehovah. The errors and vices also of to-day are as old as the hills, all depending upon the idea of God and His law, which has obtained during the ages. All the great things are old, and in the distant past God established the Kingdom, which has grown and developed until to-day. In the Sermon on the Mount Christ outlined the great ideals which will and must be the national principles of Jehovah's kingdom on earth. Britain is the only nation which has accepted these principles as national ideals.

Britain was the first to preach this Gospel to Germany and other nations, and Britain is the kingdom which answers to the Master's words: "Blessed are the meek; for they shall inherit the earth." The meek are clean, strong men, controlled by high principles; and they are the inheritors of the earth. England's sons stand higher in character than any other race, and in national features Britain bears all the marks of the Kingdom of God on earth. The pure in heart see God everywhere, and only the men of Britain have seen God in all the needy races of the world, and, to their credit, the missionary enterprises of the last 150 years stand. Other nations with lower ideals have striven for power, and failed, while Britain stands and grows because her national life is built upon the law and teaching of the Word of God.

COL. MACKENDRICK, "The Roadbuilder," was then called, and received a prolonged and hearty welcome. His first message was that the Bible is what it pretends to be, the infallible Word of God. Amongst other things the Book foretells the rise and growth of the British Empire until the coming of its King to reign. The kingdom set up by God was set up for ever. It was to become a "company of nations," evident to-day in the British Empire. The Kingdom is not ours because of special ability, for we have made numerous mistakes, but because it is God's will to use us for the world's good. He set up a vicegerent in the House of David. No other claimant can produce the proof of lineage. No other nation can produce such evidences of prophecy fulfilled. Britain has the heathen for her inheritance, increased to the extent of 160 millions by the Treaty of Versailles. We fulfil all the specifications of the Israel nation of Scripture. Our land chosen by God, our control of the seas, and our world-wide influence prove the case.

The kingdom set up by God was to break in pieces the Gentile kingdoms, and last for ever. The Sacæ, or sons of Isaac, broke the old Babylon Kingdom, and all the other parts of that image. Who smashed the Roman Empire? Our own fathers, as the Goths. Who smashed Napoleon? The Brith people—the same people. Who smashed the Kaiser? Who won the war? Not the armies, brave though they were. Not until the nation prayed, led by the King, did the war turn, and we never lost a foot of ground after that.

The speaker referred to the Stone of Destiny, and reminded us that "Solomon sat upon the throne of the Lord." What did he sit upon? Probably upon our Coronation Stone. Ours is the stone kingdom of the Bible. Our men are the strength of the world, and fulfil to the letter the prophecies of the old Book concerning God's nation Israel.

Col. Mackendrick's racy speech was greatly enjoyed, and we are all eagerly waiting for more of the same calibre.

Tuesday Afternoon.

The hall was well filled when the REV. DINSDALE T. YOUNG, D.D., took the chair and announced the hymn, "Praise, my soul, the King of Heaven," which was heartily sung. Prayer was offered by the REV. ARTHUR PRITCHARD, M.A., followed by Scripture read by the REV. G. H. LANCASTER, M.A.

In the course of his address Dr. Young said how pleasing it was to see such a fine gathering. He paid high compliment to the Secretary-General, and was gratified at the marked success of the Federation. He was exceedingly pleased to have such an opportunity of hearing the expert teachers of British-Israel Truth. He loved the movement because it was strictly Biblical and sanctioned no modern, rationalistic view of God's Word. He spoke in strongest, clearest terms of the vast importance of the old views of Scripture. The Bible is of the greatest importance to the Empire, and he rejoiced in the great work in that direction which was being done by the Federation.

He spoke of his early days, when he was first brought into touch with our truth. Mr. James Macintosh, who many years ago was a writer in THE BANNER OF ISRAEL, first instructed Dr. Young in the elementary facts of our teaching, and the speaker expressed a growing conviction that our truth holds a greater key to the right understanding of the world's development, and the great advance of our Empire, than any other party of reasoners or theologians in the present day. He referred to the great experience and work of the late Reader Harris, K.C., and bore testimony to his conversion from infidelity to Christianity. British-Israel Truth is doing a great work in the cause of Christian truth.

It is a cause for great thankfulness that the movement is attracting to its ranks so many able and cultured supporters and efficient exponents.

Dr. Young wished the Federation the highest success; he was sure the Federation had lighted a golden lamp of truth which would never be extinguished.

It was a charming, enthusiastic and most encouraging address, and we were all cheered and

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delighted to hear such words from a Christian leader of such high standing and influence.

MR. GARRISON replied to the Chairman in a fervent speech of well-chosen words, reviewing the work now being accomplished by the Federation.

The REV. W. H. STUART-FOX, vicar of St. Saviour's, Crouch Hill, was the next speaker, and spoke of the great Divine purpose which was being worked out throughout the ages. The Cross did not contain a dead Christ, but One Who was alive to-day. He referred to the inscription placed by Pilate over the Cross in Hebrew, Greek and Latin, languages representing three great civilizations.

The Hebrew, or Israel, people were chosen to be the religious teachers of mankind.

Parallel with the growth of Israel was the intellectual development of Greece.

When the Hebrew prophets ceased to speak and Greek philosophy failed, Jesus Christ came and satisfied the highest dreams of both. Both find their crowning glory in Jesus Christ. God wanted still another type of mind to carry on His work, and he found it in the Roman. We owe more than we know to this type, which was also used by God for His world-wide purpose. At the Cross three streams of history meet, and three languages are used to teach Christ as King.

The great Ruler of nations directed all these world influences to the building up of the Israel nation which was to be God's means of revelation to men. The Church alone does not fill the picture, being too narrow and dogmatic, and is not the administrator of law and order as Israel was to be. The Church knows only Jesus Christ and Him crucified.

Under the simile of a river, the speaker showed the rise and beneficent work of the British-Israel kingdom. He showed how the Hebrew, the Greek and the Roman have all contributed greatly to the building of the British character, and that through all great civilizations of the past God has prepared, disciplined and developed the Anglo-Saxon race and brought them to the point of efficiency where they stand to-day. Through our Empire God is going to refresh the world and restore its life and beauty.

MR. DAVID DAVIDSON, the author of the latest book upon the Great Pyramid, then took the platform, and in an able speech spoke of some of the wonderful features of this great miracle in stone.

It is impossible to do justice in these notes to such a technical and scientific address, and we hope at some future date to give our readers some articles upon this subject. Mr. Davidson's speech was remarkable, being characterised by high scholarship and expert knowledge, and made a great impression. Mr. Davidson has discovered new facts respecting the displacement of the Pyramid, and he explained the relationship of these calculations to all the great facts of the Christian era, and especially the Messianic year.

The REV. J. T. WILSON, of St. Albans, followed, and referred us to the action of Moses in carrying the bones of Joseph out of Egypt—a box of dry bones. Some people to-day think we British-Israelites are simply carrying about a box of dry bones—a somewhat mysterious, costly and apparently useless task. We are, however, beginning to see that there is very much more in our work than appears at first sight. The speaker called attention to the marvellous development of Britain—a great fact which must needs be accounted for. British history did not begin with St. Augustine. Coming from St. Albans, the speaker pointed out the evidence provided there of the martyrdom of St. Alban, in the year 303, and its light upon the early British Church.

Many nations have made a bid for the place now held by Britain; to-day no competitor of any importance holds the field. How has this come about? Wonderful? No, a great destiny! The necessary implication of this is the fact of God—a God Who is the nation's real King. If the British people depend upon God, and enter into His service as our nation should, our work will be done in the finest spirit. We are a light to lighten the Gentiles. The speaker used COPEC as a further argument of the identity of Britain with Israel. A God-enlightened nation should not have inequitable and unrighteous social conditions, and the speaker regarded Copec as a movement in keeping with the teaching of Leviticus.

We now settle down to the second address by the REV. PASCOE GOARD, who spoke upon the spread of the British-Israel movement. The Annual Congress used to be the greatest evidence of British-Israel development. There is to-day, however, a wider movement than can be measured by an Annual Congress. The men of our race everywhere are coming into touch with our truth. Mr. Goard quoted remarkable instances from South Africa, a naval officer and a medical officer in particular, of men whose life and work had been entirely changed. Groups of men in distant points of civilization meet weekly to read together the "National Message." Others in Constantinople, in Tibet, had found by careful Bible study the Israel Truth for themselves. The true Leader of the movement is the Holy Spirit, Who is working upon the hearts of men everywhere, even apart from human agency. Our fathers were great colonizers, but we are not. The speaker reminded us that owing to our neglect of our fathers' spirit sixty-five per cent. of middle-west Canada was passing into the hands of Roman Catholics of other nations. He spoke of the brave heroes of early Britain, and condemned the false teachings of those who have foisted many false

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statements respecting our fathers upon the British people. God gave these islands to a branch of a royal race, and they have held them ever since.

The woman of Revelation xii. was persecuted by the dragon for 1,260 years, who sent out a flood after her with the intention of swamping her. This was the flood of aliens which has for centuries come to Anglo-Saxon nations, but in every age the "earth opened her mouth and swallowed the flood." Israel and her dominions have been able, in spite of all, to preserve their national characteristics. India, Canda, America, Britain were all remarkable instances of this fulfilment.

God is now laying His plans for the return of the Middle-East to Israel. The infidel Jew section falsely claim to be the Israel, and are also laying their plans for the possession of the same territory, and are using Russia to strike the great blow. God will vex them in His displeasure, and they will fail in their attempt. The people of Israel are "ready at hand to come" when God requires them for the re-organisation of Palestine, and that army is now being mobilised. God knows where to find His people when He is ready. Mr. Goard spoke of the glorious future for the Promised Land, and sketched the course of events which prophecy predicts for the immediate future.

God is closing some national doors because the door of the East is about to open, and is directing the course of the development of the race of Israel.

Tuesday Evening.

A very good audience assembled for the evening meeting, over which the REV. PHILIP YOUNG, L.Th., presided. The proceedings opened with the singing of an Israel hymn, "Our God is marching on," set to the music of the American National Anthem. Prayer was offered by the REV. JOSEPH GRATTON, and the REV. KENNETH DODDS read the Scripture. The Chairman addressed the meeting and referred to the absence of some old and staly art supporters, notably Commander Roberts, who hopes to be well enough to attend later. He then went on to say that we often fail to honour the Holy Spirit as we ought, and urged us to allow Him to work upon all our hearts and minds.

It may seem strange to some that Britain should be mentioned in the Bible, yet so it is, and, having regard to the greatness of our nation, it would surely be strange were it not so mentioned. As the covenant people it is frequently mentioned, and has a prominent place in Scripture. The Chairman pointed out that the remarkable career of Mahomet and his followers are clearly marked out in Scripture prophecy, a career now fast reaching its close. Turkey-Edom is about to fall, and provides one striking instance of the application of Scripture to the life of nations. If Turkey, then much more may Britain be expected to have a place in the Scripture story.

The REV. J. H. SATCHELL, B.A then addressed us upon "The Gospel as a National Message." A modern book, written by a Jew, entitled "The Life, Times and Teaching of Jesus," was dealt with by the speaker. It is a remarkable book by a remarkable writer, and is the first attempt by a Jewish scholar to deal with this subject. The author states that "Israel could not accept Christ as the Messiah, or as a Redeemer," i.e., as the Redeemer of Israel. Judah could not come to terms with the view Christ taught, for they looked for a new *national* way of life. They looked for a Redeemer with a special national message for Israel, and because His teaching undermined the whole national outlook of the Jew they rejected Him. British-Israelites teach exactly what the author states the Jew was looking for, but it is to Israel, and not simply to the Jew.

Jesus Christ, as the son of David, was a national character, and bore a Hebrew name, Jesus, the later form of Jehoshua, an Old Testament name. He came to save *His people* from their sins, another clue to His national mission. The wise men and others believed He came to be the *King of the Jews*, and a Governor of "*My people Israel.*" The Jew ought to have seen all this, and should have understood the Israel mission of Christ. He came to establish a kingdom; the Jew does not see it, but to us it is an evident fact.

The speaker reviewed several important statements of the New Testament bearing upon the national character of our Lord's life and work, and brought new light to bear upon them. Mr. Satchell is an able Hebrew scholar, and makes a valuable contribution to British-Israel literature.

The REV. J. J. R. ARMITAGE took the platform, and at once asked the question, "Is the Book of Genesis scientifically and logically true?" Did God create the heavens and the earth, as stated? If so, the findings of modernists and evolutionists are false. Must we believe the latter, or must we accept the statement of the Bible?

In our Lord's teaching we find Him accepting and endorsing the early books of the Old Testament, including Genesis. Christ was either true or false, which?

The modern movement, which aims at the breaking up of the Bible, has its counterpart in another movement which seeks to break up the British Empire. Both came from Germany, and are both parts of one great plot to defeat Christianity and the kingdom of God.

Genesis gives us the basis of the seven sciences of to-day, covering the whole range of knowledge and human existence. In all these man arrives at a point beyond which he cannot go, and is obliged to fall back upon God and God's revelation. No man can make a discovery which surpasses revelation. Concerning theology, God's revelation is greater than man's intellectual findings. No investigation can outstrip the revelation God gives of Himself.

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In cosmology, or ordered creation, you have evidence of an ordered creator, a mind greater than the mind of man. In this realm also we come back to God. In anthropology the same law applies. Christ was more than any Jew could possibly be, or the Gospel could not have been written. He was the Son of Man, the apex of anthropology, bringing us back again to God. Sociology, the law of the family, can be brought to its height only by respecting and obeying the Ten Commandments, the law of God, Who is the Author and Controller of all life. The speaker went on to speak of other modern sciences, and showed that in every case God is behind and above every great world-movement. The speech reached a very high mark indeed, and roused the audience to great enthusiasm.

Mr. T. W. Plant then addressed the meeting upon the wanderings of the Israel people from the East to the isles of the West. He read Isaiah xliii. 1 and 2, and by the aid of a large map traced the passing of Israel through the dangers referred to by the prophet. The only other reference to these journeyings is to be found in the Apocrypha, in the book of Esdras.

In an able manner, Mr. Plant showed the exact journey through the fires of the Naptha district of South Russia, by the Black Sea, and onwards across Europe by routes now well known to any ordinary student.

He referred to tombstones found in the Crimea during recent years which provide evidence of the Israel people having passed through that region. "Ephraim followeth an east wind," which clearly points to the trek westwards.

"Keep silence before Me, O islands," and many other references to the isles of the West were fittingly quoted by the speaker, plain indications which seem to have been purposely misunderstood by our critics.

By the comparison of various versions of the Scripture text, Mr. Plant brought to our notice some remarkable prophecies clearly pointing to the islands in which the British found a home.

Wednesday Afternoon.

A former Chairman of the Federation Council, Col. Edward F. Gosset, took the chair, and announced the hymn, "Thy Kingdom come, O Lord." Rev. Kenneth Dodds offered prayer, and the Chairman read a few passages relating to the punishments divinely inflicted upon ancient Israel as the result of their idolatry.

The Chairman went on to state that, as the clergy dealt with the spiritual side of this queston, he felt justified in dealing with some of the material facts. Referring to the unusual weather of 1924, affecting the corn and fruit crops, the speaker applied the ancient Scripture to the state of our agriculture to-day, and drew the lessons that God is visiting upon us all those ancient punishments, because of our disobedience and neglect of His law.

Our bad trade, unemployment, unusual sickness and disease, all point to the judgments of God upon our national evils. We are submitting to these and many iniquities without any determined resistance, and unless we rise and cast out from our midst these tremendous evils, we may expect a continuation of national distress and difficulty.

Rev. Dr. Mountain was called, and began by condensing the belief of British-Israelites into one clear sentence, viz.: "Anglo-Israelism is a movement which contends that God is fulfilling certain great national prophecies, as contained in the Old Testament, and that He is fulfilling them to-day in the British Empire."

The venerable doctor felt keenly the critical condition which Britain had now reached, and urged his hearers to attack with vigour and faith the evils mentioned by the Chairman.

The speaker firmly believes in British-Israel Truth upon four grounds, viz., on biblical, historical, archæological, and linguistic grounds. After many years of study, he came to the conclusion that the B.-I. position is unassailable. The literature sent out to-day on the subject is much in advance of that issued many years ago. Every movement seems to pass through four stages, viz., indifference, abuse, opposition, and then acceptance, and this movement has passed through them all. Several interesting instances were given of the bitter criticism, hatred and abuse through which the pioneers of our movement have passed.

In spite of all, under the blessing of God, the movement spreads and grows, and is winning its way to the front rank. The speaker recommended us all (1) to read the literature; (2) to confess our faith bravely; (3) to take an active part in the propaganda; (4) to pray for God's blessing.

Dr. W. Gornold, F.R.A.S., then addressed us upon "Prophecy, Its Meaning and Purpose," a full account of which will appear in our next week's issue. Dr. Gornold is an able astronomer, and is well known as a writer upon astronomical and astrological subjects. He is also a keen British-Israelite, and is able to understand and apply Biblical prophecy from the point of view of the scientific expert, and therefore makes a very important contribution to the literary evidence of our great belief.

Rev. Philip Young called our attention to the importance of the national aspect as well as the individual. Men are wondering why our great Empire holds the high position it does to-day, and British-Israel teaching supplies the answer, and an answer which is entirely thorough and satisfactory.

Quoting from "The Destiny of Britain and America," by the Roadbuilder, the speaker referred

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to striking words spoken of the British Empire by famous statesmen enforcing the fact that British greatness is no accident, but a great, God-given destiny.

The speaker mentioned two great pillars supporting B.-I. Truth—Continuity of Purpose and Perpetuity of Nationality. Unlike the ways of politicians and men, God fulfils His promises and carries on His purpose, persistently and unflinchingly. The past history of Britain, with the wonderful present, speaks of a continuous purpose and plan. God's purpose must stand and come to completion.

The second pillar, therefore, is also clear, viz., Perpetuity of Nationality. One chosen race, from early days until now, has been used for the working out of God's plan. No change, no alteration is hinted at in Scripture. Israel is to grow and develop, and will stand as a nation to the end of time.

Coming events cast their shadows before, and the prophetic Scriptures indicate the coming events. The rise of Bolshevism, the signs of the end of this age, the approaching Second Advent of our Lord were dealt with by the speaker, and we all felt that we were living at a crisis in the world's history.

Wednesday Evening.

A very large gathering assembled in the large Central Hall, Westminster, on Wednesday evening, to hear the Secretary-General give his public lecture on "Cameos of Empire." We were greatly honoured by the presence in the chair of Admiral of the Fleet Sir F. C. Doveton Sturdee, Bart., G.C.B., K.C.M.G., C.V.O., who was supported by the President, Lord Gisborough, the Rev. W. Pascoe Goard, and other clergymen. The Chairman, in a racy speech, reminded the ladies that 1924 is a leap year, and urged them to use their votes in favour of the Empire. He then sketched the Colonial expansion of the Empire from the time of Queen Elizabeth, when Sir Walter Raleigh planted the British flag in Newfoundland, until modern times. He reminded us that the Empire rested upon the patriotism of the people, and again urged us to vote only for those who believed in the Empire God had entrusted to us. He concluded a most interesting speech by giving us an acrostic, as follows:—

E fficiency,
M orality,
P atriotism,
I mperialism,
R eligion,
E volution.

The Admiral applied in chosen terms the acrostic to our own nation, and urged that the essentials therein stated should be the ideals and aims of all our people.

It is impossible to do justice, in a brief note, to the very high quality of the two hours' lecture of Mr. Garrison—his great eloquence, his astounding grasp of Empire, his wonderful memory, his great adaptability, his racy setting of geographical and historical facts, and his wide experience as a world-traveller. The lecture was illustrated by 130 beautiful lantern pictures of various parts of our world-wide Empire, and these, with the splendid word-paintings of the lecturer, made a most interesting and profitable evening.

Thursday Afternoon.

Bishop Frank Vaughan, D.D., is in the chair, and after the opening hymn led the meeting in prayer.

Rev. P. H. Davies read the Scripture, after which the Bishop addressed us. He appreciated the privilege of presiding over the gathering, and of meeting so many expert teachers. He considered that the Federation Intelligence Department was in good hands, for when he recently visited Canada, he found B.-I. friends awaiting him, urging him to address gatherings in various districts. When, some years ago, he found it necessary to account for the greatness of our Empire, he concluded that it could not have been built up by an aggressive spirit, for we are not a war-like or war-seeking nation. Neither is it on account of our superior morality, for although we may claim to be the best people on earth, that does not say much, after all! He was then told by prominent teachers that the Israel nation of Scripture was the Church, and that the missionary work of the world was to be carried out by the Jews; but this advice did not satisfy him, and he was led to study for himself closely and systematically what the Bible has to say. He was naturally led to see that the Israel of Scripture can be none other than the Anglo-Saxon race, as they were doing the work which Israel was to do. A wise tutor led his researches, and he was convinced that the development of the English and American nations is of God, and that this great question is of the highest possible importance.

The Rev. Arthur Pritchard, M.A., announced that he was not attempting a popular address, but desired to study with us the chapter in Jeremiah dealing with the parable of the potter.

The speaker reminded us of the story of creation, in which man is created from the dust of the earth, *i.e.*, fashioned, formed as the potter forms and fashions the clay. He quoted the original Hebrew words, which should thus be translated: "Israel is the clay, and God the Potter." Very apt quotations from the Prophets supported this idea of the Creation. God speaks to Israel many times in exactly these terms, showing that Israel was precisely the work of God's creative hand.

From Jeremiah, chap. xviii., the speaker deduced the following striking points:—

The clay at first was not plastic, or suitable for

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the potter's work, so it was again crushed and prepared, until ready for the Master's use.

It is not destroyed, but disciplined; it is not rejected, but wisely treated, until finally suited for the potter's purpose. At first the vessel was marred, but at last the resulting vessel was choice and beautiful. These points were ably applied to the House of Israel, for the prophecy clearly states that Israel was the clay, to be moulded and re-moulded until God's kingdom on earth appeared as the finished vessel.

The captivities and wanderings of Israel, their discipline and Divine handling, were clearly shown to be the historical interpretation of the parable. The finished vessel, useful and complete, certainly points to a nation which stands high above the rest in the world to-day, and cannot be applied to any other than Britain. When transformed into one of glory and honour, the vessel must be recognised and brought into prominence.

The speaker pointed out many inferences and applications of the parable, making one of the most suggestive and instructive addresses we have heard for a very long time.

Everyone was glad to see the Rev. W. M. H. Milner, M.A., one of our ablest veterans and authors, step to the front of the platform at the call of the chair.

He first stated that our subject was one which students will never tire of. B.-I. teaching never grows stale. After 45 years of study and advocacy, the speaker felt as keen as ever. A brief account of how various believers became interested in B.-I. Truth would make most interesting reading. We have now reached a common belief, but how did the teaching first reach us? The speaker referred to his earliest impressions, when a fellow-student at Oxford first asked him if he had heard of the Ten Lost Tribes. Then a pamphlet came under his notice, which he read out of curiosity; and then attention was turned to the whole question. From that moment he had no doubt as to its truth.

Speaking especially to the Christian ministry, Mr. Milner admitted the great difficulty of giving up beliefs in which one has been trained for many years; but he believed that in many minds the truth was simmering, and, sooner or later, we shall find many of our teachers preaching openly the Israel view of Scripture.

He spoke warmly of the great bond of fellowship which existed between British-Israelites all over the world, and in his opinion the time has come when the various branches of Christian people should unite on the essentials of our belief. He knew nothing which could bring this about better than the British-Israel movement. Looking back forty-five years, the speaker was able to compare the small beginnings with the success and expansion of the movement to-day, and expressed his great thankfulness for the blessing of God upon the work of those brave pioneers.

The Rev. W. Pascoe Goard paid high compliment to the last speaker, whose writings, under the name of "Oxonian," have influenced many thinking people the world over for many years past.

Ministers of all denominations are rallying to our banner, and encouraging signs of success abound on every side.

Referring to the approaching General Election, the speaker promised a political speech. Taking Rev. v., the speaker spoke of the last election ballot which will ever take place in connection with the Kingdom of Israel. Beginning with Genesis, the speaker referred to the broken links caused by Cain, and again at the Flood; then the new start in Isaac, the development of the race, the direct relationship of the Israel race to God Himself, and the actual Fatherhood of the Divine. We are then brought to Sinai, when Jehovah, the Personality of God, was present in Israel. The word LORD spelt in capital letters in the Scriptures means Jehovah, and this name of God is never used except in connection with the Israel nation, for Jehovah is Israel's king.

The authority and power of the Jehovah name and the Jehovah personality is promised to Israel. Before that name the heathen shall fear, for Jehovah led the camp of Israel to victory. Think of the late war, and how the death of our brave sons might have been avoided had we known and realised our privilege under the Jehovah name. Think of the coming storm, now rising in Russia, and let the nation rise to the great blessing which can rest upon us under that name. God looks upon us as His kingdom-nation, but we have forgotten. We have put away the altar, disobeyed the law, and made our own laws upon the plan of the Statutes of Omri.

We are called upon to return to Jehovah; we are to elect and crown Him King of our nation. We believe the day is coming soon when that will be done; and then an era of great blessing will follow for Israel-Britain.

This is the great political question of our time. How shall we vote?

Thursday Evening.

It is gratifying to see how the attendance is maintained. There was quite a large audience when Lt.-Col. A. B. Prowse, M.D., took the chair, and announced the grand old hymn, "O God of Bethel." This is the day set apart for prayer for the preservation of the Prayer Book in its present form, and Rev. Kenneth Dodds led our prayers for this and other blessings.

Scripture was read by Mr. J. H. Tench, of Darlington. The Chairman called attention to the liability of careless exposition and teaching, and urged the need of thorough and careful study of our

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subject before attempting to guide others. The speaker thought this specially applied to the Great Pyramid, also to the philological evidences generally brought to support our teaching. Discussing the history of the Phœnicians and their early settlement in Ireland, he quoted from a book published centuries ago, to the effect that Ireland was peopled in early times by settlers from Tyre and Sidon, and showed that much reliable evidence can be adduced from a careful study of the ancient languages.

The Rev. G. H. Lancaster, M.A., was glad to see daily reports of the Congress in *The Times*, marking great progress in the public attitude towards our subject. The Bible and the British Empire are inseparably joined together, and will go on together to victory.

The speaker urged all enquirers to have (1) Decision. Seek for truth, and then make up your minds, and come to definite decision, and act accordingly in proclaiming the truth acquired.

(2) Determination. By Divine strength attempt brave things in your sphere, and act with courage and conviction. In every realm to-day the decided, determined men influence their followers.

(3) Devotion. Be enthusiastic, influential, energetic, and devoted to our Cause.

The speaker then referred to the "time of Jacob's trouble," and believed that we are now in the middle of that period. He believed that it began in 1914, and that it will last for 21 years, terminating in 1934. The commencement of the captivities covered a considerable period, and the time of the end will cover a like period of about 235 years.

The speaker discussed in detail some prophetic dates upon which varied opinions exist, and enforced the thought that Britain is now passing through the time prophesied for Israel in the latter days. We shall, however, be saved out of it, and brought out into the clear noon-day.

Our anchor in all this time of trial is in the Word of God, and there we were exhorted to rest.

And now a new voice upon our platform, that of the Rev. Joseph Gay, who felt that he was between two great lights. He took as his subject "The Implications and Applications of B.-I. Teaching." Taking for granted the fact of B.-I. identity, the speaker emphasised the point that if our teaching be not true, God has not kept His promise. First implication—God's fidelity. With that as a fulcrum you can lift the world. Certain of that, you can prove the whole Bible true, and you can build surely on God's faithfulness. From that the application is that I also must be faithful to God. Always loyal, and to that point the nation must rise.

Second implication — a revived Bible. The Modernists discount the Book—"good in parts," only. The B.-I. position revives the Bible, and will go on to do so.

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NINE THOUSAND MILES IN THE TRACK OF THE JEW

BY

RICHARD CADBURY.

Fully Illustrated with Photographs from the camera of the Author reproduced in photogravure.

"At a time when controversy was at its height concerning the Jews and their national home in Palestine, and when there was a great deal of misunderstanding concerning the circumstances under which the Jews were settling down there, it was my privilege to visit Palestine and Mid-Europe on behalf of the British Society to the Jews, in company with their Secretary, Rev. Frank J. Exley, . . . since then several Jews in Palestine and Christians in England have asked me if I could in some way make our experiences public. That being the case, I feel that I owe no apology for trying . . . to fulfil this request. . . . The Jews in Palestine—the immigrant Jews—have been wrongly represented, and misunderstood."

AUTHOR'S PREFACE.

SOME PRESS APPRECIATIONS.

"Written in a spirit of interested devotion, which prompts the author to note with pleasure different Biblical episodes connected with the sites he visited in Palestine, Mr. Cadbury's book is refreshingly reminiscent of the old-world books of travel in the Holy Land. He devotes a certain amount of attention to the doings of the Zionists and the troubles of the administration: but for the most part Palestine is exclusively of interest as the stage upon which so many Biblical scenes were enacted in the past, and the field of missionary activity in the present."—*The Times.*

"The Author visited Palestine and mid-Europe, and the result is a pleasing account of his extensive tour, with observation on the conditions of Jewish life in various centres and on Zionism."—*The Glasgow Herald.*

"The book is obviously published under cost price, and will be read with interest by those who are interested in the Jewish problem."—*The Methodist Times.*

"'NINE THOUSAND MILES IN THE TRACK OF THE JEW' is an account of Mr. Cadbury's visit to Palestine to study how the immigrant Jews were settling down in their national home. He had free intercourse with Jews and Christians everywhere, and came to the conclusion that the immigrants have been wrongly represented, and misunderstood, and speaks of the cool judgment and wisdom of Sir Herbert Samuel. Books of travel are always interesting, and this is no exception. Its value is greatly enhanced by the abundance of excellent photographs, taken by the author and here reproduced. All who are interested in God's ancient people will welcome this well-written book."—*The Methodist Recorder.*

"It is hardly necessary to say that the writer of this volume pursues the Jew with friendly intent. While many are 'in the track' of God's Chosen People in a persecuting spirit and with evil motive, Mr. Cadbury has a truly Christian interest in the people. With Rev. Frank J. Exley as companion, he visited Palestine, and in this volume he describes their experiences. . . . They saw things which informed their minds and stirred their enthusiasm, and Mr. Cadbury tells a plain unvarnished tale, illustrated with photographs by the author, reproduced in photogravure."—*The Christian.*

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Application: Read it, for it is the most neglected Book in the world. Get the Book into your neighbour's hand; persuade him to read it, and the result will follow.

Third implication—a renewed faith. B.-I. Truth renews faith and banishes unbelief. That means the destruction of sin, and paradise regained. All that must follow, and we are to act like men of faith and to do great things. We are up against a tremendous battle in these days, but God is relying upon us to fight valiantly, that He may do great things for us. We must put our religion into our politics, and see in the present political situation the need for our faith and courage.

Mr. Gay's very fine address touched a very high mark, rousing the audience to great enthusiasm; and all felt that, in the speaker, our movement had secured a most notable advocate and teacher.

The Rev. Merton Smith takes the platform, and introduces "his old friend, the prophet Zechariah." The prophet's name means "a remembrancer," or "remember Jehovah." He was both priest and prophet, and wrote 520 B.C. to 517 B.C. The introduction of the Book calls Israel back from their evil ways, back to the belief of their fathers. God's faithfulness in the past was to be the evidence of God's fidelity to His promises in the future.

Then there follow the prophet's seven visions, which he appears to have had all in one night.

First, the man on the red horse among the myrtle trees, accompanied by horses, red, speckled, and white. The vision teaches that Israel had not been destroyed, but that they would be restored to prosperity. Verse 17 evidently refers to the Israel which is in Britain to-day.

Second Vision: Four smiths fraying the horns, typifying the scattering of the Gentile powers of Europe by the Israel forces.

Third Vision: A young man with a measuring line, going to measure Jerusalem, which could not be measured. The Jerusalem is surely the Britain of to-day, where the vision and the promise of the vision is being fulfilled. God said He would take care of His Jerusalem when the time of trouble came. Israel in the land of the north are to flee for safety. Further, the House of David are told to flee from Babylon, and they did. Where and how strong they are to-day is a mystery.

Chapter iii.: Joshua stood before God in filthy garments, meaning that Israel was unclean before God. Satan taunts Israel with her sinfulness, but God rebuked Satan, and spoke of Israel as "a brand plucked from the fire," typifying Israel's cleansing which is to come. Israel is clothed with clean garments and crowned with a mitre. In verse 7 the future of Israel's greatness and power in the earth are prophesied, swinging right on to the time of Christ's second coming. Our Lord's redemption is referred to in verse 9, and, in one day still to come, He will remove the iniquity from this land: the great day when God's law shall be restored.

Mr. Smith's exposition was exceedingly fine, and we were all instructed and edified.

The evening was late, but the audience waited for a word from the Rev. Pascoe Goard. The Bible only speaks in the language of Israel as far as salvation is concerned. The same is true of the Great Pyramid. Mr. Goard told the story of the rector of his early memory, who always taught his scholars that the men of Israel were "their fathers."

You cannot tell any Bible story without coming to Israel Truth, if you get down to all the necessary explanations. Take any familiar story, and you have to teach the Israel background before the story can be truly understood. The speaker compared the position of the Bible in the national life of Rome, Greece, Germany, Russia with that of Britain, showing that only in our nation has the Book taken root, and that because we are the people in whose history the story has had actual experience.

In the Old Testament it is "in Isaac shall thy seed be called," but in the New Testament "no one cometh to the Father but by Me"; and Isaac and Jesus are closely joined in God's great plan. Thank God for our race, which has 4,000 years of living history, which is in the Bible, and the purpose of God—the great background of British life and character. In your national language, life and parentage, God has built up a great power, which shall move the whole world; and the day has come when God is going to bring His great plan to fulfilment.

This has been a truly grand meeting, and we went away thanking God for the light and encouragement we had received.

LIVERPOOL BRANCH.

At a crowded meeting of the Liverpool Branch, on Thursday, October 9th, the chair was occupied by Rev. E. W. Dicks, and the lecturer was the Rev. J. J. R. Armitage, who was re-elected President for next year.

His subject was "The Seven Sciences of the First Chapter of Genesis." Intense interest was manifested throughout, and the lecturer completely refuted the teaching of Modernists and Anglo-Catholics, and more particularly the Communists and infidels. One member expressed his opinion that the lecture should be printed and circulated throughout the land. Many questions touching on one or other of the sciences were asked at the close, all of which were ably answered by the lecturer.—H.

Barber's "Suggestions on Ancient Britons" refers to the Cymry as Hebrews.

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Progress in Palestine.

WE do not hear so much as might be expected about the Zionist Conference final decisions, formerly held at the Memorial Hall, London. They finally decided to set up a Foundation Fund of £25,000,000 for re-establishment of Palestine as the Jewish National Home. Solemn pledges of self-taxation, on the tithe principle, were made by representatives from different countries, and by every section of opinion represented by the Conferences. Eight promises were received, totalling £100,000. A decision was taken for a World's Conference, as soon as possible.

First Tax on Personal Property.

Among the Labour representatives who call for a conscription of wealth, are men whose sons and brothers fought at Jerusalem. And it was the Holy City which first made a conscription of wealth. In 1188 the Saladin tithe was raised. A tax of one-tenth of all moveables was levied upon clergy and laity, except a man had "taken the Cross." This was our first tax on moveable property. Its object was for the war against Saladin; and English juries fixed disputed assessments.

A Jerusalem University.

Mr. Leslie Scott, K.C., intimated some time since that the desire of his late uncle, Sir John Grayhill, was now to be fulfilled by the transfer of the house and land about Jerusalem as the seat of a Hebrew University.

Jewish Colonisation.

Another of the efforts for Palestine inhabitation is the "Colonisation Union of Palestine." For the tendency and conduction of it, the Reverend High Rabbis of Jerusalem, London and Paris have expressed themselves very satisfactorily. The following have been appointed and authorised for the receipt of money, viz.:—Mr. Simon Bohm, Berlin; Mr. A. Lehren, banker, Amsterdam; and Dr. H. Lorje, Frankfort-on-the-Oder, directing member.

Palestine Relief Fund.

Good work was done during the war by the Syrian and Palestine Relief Fund workers in Palestine, who obtained by appeal to the English public blankets, etc., for very severely wounded civilian refugees, whose admission to the hospital was a severe tax on the strength of the staff.

Y.M.C.A. in Jerusalem.

The Y.M.C.A. in Jerusalem began in 1891 under Mr. Hind Smith, and did splendid and continuous work up to the war, mainly serving English and European young men, which the war stopped. Subsequently Dr. Harte, with Sir Wyndham Deedes, entirely re-organised the work. The Y.M.C.A. is now taking no small part in the great task of re-building and developing the new life of Palestine. After four years of patient work the Jerusalem Association now numbers over 400, representing 16 or 17 different nationalities, speaking many tongues, and professing the Jewish, Moslem, and Christian faiths. They possess two large flats in Jerusalem, in which is a reading lounge with periodicals from all parts, in English, Arabic and Hebrew. There is a library of 6,000 volumes upon every imaginable subject; also a billiard and games room, and a study, with tea and class rooms, and a room to seat 200 for lectures and cinema shows. In the rear are two tennis courts, a sports ground and a basket ball pitch. An excellent site has been secured just outside the W. wall, from which are most inspiring views of the old city, Olivet, Gethsamene, Judæan wilderness, Jordan, Dead Sea, and Moab Mountains. There are also Y.M.C.O. branches in Jaffa (with 100 members), and at Nablus (Shechem).—*Red Triangle*, 1924.

Enlarging Jerusalem.

As thousands of Jews continue to arrive at Jerusalem, building outside the walls has been proceeding to a very considerable extent. The consequence of the presence of this extra mural population is that first one and then another of the gates were left open by night, until to-day they are all perpetually open. Indeed two of the gateways have not gates at all. Meanwhile the Mahommedan population is not by any means keeping pace with the Jewish, and the restored city seems in a fair way to become once more, in fact and names, the capital city of Hebrews. —*World's Work* (M.R.S.).

The Pope and Palestine.

The reigning Pope has always endeavoured to have a finger in the Palestine pie. As early as 1913 the Pope sent a note to the German Ambassador in London with request that it shall be read at the Ambassadors' Conference, asking that in any settlement of the Oriental questions which may be arranged Palestine shall either be removed from Turkish control or the Powers shall guarantee the permanent sanctity of sacred places and the safety of Christian pilgrims.

England and Palestine.

As early as 1913 the shadow of England's coming occupation was felt. The *Couriere d'Italia* published a despatch from Jerusalem, in which it was maintained that an English propaganda was being carried on in Syria and Palestine. And that at Beyrout, Jaffa, and Damascus there were committees of leading Mahommedans in touch with the Egyptian Government, who were using their influence to bring the inhabitants to demand a British occupation. The object was to assure for England a concession for a railway from Damascus to the Persian Gulf, and so supplant Germany!—*Evening Standard*, 14-1-13.

A. B. Grimaldi, M.A.

The "Vetus Chronicon Holsatiæ": "The Jutes were Jews [Hebrews] of the tribe of Dan, and the Jutes, Angles and Saxons were kindred nations."

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THIS PAGE WILL BE DEVOTED EVERY WEEK TO HOSPITAL APPEALS

The Crusade Against Cancer

Proposed Extensions
Clinical and Research Developments.

IT is many years since any special appeal has been made by the Cancer Hospital.

The Committee have now decided to issue an appeal for two reasons. First, on September 5, 1922, our Senior Surgeon, Sir Charles Ryall, C.B.E., F.R.C.S., died, and it is desired to commemorate his services to the Hospital by a memorial. Secondly, the operating theatre is no longer adequate for its purpose. The time has come when the accommodation for the surgical work of the Cancer Hospital must be improved. Surgeons come from all parts of England, and, in fact, from all parts of the world, to see the operations. The Committee have therefore resolved to double the operating theatre accommodation; and, inasmuch as the prestige of the Hospital was so greatly advanced by the late Sir Charles Ryall, it has been agreed that no better memorial could be erected than an Operating Theatre Unit.

The erection of this new Unit must involve other alterations, as existing structures must be modified. The most suitable place for the new Operating Theatre Unit is on the top floor of the existing main building. This involves the provision of new accommodation for the ward maids, who are at present housed in cubicles on the top floor. Such an arrangement is not satisfactory, and the Committee welcome the opportunity to improve it.

During the last few years the work of the Out-Patient Department of the Hospital has increased. New Departments have been opened for Medical, Dental, and Laryngological cases. New Deep Therapy apparatus has been installed in the Electrical and Radio-Therapeutic Department. The Committee desire, therefore, to re-arrange the Out-Patient Department, make better use of the space available, and generally add to its convenience.

So much for the clinical work of the Hospital. There still remains the work of the Research Department. The Committee have up to the present concentrated mainly on the provision for clinical work in the treatment of the disease. They have never overlooked their responsibility for the other side—that is, for research into the cause of the disease. The Committee have, however, only been able to set aside an inadequate sum each year for this special department.

The Cancer Hospital Research work is thus limited by the money which the Committee can appropriate to the purpose. It is felt that investigation into the cause of Cancer should be vigorously pursued, and research placed on a sounder financial basis; and it is hoped that a sufficient sum will be raised both to pay for the structural alterations contemplated, and to provide for the endowment of research.

Alarming statements have recently been made that Cancer is on the increase. A possible explanation of such a statement lies in the fact that so many other diseases have become amenable to modern treatment, and thus their percentage incidence has proportionately decreased.

Nevertheless, they were enabled in the year 1910 to erect a Research Institute, which still remains the best in the country. They now have upon the staff highly-distinguished specialists engaged in many avenues of research, which the Committee are confident will lead to very useful and practical results.

Knowledge of Cancer has greatly increased. The advance of Medical and Surgical Science has made accurate diagnosis possible. The Committee believe that a time has come when there is a definite hope for those who are afflicted with Cancer; and they feel it their duty to make known what is being done at the Cancer Hospital to combat the disease; to ascertain, if possible, its cause, and to arrive at the very best methods for its treatment and alleviation, even for those cases where absolute cure may no longer be possible.

To sum up the object of this appeal is this:—

To let the public know what work is being done at the Cancer Hospital, because they are sure that, when the work becomes better known, it will be more generously supported.

THE CANCER HOSPITAL
(FREE)

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NO LETTERS **NO PAYMENTS**

Fully equipped and specially staffed for the better treatment and research into the causes of Cancer

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FUNDS are SPECIALLY NEEDED for the Research Institute, for the Electrical and Radio-Therapeutic Departments, and for the new Operating Theatres

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An Appeal to British-Israel!

WILL you help us to discharge one of the country's obligations of the war—the re-settlement in industrial life of our tuberculous ex-Service men? Many of these brave men, now discharged from Sanatoria, are fighting an uphill battle in the open labour market, struggling to maintain their homes and families as they did when their health was unimpaired. Left without aid, and surrounded by worry and anxiety, they must fall victims once again to their dread disease.

CAN WE ABANDON THESE WAR-VICTIMS TO THEIR FATE?

The Central Fund for the Industrial Welfare of Tuberculous Persons has established a fancy leather workshop in London, where they can work without undue strain, in specialised conditions and free from anxiety. **There is urgent need for additional workshops, not only for the ex-Service men, but also for the large army of Civilians attacked by this disease; but there is no money with which to establish them.** Will BRITISH-ISRAEL LEND A HAND? Every shilling subscribed will ease the strain of a gallant man, and bring joy to some deserving home. While you remember it, send a subscription to-day to—

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TO OUR NEW READERS.

A Word to Those Who Are Seeing the "Banner of Israel" for the First Time.

As our present issue and the one to follow next week will come into the hands of many who do not regularly obtain this journal, we take this opportunity of offering a few words of introduction and welcome to those who to-day make our acquaintance for the first time.

The object of THE BANNER OF ISRAEL may be simply stated as follows:—

1. We seek to explain the Bible, and to show that it is the inspired and revealed Word of God. We do not agree with the Modernist, who discounts the Old Testament, and teaches that many of the early Scriptures are unreliable. We believe them all, and contend that none of them can be dispensed with.

2. We believe that the world's history completes the prophetic Scriptures. Every modern nation and people have their roots in early Bible days. There is no accident in world-development. We believe, therefore, that the Anglo-Saxon race must necessarily have a place in early Bible history.

3. We distinguish between Israel and Judah, and adhere precisely to the statements of Scripture as to these two kingdoms. The Jews are a part of the Kingdom of Judah, but the northern House of Israel is separate and apart from the kingdom to which the Jew belongs.

4. We believe that the sciences of Ethnology, Archæology, Philology, History, etc., all trace the Anglo-Saxon race back to the northern House of Israel, and the Jew to the Kingdom of Judah.

5. We believe that Great Britain and America are fulfilling all the Bible prophecies made concerning Israel, as these Scriptures evidently do not refer to the Jews.

6. We are intensely loyal to the British Throne and Empire, and seek to educate our readers upon our Divinely-appointed mission, which is to take the Gospel to all mankind, and to prepare the world for the coming of Jesus Christ as King.

We shall be glad if our new readers will give our paper a place in their homes, and give their orders either to their newsagent, or direct to the Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.

MANCHESTER AND SALFORD BRANCH.

THE meeting advertised for October 28th will not take place, as it falls on the eve of the General Election. Will the members please note that the general business meeting will be held on November 4th, and all are urged to make a special effort to be present. E. WITHAM, *Hon. Sec.*

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

THE Congress Continuation Meetings go on all next week, each day, at 2.45 and 7.30. Up to Wednesday night they will be held in the Central Hall, Westminster, after that at our Headquarters, 6, Buckingham Gate, S.W. The Chairman on Wednesday afternoon is the Hon. Sir Thomas Mackenzie, K.C.M.G., ex-Premier of New Zealand.

The chief Patron of the British-Israel-World Federation, H.R.H. Princess Alice, Countess of Athlone, has graciously sent to the Secretary-General her congratulations on the acquisition of No. 6, Buckingham Gate, as Headquarters for the Federation, and says she regards the position as ideal.

Mr. Garrison lectured at Grantham on October 8th on "The Keys and Gates of the World." The Earl of Brownlow had been announced as Chairman, but he was prevented by a sudden summons to attend at the House of Lords on the Irish Boundary question. He wrote expressing his great regret, and saying nothing but this would have prevented his absence. Our veteran, the Rev. Commander Roberts, presided over a large audience gathered through the energetic organising work of our good friend, Miss E. A. Rear.

Mr. J. J. Morey addressed the Hindhead Branch on Sunday, October 12th.

The Rev. T. H. Whitehouse will address a meeting for the Central Birmingham Branch on Monday next, at 7.45 in Ebenezer Church, Steelhouse Lane, on "The Coronation Stone."

Two good meetings were held by the Croydon Branch on October 9th. The Rev. W. E. Woodhams Denham gave a convincing address in the afternoon on "Things that Stir." Captain Alfred H. Young presided. In the evening Mr. E. N. Dixon gave an instructive talk on "The Godly Line." Some new members were secured.

The newly-formed branch at Dover has held another well-attended meeting. An excellent

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address, says the local paper, was given by the President, Colonel F. G. A. Smythe, F.R.G.S. The Rev. E. Stanley opened the meeting with prayer. A representative committee was appointed. The next two meetings are to be held on October 21st at 4 p.m., and on October 28th at 8 p.m. After that every second Tuesday at 4 p.m., and every fourth Tuesday at 8 p.m., at the Soldiers' Home, Dover.

Mr. Henry Blackett presided at a successful meeting at Woodland, Co. Durham, on September 30th, when Mr. John H. Tench delivered an address on the Coronation Stone.

A very needful piece of learning for the uses of life is to unlearn what is untrue.

A vicar in a country town recently took it upon himself to denounce from his pulpit British-Israel teaching as a dangerous heresy, and warned his congregation to have nothing to do with it. This roused the indignation of a British-Israelite of standing who was present, and who followed the vicar to the vestry after the service, and vigorously protested, telling him in very plain language what he thought of such unwarranted action, he being obviously ignorant of the subject. The vicar was much surprised at being thus confronted. It is not too much to say that if certain of the clergy are not more careful, they will alienate many members of their congregations.

The Fifth Congress of the British-Israel World Federation opened on Monday last not only auspiciously, but gloriously. The day began with a ministerial gathering at 11 a.m. at Headquarters, over which the Rev. Pascoe Goard presided. Lord Gisborough, the President of the Federation, presided at a crowded assembly at the Central Hall, Westminster, in the afternoon. Extra chairs had to be squeezed in, and even then a number of people stood the whole of the time, while some were listening in the passages through half-open doors. The platform was crowded with speakers and leaders of the movement. The meeting commenced with the singing of "O God, our Help in ages past," led by Mrs. Garrison at the piano. Prayer was offered by the Rev. Philip Young, L.Th., and the portion of Scripture, Psalm cxix., was read by the Rev. J. J. R. Armitage, after which the President delivered his opening address, followed by Mr. Herbert Garrison, the Secretary-General, who gave messages from a number of patrons and members who were unable to be present. Excellent addresses were given by the Revs. W. E. Woodhams Denham, Merton Smith, and Pascoe Goard, who each made telling points. A very cordial welcome was accorded to Professors Lagrange and Schuyten, of Belgium, who were announced to speak during the week. The benediction was pronounced by the Rev. P. Husband Davies, and the first of the Congress series of sessions ended by the singing of the National Anthem. After tea the Executive Committee met for urgent business. The evening public meeting was presided over by Major J. Knowles, O.B.E., one of the Deputy Presidents. There was again a fine audience, who listened to splendid addresses from the Rev. J. J. R. Armitage and Colonel W. G. Mackendrick, D.S.O. Apology was made for the absence of the veteran Commander Roberts, who was, we regret to say, kept away by a sudden illness. The first delegates' session was held on Tuesday forenoon at Headquarters.

Mr. J. J. Morey addressed the meeting of the St. Leonards and Hastings Branch on September 25th. His audience was most interested and appreciative, and it is hoped he will return in the near future. The next meetings will be on Thursday, October 23rd, at the Cottage Tea Rooms (opposite Hastings Pier), at 3 o'clock and 7.15 p.m., and every fourth Thursday in the month, at the same time. Miss Modin, the Hon. Secretary of the Kingston and Surbiton Branch, will address the meetings on October 23rd.

Two meetings in connection with the Croydon Branch of the B.-I.-W.F. took place at Eldon House, Wellesley Road, on Thursday, October 9th.

In the afternoon the Rev. W. E. Woodhams Denham, F.R.G.S., gave a very interesting and convincing address on "Things that Stir." Captain A. H. F. Young, R.N.R., occupied the chair. Mr. E. N. Dixon, in the evening, gave a very instructive talk on "A Godly Line." Both meetings were well attended, and everyone listened with great attention. Three new members joined.

Religion of Ancient Britons.—"The state of the Cotswold Hills and Wiltshire and Berkshire Downs in the time of the Britons may be compared to the state of things in the time of the Prophet Hosea. I confess that but for the tradition which assigns our descent from Japhet, I should have been rather inclined to attribute to the British Kelts a Semitic origin, both on account of the relics of worship which we find in Britain and on account of the language."—Lyson ("Our British Ancestors").

Lumen's work ("The British Church"): "The charge of staining their consecrated places with human blood, and of offering upon the altar of Stonehenge human victims, hath no real foundation in fact; an accusation as wicked as unjust. So near is the resemblance between the Druidical religion of Britain and the Patriarchal religion of the Hebrews, that we hesitate not to pronounce their origin the same."

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Our Gospel.

ADDRESS BY THE REV. W. PASCOE GOARD.

Delivered on Monday afternoon, October 13, 1924, at the Central Hall, Westminster.

FELLOW-CITIZENS of God's Kingdom nation! That is a great honour. The greatest honour came into my life when, by the grace of God, He inscribed my name in the Lamb's Book of Life. Preceding that, a second honour had been mine when, in the registration of vital statistics down in the glorious old county of Cornwall, I was wrtten down as a citizen free-born of these Islands. It is a glorious charter: deny it who can! Now, thank God, my name is registered in one of the great communions that is carrying forward the personal Gospel of salvation through the death and resurrection of our Lord Jesus Christ. For a great many years now it has been my privilege to be an ordained minister of religion, carrying that phase of the glorious Gospel of our Lord and Saviour Jesus Christ. And then, capping it all, my name is on the roll of the British-Israel-World Federation. I count that also as a major honour which has come into my life.

GATHERED FROM ALL LANDS.

To me this is a wonderful gathering. I know that there are people from Africa here, from the great Dominions across the waters, from the United States, from Australia, and New Zealand, from the West Indies, and so on. There is a marvellous representation in this building this afternoon. And I know that every one of the Evangelical communions of the Christian Church is represented here also, all honouring the one King, and the one Leader, Jesus Christ.

Now, this afternoon let me review for a moment or two what it is for which we stand. First of all, let me say that we stand, not as a people who believe in, but as a people who know the actual personality of the Deity of the Lord our God. That matter is not an open question in our minds. We are not postulating His Deity by the various channels of Divine revelation. The Father hath revealed Himself to us, and we know Him for what He is—our Father Who is in Heaven.

OUR KNOWLEDGE.

Then, again, we stand for—not as an article of faith, but as a matter of absolute knowledge—the Deity of our Lord Jesus Christ. I am always interested in the one who questions as to whether the Lord Jesus Christ be not Divine. Let me say this to you this afternoon: no man who has had the experience of which you read in the first chapter of that glorious Book of the Revelation, where John says that "He laid His right hand upon me," and who, in response to that Divine touch, has sprung into the light that is born from above, can have any question whatsoever about the Deity of our Lord. There is not in any person but in the Divine, not in the power and touch of any person but that of God, the power to give life. "In Him was life, and the life was the light of men." We know that the Lord Jesus is Divine. Furthermore, from the very beginning of the sacred page we read that the Spirit of God moved upon the face of the waters. Right down through the ages, right down to the Day of Pentecost, right down to this meeting this afternoon, we know the personal agency and the advocacy of God the Holy Ghost. Thus, in the unity of the Godhead, manifested in three Persons, we honour the Father, and the Son, and the Holy Ghost in our gathering this afternoon. That is the foundation upon which we build.

GOD'S REVELATION.

Then we go a step farther, and we say that it is not a question with us, but it is an absolutely-demonstrated fact that in this Bible there is God's revelation to man. I do not know who was the amanuensis who wrote the actual word of the original documents of the Pentateuch. How much or how little flowed from the pen in the hand of Moses I am not able to say. I do not know the personality of those who wrote the various messages which are contained in that glorious Book of Isaiah. I cannot instruct you this afternoon as to whose hand it was that inscribed that magnificent Epistle to the Hebrews. But there is one thing that I know, that every one of these flowed from the mind and heart of God. There can be no question of that. If you gathered together all the accumulative wisdom of the ages of the human family, there are matters of direction and information outlined in the pages of this Book that humanity could not have discovered. "The world by wisdom knew not God," and the world by wisdom knew not the ways of God. How, then, do we know Him? By His revelation to us; by His revelation to us of His ways. Therefore, I take up this glorious Book, and I hug it to my heart, conscious of the fact that it is my Father's own heavenly letter to me. His voice speaks to me through its pages. His authority is behind the spoken Word, and when I read of the testimonies of the Lord, which are sure, I know I am standing on absolutely, and on the only sure foundation that there is in this world of ours to-day.

OUR FAITH.

By faith I know that the heavens were created by God. By faith I know that the earth and the heavens shall be removed. By faith I know that He will make a new heaven and a new earth, in which shall dwell righteousness. Therefore we stand for the pages of this Book. And let me say to you this afternoon, that we do not stand as the ignorant stand. That was my position as a young lad, beginning the study of the sacred Scriptures as a pursuit at twelve years of age, and going on until I reached my majority. I used to question these things. And it was as if another voice had said in

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my mind: It is impossible for me now to form judgments. I must accept these things upon the authority of those that have gone before. They found the truth of those things. There will come a time when, with a mature mind, I test these things, and see them to be true. And I used to wonder, What will come to me when I put these things, with a mature mind, to the test? Shall I find they are a sure foundation upon which to build? That they are true in every detail? Or shall I have to lay them aside, and say, Faith blindly may accept, but reason cannot grasp? After fifty years of testing in every direction I am glad to be able to give you this testimony this afternoon—I have proved the sure foundation of the Word of God by the test of a lifetime of study. Myth! Fable! Parable! Is that what the early Books of the Bible are? No! They are the very testimony of God. For the book of nature and the book of revelation have been indited from the same mind. That is the conviction of my heart. "The heavens declare the glory of God, and the firmament (that is, the solar system) sheweth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

True Things.

The book of revelation and the book of nature answer together. Thank God! Not as men ignorant, but as men who have come to the after-end of the earthly life. We know life; we know that these things are true. Scholarship for scholarship, reason for reason, this platform is able to meet the platform of every school, and find the weight of evidence entirely in favour of the Word of God written. We stand by the Book. We stand by the Book with a key in our hands which makes every single page of that Book live. Thank God!

I have an acquaintance out yonder on the prairies, who is a wonderful, manly woman, with a splendid physique, and she has got a company of manly sons, giants physically. And every day she reads to them a chapter out of this Book, and she would not miss a chapter of any kind whatsoever. One day she came to the 10th and 11th chapters of Genesis—they are the genealogies, you know. And she said to the boys, "Now, I do not know why those are in the Bible, but God knows, and there is a purpose for them, so we will read them, anyway."

A Direct Bearing.

And she read them all through. Let me tell you those are wonderfully illuminating pages; they have a direct bearing upon the days in which we live. We could not spare them, not one of them. Then when you come down to the Person of our Lord Jesus Christ there are two genealogies—one of the husband of Mary, who was the mother of our Lord, in Matthew, and the other in Luke, the genealogy of His mother Mary directly to our Lord. What of these? They have a wonderful place of the greatest importance in connection with the New Testament. Have you ever seen a vessel dependent upon its hawsers to keep it from going ashore? I went down to watch one one day in Vancouver, in English Bay, a main sheltered harbour. And there came a gust.

The ship had just gone out of the inner harbour into the open roadway, but notwithstanding its full steam ahead, it drove it back and back until it got within a length of itself to the rocks. Both anchors were pitched overboard, and there stood the cables out from each bow like cables of steel. But by and by the wind died away, and the ship was saved. But it all depended on the cables: the ship was within a hundred yards of being wrecked. Here are two cables. Do you know what they are? They bind the New Testament to the Old Testament; they bind the ministry of the life of our Lord to the Old Testament. It comes down to Joseph and links up with him; to him God charged the responsibility and care of the infant Child. The second one links right up with the ministry of our Lord. "Now Jesus began to be about thirty years old." And it takes me right back through the whole chain of genealogical ascent to Nathan, David, Abraham, Noah, Seth, Adam, and God. Don't you see that the man who says the Old Testament has nothing to do with us cuts both these cables. And, as sure as you are alive, you will drift on to the rocks. I do not care what his devotion may be, what his sincerity may be; there is not a man living who can preach the Gospel of our Lord Jesus Christ without the instruction of the Old Testament. A New Testament Gospel that is not bound absolutely to the Old is a Gospel that means something else than God intended it should mean.

The Greatest Sermon.

Let me give you an illustration—the Sermon on the Mount. The political issue to-day is the Sermon on the Mount. I am glad to see it in the papers. I am glad that our Socialist leaders are taking up the Sermon on the Mount. But I am going to tell you that they have not the slightest idea what they are taking up; if they had, they would drop it very quickly. And if some others knew what it meant they would preach it from the house-tops in this campaign. Let me give you just one item of the Sermon on the Mount. "Think not that I came to destroy the law and the prophets. I came not to destroy, but to fulfil. For, verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Do you agree? Well, then, if that is the case, is not the Book of Deuteronomy part of the law? Well, you say, what about the Book of Deuteronomy? You will find in the first two chapters that God requires every son of Israel to be registered under his standard, brigaded by the ensign of his father's house, ready to bear arms in the defence of the nation. Disarmament and the Sermon on the Mount? No: they do not go together. Jesus Christ, by the grace of God, and with the authority of God, adopted every jot and tittle of the law of

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God, adopted the law of Divine national organisation by which every man in his father's house in the brigade under his standard should stand ready for the defence of God's kingdom nation.

THE BIBLE ONLY.

I say to you that in the preaching of the Gospel of salvation through the death and resurrection of our Lord Jesus Christ, in the preaching of the Gospel of the kingdom, and of God's kingdom nation, we find that God has led us into the full Gospel which has in it the power of the Spirit and the authority of God. I must not keep you longer. This is just the beginning. Anything in this Bible by the grace of God we preach; anything not in this Bible, by the grace of God, shall have no place on our platform. But everything in this Bible, by the grace of God, shall have its place in the great Gospel which we are preaching first to our own and then to the nations of the earth.

Some Difficult Texts.

By THE REV. G. H. LANCASTER, M.A.

I.—SALVATION IS OF THE JEWS.

I HAVE sometimes been asked to explain the above words, which, it will be remembered, were used by our Lord in His historic conversation with the Samaritan woman (John iv. 22). It has been suggested that these words, and the thought contained in them, cannot be explained in the light of (British) Israel truth, that Jesus Christ claimed a greater authority for the Jews than for Israel, and that only through the Jews can salvation come to the whole world.

It may be helpful, therefore, to our readers, if we examine the circumstances in which the words occur, and so ascertain without bias or prejudice the exact meaning to be attached to them, and the fundamental truth underlying them. We will, then, first of all observe

THE CONTEXT.

It is always an important thing in the study of the word of God to compare Scripture with Scripture, and to examine the context in which a given passage occurs, bearing in mind, as I have written elsewhere, that the best commentary on the Bible is the Bible itself.

What, then, are the facts with which we are presented in the context? An important thing to notice is that Palestine was practically divided into three parts in the days of our Lord. In the south was Judæa, which was the homing-ground of the Jews, and the arena in which was staged the Jewish polity of the day. In the north was Galilee, which was peopled by the tribe of Benjamin, the light-bearing tribe of the northern kingdom of Israel which, from the time of Rehoboam until the crucifixion, had been lent to Judah, largely for the sake of Jerusalem and the Temple, since Jerusalem lay territorially within the bounds of Benjamin (Josh. xv. 8; xviii. 16, 28; 1 Kings xi. 36; xii. 23, and for "Judah and Benjamin" see Ezra iv. 1, etc.).

SAMARIA.

But between Galilee and Judæa was situated Samaria, which formed, as it were, a buffer state between the north and the south. The Samaritans, as is well known, were descendants of the Cuthites, Avvites, Sepharvites, and Hamathites, who were established by Sargon in Samaria, after he had deported the Israelites (2 Kings xvii. 24). Thus they were neither Israelites nor Jews, neither Galileans nor Judæans. Manasseh, a son of Joida, the high priest, married the daughter of Sanballat, the Persian Satrap of Samaria. Nehemiah on this account chased him away (Neh. xiii. 28), and Manasseh fled to his father-in-law, where he established the new worship on Mount Gerizim (Josephus, *Archæol.* xi. 8), which accounted for the separate divine worship of the Samaritans. The latter then adopted merely the Pentateuch, and consequently lacked essential parts of God's word, i.e., the prophets, which contain such important predictions concerning the Messiah. Again, the self-appointed order of their worship was directly opposed to the divine will, according to which the sanctuary of God's people was for some time to be on Mount Zion. On the other hand, the Samaritans possessed (and still possess) the oldest extant copy (it is not exactly a version) of the Pentateuch, written in *old* Hebrew character, which probably dates from 408 B.C., and which I have had the pleasure of actually seeing in Nablous. But the tenacity with which the Samaritans clung to their Pentateuch, coupled with the ignorant contempt which they exhibited towards the other books in the sacred Scriptures, caused the Jews to nurture a hatred towards them, a hatred which was quite possibly indulged in by the Galileans also. There was no love, therefore, between Jew and Samaritan.

SAMARITAN FAILURE.

This fact is seen at once in the remarkable incident recorded by St. John. "How is it that Thou, being a Jew," said the Samaritan woman, "askest drink of me, which am a woman of Samaria?" But our Lord rises above national hatred or jealously, and at once gets down to the root difference between the worship of Mount Gerizim and that of Mount Zion. No wonder that Christ said, "Ye worship ye know not what: we know what we worship," since Christ, and all those who studied the law and the prophets —notice the word "we"—studied the full Old Testament Scriptures, in which was recorded and predicted what we now know to be the great Messianic hope of the world.

But not only so. The woman of Samaria made a direct and definite appeal to our Lord as a Jew, for such she called Him. Jesus having just come from Judæa, was doubtless clothed in the Judæan dress of the day, although He was really a Galilean, in so far as He was "Jesus of Nazareth." He was, therefore, both a Galilean and a Judæan. Yet as

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one who observed the orthodox ritual of the Jewish religion—for He came not to destroy, but to fulfil—Jesus would quite naturally pass as a Jew, and as a Jew He revealed Himself to the Samaritan woman, although he was of the purest type, being "of the house and lineage of David," and, therefore, not altogether of the same type as the average Jew of Judæa.

And so as an orthodox Jew of the house of David, Christ proved both the fallacy and the falsity of the Samaritan worship, and showed that salvation could not come from the Samaritans, but from that branch of the Abrahamic seed which fulfilled the law and the prophets, and which was dependent upon Himself as the author of salvation, since it is impossible to have salvation (σωτηρία) without a Saviour (σωτήρ)

JEWISH FAILURE.

But just as Jesus denounced the futile worship of the Samaritans so He predicted the downfall of Judaism. "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, *nor yet at Jerusalem*, worship the Father." The Samaritan Gerizim was then little worse than the Jewish Zion, for each of them had to give place to a greater and fuller worship, limited neither to the Samaritan Pentateuch nor to the Jewish Scriptures. The old covenant was superior to the Samaritan tradition, but the very old covenant to which the Jews were clinging then, and to which they are clinging to-day, had to give place to the new covenant, not that the latter supplanted the former, but that the two covenants were to become complementary to each other.

THE SAVIOUR'S SALVATION.

Hence it will be seen that Christ was not limiting Himself to a Jewish outlook merely, nor was He teaching that from the Jews and the Jews alone would salvation come to the world. He did say "salvation is of (i.e., proceeding from, ἐκ) the Jews"; and what is more Christ said "is," not "was" or "will be," thus showing that the salvation was present at that moment, and that it was inseparably linked up with Himself, a fact which became abundantly clear to the Samaritan woman, as the subsequent events proved. In fact, as Olshausen so correctly points out, "the abstract stands for the concrete, the salvation for the Saviour" (*Biblical Commentary on the Gospels*, Vol. iii., p. 416).

ISRAEL'S MISSION.

Thus there lies unfolded before us the great mission of Israel which could only come into the fulness of operation and effect through Christ, Himself a Jew of Davidic descent according to the flesh. In this way could Jesus say in antithesis to the Samaritan claim, "salvation is of the Jews." The seed of Abraham, and no other, could bring blessing to all the families of the earth. The expansion of Israel's kingdom and empire, "the kingdom of the

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(Mark xiv. 49).

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Lord," could only have come about through that same Saviour, whose salvation was of the Jews, and Who visited and redeemed His people Israel, that through them both Jew and Gentile, Samaritan and Semite, might drink from that well of water which springs up unto life eternal.

And so we turn from the Samaritan and Jewish phase of the incident at the well in Samaria, and find that through Christ, the Messiah of the Jews, and the Redeemer of Israel, the legal bondage of the Temples on Gerizim and Zion have passed away for ever. Their place has been taken by a spiritual temple, which has been built up within the commonwealth of Israel redeemed, on the foundation of the law, the apostles, and the prophets, Jesus Christ Himself being the chief corner-stone. And we arrive at the great truth revealed by our Lord, and undreamed of by Jew or Samaritan, that "ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is Spirit, and they that worship Him must worship Him in spirit and truth."

Stonehenge.

BEFORE parting so readily with the testimony of Sir Norman Lockyer, who has been able from the sun itself to fix the date of the "Wonder of Wilts" as 1680 B.C., with a possible error of 200 years either way, it would be well to look into another version of its so-called name derived from Hengist, as suggested in BANNER, September 24th. No doubt our dear friend has his view, but let us also put forward another.

In the Triads we have this reference to three mighty achievements of the Isle of Britain:—

"The raising of the Stone of Ceti,
The building of the Work of Emrys,
The heaping of the pile of Cyvrangon."

The Stone of Ceti is the great cromlech on Cefn Bryn, Gower. The "Work of Emrys" is an allusion to the Ambres or Embres of Stonehenge. The pile of Cyvrangon is Silbury Hill.

The derivation of the title "Ambres" or "Ambresbiri," the *Holy Anointed Ones*, is of special interest. The name is perpetuated in "Ambresbury Banks," a fine example of British earthworks, superbly situated on the highest point of Epping Forest, the site of a Druidical circle.

The origin of the descriptive title Ambresbiri (the Holy Anointed Ones) may be traced to Holy Scripture, where the earliest instance of anointing is mentioned in Gen. xxviii.: "He took the stone and set it up for a pillar and poured oil upon it and called the place Bethel, the *House of God*."

And now that we have learned from Keltic lore that the religion of this "Island of green hills" was the worship of the "Lord of Hosts," "the Creator of the great lights" of the sun and moon, and not the worship of the heavenly bodies themselves

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The Rev. Samuel Schor, Director of the Barbican Mission to the Jews, writes:—"I regard your book as a very important addition to our armour in fighting the modernism of to-day, and it has its bearing on Jewish-Christian controversy."

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(*Druidic Theology, Welsh Triads* in "Prehistoric London," by E. O. Gordon), let us look into the headquarters of Druidical government, the burial place also of the "mighty dead" of the Stone, Bronze and Iron Ages.

Here, on an undulating tableland, likened by John Evelyn to a "Sea of verdure," some 20 miles long by 10 wide, lying between Marlborough and Old Sarum, girt in on the East by the Valley of the Avon, we find the prototype of all circles and mounds in Britain.

On the North Downs stand in majestic solitude the two world-famous monuments of unknown antiquity, the Circle of Abury or Avebury, and Silbury Hill, unrivalled for size and scientific construction. On the meridian line, 20 miles due South of Avebury and originally connected by a fosseway, portions of which may still be traced, is the Cor Gawr, or great circle of the Ambresbiri, the Holy Anointed Ones, better known by its Saxon name of Stonehenge, from the Anglo-Saxon, stan, *stone*, henge, *gallows*. This name was given to the circle by Hengist to commemorate his treacherous massacre of the British princes on Mount Ambrosius (Vespasian's Camp, May 1st, A.D. 461, when, in his desire to denationalise the *sancta sanctorum* of Britain, the Saxon warrior commanded the bodies of the slain princes to be hung from the thirty lintels of the corona of the circle. Local tradition has preserved the memory of this desecration of Stonehenge, in the name of "Gallows' Hill," by which the *via sacra* (the mile of road leading from the Mount Ambrosius to the circle) is called to this day by the shepherds and country folk. It is to be hoped our readers will weigh the evidence for themselves and judge rightly. "Prehistoric London," page 65, speaking of Mount Ambrosius, says:—It is not improbable, however, that if the grounds were examined, traces of the Great Hall might be discovered, made famous by the usurper Vortigern's betrayal of his countrymen to Hengist within its walls. The chronicles refer to the sojourn of Aurelius on Mount Ambrosius after the defeat of the Saxons. It was at this time that, at the suggestion of the prophet Merlin, the King determined to bring the famous blue stones from Kildare, and erect them within the circle of Stonehenge as a memorial to the British princes slain by the treachery of Hengist, known to history as the massacre of the "long knives." A corbel in Amesbury Church is said to be the representation of the Roman British King Aurelius, who, from the grant he took in causing this memorial to be erected, was given the title of Ambrosius. Spenser, in the *Fairie Queene*, refers to this "doleful monument" of the blue stones.

L. G. A. ROBERTS.

Freeman's "The Origin of the English Nation": "A nation formed by the union of various tribes of the same stock. The Dane hardly needed assimilation; he was another kindred tribe coming later than the others. Even the Norman was a kinsman."

The Nationalisation of Land.

Socialists' Utopia.

BY REV. WM. PASCOE GOARD.

ONE of the political parties of Britain, apparently led by the fallacies of Communism, is aiming at the nationalisation of land.

Many of Britain's leaders—ecclesiastical and otherwise—apparently think that there may be "something in it," and that at all events it would do no harm to try the experiment.

It is a pity that all of these were not trained to use their imagination less and their observation more.

The great experiment of the nationalisation of land has been in operation in the British Empire for generations past now. It was the case a little while ago that the greater proportion of the land area in the British Empire was nationally owned. It would probably be true to say that, including the Overseas Dominions but excluding the countries of the subject races, such as India, etc., fifty per cent. of the land is still nationally owned. This is true of Canada and of Australia, and so on.

It is significant that in Canada, Australia, and so on, where the greater portion of the land is nationally owned, that Communist and Socialist and a scattering of ethical preachers and lecturers are demanding the nationalisation of the individually-owned land. WHY?

The story of the experiment can be told in a paragraph.

THE NATIONALLY-OWNED LAND LIES DORMANT AND MAKES NO CONTRIBUTION TO INDUSTRY AND COMMERCE, NOR TO THE NATIONAL TREASURY.

THE INDIVIDUALLY-OWNED LAND, ON THE OTHER HAND, FURNISHES THE FULL CONTRIBUTION TO INDUSTRY, TO COMMERCE, AND TO THE REVENUES OF THE COUNTRY.

The nationally-owned land is a burden to the Government, requiring the expenditure of large annual sums of money, all of which has to be found by the income arising from individually-owned land and other individual resources.

Here is an experiment as big as the Continent of North America with Australasia thrown in, but, of course, people who deal in theories can see no significance in facts, nor learn from any experiment over which they have not themselves burned their fingers.

A COMMUNISTIC RACE.

Before North America was occupied by the Anglo-Saxon, it was occupied and administered by the red man, who was Communistic through and through. Here, again, in the eyes of Anglo-Saxondom the Communistic experiment has been fully demonstrated, and is being so still. With the Indian there was no individual ownership of land. In energy and mentality he was in no degree inferior to his Anglo-Saxon successor. Taken from his Communistic surroundings, and trained in individ-

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THE LEAGUE OF NATIONS: Geneva, Sept., 1924.
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ualism in our schools and Universities, in our workshops and factories, the son of the Indian approves himself the equal of the son of the white man.

In racial standards of living and in racial accomplishment the Indian race has utterly failed to keep pace with the white race. WHY? Because of his Communistic law and environment. The writer knows whereof he speaks, and can point to undoubted facts on a large scale which prove his statements.

Because there was no individual ownership of land, there was absolutely no cultivation of land by the Indian tribes of the great Canadian and American West.

That which the land produced, without human interference, was all that the Indian looked for from the soil. Deer in the forest regions and other flesh and fur-bearing animals; fish in the lake regions; and buffalo on the plains were the dependence of the Indian tribes. Forests untouched by the hand of men; minerals exposed to view but never mined; plains capable of abundant harvests, never cultivated, was the story of the Communistic race.

Needless to say, there was a sharp limit to the population the land would thus sustain, and whenever the population increased beyond that limit, it was automatically reduced by inter-tribal war. This was a natural law of Communistic conditions.

The writer has known of individual Indian men, breaking from the Communistic law, to fence and cultivate a field, and raise in it a promising harvest of grain. He has known the Sachims of the tribe order the fence to be thrown down, and the tribal herds to be driven in to the ripening harvest, that they might consume the crop of the individualist enterprise.

After ages of this, the Anglo-Saxon found a continent of virgin forest and untilled plain awaiting his individual enterprise.

On the field kept barren by Communism the individualist made to appear, almost in a generation, the mighty structure of the nations of North America.

The Communist has been busy propagating his doctrines in this land, and has already had sufficient influence to cause the cultivation of the land in Britain to be unprofitable.

One wonders if, since the Great Plague—which, in the seventeenth century, swept away a quarter of the workers of Britain, leaving insufficient men to till the soil—England has ever been so green as it is in the present day. Cultivated fields have disappeared, and the land turned into pasture for scanty flocks and herds, because labour conditions debar the necessary force to till the soil.

Communistic womanhood has a hard time, being everywhere the burden-bearer.

In every continent where the Communistic experiment has been allowed to run its natural

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And when thou awakest, it shall talk with thee."
(*Prov.* vi., 22.)

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"THE GREAT PYRAMID: ITS DIVINE MESSAGE."

An original co-ordination of historical documents and archæological evidences

By D. DAVIDSON, M.C., M.Inst.Struct.E., and H. ALDERSMITH, M.B. (Lond.), F.R.C.S.

VOL. I. PYRAMID RECORDS

A narrative of new Discoveries concerning civilizations and origins.

THIS work consists, in the main, of an original co-ordination of various data and evidence derived from many different sources.

It is demonstrated, in the first place, that the Great Pyramid of Gizeh is a monumental representation of the mathematical and astronomical science of a former civilization. In order to effect this demonstration, the authors reconstruct the Pyramid as it was before it suffered from the effects of dilapidation and subsidence. The Pyramid surveys of Piazzi Smyth and Sir William M. F. Petrie are used in effecting this reconstruction, which enables the authors to show that not only is the Great Pyramid a monumentalisation of ancient knowledge, but also that it is the standard Pyramid defined by the Egyptian King Lists, and that its Passage System forms the graphical representation of an elaborate system of prophetical chronology. It is also shown that the symbolism of the Pyramid Passage System and chambers is intimately related to this system of prophetical chronology, and that the common interpretation of the symbolism and chronology leads to some very remarkable conclusions.

In dealing with the History of Geometry and Metrology, the authors demonstrate that the ancient measures of time and distance were based upon functions of the earth and its orbit. An important section of the work is devoted to the consideration of the Pyramid's geometrical representation of Gravitational Astronomy and of Astronomical Chronology.

Here it is shown that the Pyramid's geometrical framework defines, with the accuracy of modern astronomy, nine different astronomical values, and that the internal geometrical system gives a complete exposition of Gravitational Astronomy. Furthermore, the Passage System contains a basic line of reference, forming an absolute scale of Astronomical Chronology, dates given by this scale being checked and confirmed by cross-references to various variable astronomical values, which are supplied by the geometry of the Passage System.

The authors' historical and archæological investigations have enabled them to effect a synchronisation of ancient history, which affords many interesting solutions of the problems encountered in the history of Egypt, Babylon, and Israel. Their method of presenting the results of these historical researches is simple and original. The results are submitted in the form of tables, which are to be read in conjunction with the annotations thereto. This method of presentation enables the reader to apprehend immediately the authors' solution of an historical problem, and to check their solution by reference to the details supplied in the annotations, which, in most cases, face the appropriate table. This synchronisation of ancient history forms one of the outstanding features of the book.

An elaborate study is made of the real significance of the first eleven chapters of the Book of Genesis, and the Egyptian Messianic Texts are discussed, and shown to be derived from the Messianic symbolism of the Great Pyramid.

The authors' conclusions are to the effect that the Great Pyramid was designed and built by a member or members of a former civilization, who possessed knowledge and faculties that have since been lost to the human race; that it was built with the definite purpose of transmitting a warning and a message to some future civilization which would be able to understand and appreciate the message; and that the various geometrical and astronomical features of its exterior were designed to direct attention to the interior, where the message lay hid.

Their interpretation of this message, and the reasons which lead them to conclude that it is addressed to the present era, and more particularly to the British race, are fully developed in the book.

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course, it has carried the race which has continued the experiment to its death.

With eyes open to these great experiments, past and present, we say nationalisation of land has no promise in it, neither for the nation nor the individual, and every lover of the race and nation to which we belong will oppose it as a deadly menace to our well-being.

Forthcoming Events.

OCTOBER AND NOVEMBER, 1924.

Oct. 23-25.—Continuation meetings at 6, Buckingham Gate, S.W.1.
,, 28-30.—Public meetings in the Pavilion, Brighton.
Nov. 1.—Wigan, Lecture by Mr. H. Garrison.
,, 2.—Wigan, Sermons by Mr. Garrison and Mr. Morey.
,, 3-5.—Wigan, special meetings. Federation lecturers.
,, 3-4.—Birmingham. Four addresses by Mr. Garrison.
,, 5.—Horsham. Rev. Philip Young, L.Th., two meetings.
,, 5.—Portsmouth. Monthly meeting.
,, 6.—Kingston. Monthly meeting.
,, 6.—St. Saviour's, Crouch Hill, Mr. J. J. Morey.
,, 9.—Hindhead. Monthly lecture.
,, 10-13.—Liverpool. Special meetings. Federation lecturers.
,, 12.—St. Albans. Rev. Joseph Gay.
,, 13.—Croydon. Rev. Jos. Gay, two lectures.
,, 14.—Bedford. Lecture by Mr. H. Garrison.
,, 16.—Chiswick Brotherhood. Mr. Garrison.
,, 17-22.—Bristol. Special meetings. Rev. Pascoe Goard.
,, 17.—Forest Hill Baths. Public meeting.
,, 18.—Ealing. Lecture by Mr. J. J. Morey.
,, 19.—Sleaford. Lecture by Mr. H. Garrison.
,, 21.—Bradford. Mr. Garrison and Rev. Merton Smith.
,, 23 and 30.—Stratford Parish Church. Men's Meeting. Mr. Morey.
,, 28.—Central Hall, Westminster. Rev. Pascoe Goard.

Any announcements for this list should be sent at once to the Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.

Laws.—" The extraordinary similarity that exists between many of our early laws and those of the Israelites might raise an inference that they were copied from them after the introduction of Christianity, but positive evidence exists of their pre-existence."—Yeatman (" Origin of the Nations of Western Europe ").

For the Young Folks.

SCRIPTURAL ENIGMA.—No. XIV.

There was a man in days of yore
Who lived where man ne'er lived before,
And ne'er will live again.
The house was made of wondrous art,
Fit and complete in every part,
'Gainst wind and storm and rain.
The door was made without a board,
And opened of its own accord
To let the traveller in.
It led him to a doleful cell:
What he endured no tongue can tell;
All for one single sin.
He disobeyed the mandate given,
Though issued from the courts of heaven.
Now tell the traveller's name.

ANSWER TO SCRIPTURAL ENIGMA. (No. 13).

N ehemia H ... Nehemiah xiii. 28.
E l I ... 1 Samuel iv. 18.
B elshazza R ... Daniel v. 30.
A iph A ... Revelation i. 10, 11.
T hummi M ... Nehemiah vii. 65.

New Israel Hymns (No 13).

By HENRY D. HOUGHTON.

7.6.7.6.7.6.7.6. *Tune: Missionary.*

The gate of mercy opens
To let Thy people in;
The same lost Israel people,
Cast off for all their sin.
Removed, but not forgotten
Thou, Lord, wilt yet restore,
Retrieve their lost condition,
And make them Thine once more.
Dispersed among the nations,
But in their exile blest;
The chief among the peoples,
And placed above the rest.
So stands Thine ancient promise,
Thy word for ever sure;
Thy Covenant with Jacob
For ever shall endure.
Thy love is everlasting,
All undeserved and true:
Our Father, Thee we worship,
Our vows to Thee renew.
How can we ever praise Thee,
Redeemer of our Race,
For all Thy wondrous mercy,
And all Thy saving grace?
The sun may fall from Heaven,
The moon forget to shine,
The day and night and seasons,
And earth and sea decline.
But God is faithful ever
His Israel to restore,
To save and cleanse and keep them,
Both now and evermore!

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"He which soweth bountifully shall reap also bountifuliy." 2 Cor. ix. 6.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q.- Why does the English nation (i.e., Israel) so entirely neglect the rite of circumcision, when it was so universally practised by Israel in Bible times? Should not this be one of the proofs of our identity?—Anon. (Manchester).

A.- Thank you for your interesting letter, and for saying how much you enjoy the BANNER and the *National Message*. We are very glad to hear you say that "the whole Bible seems now so wonderfully clearer, so that I could never doubt its Divine inspiration."

Yes, I answered a question similar to the above in the BANNER a few years ago, but the following are the facts. Circumcision is not, as many people suppose, a rite peculiar to the ancient Israelites and the modern Jews, for it always has been, with few exceptions, and still is, very widely prevalent in different parts of the world. Herodotus (*History*, ii. 36, 37, 104), supported by Philo (ii. 210), says that the ancient Egyptians practised it, and Herodotus even goes so far as to suggest that the Egyptians were the first nation to do so, and that the Israelites obtained the rite from them. There is monumental evidence to show that the Egyptians practised it so far back as the 4th Dynasty, which, according to Professor Sir Flinders Petrie, is to be dated from 3998-3771 B.C.

Strangely enough, circumcision does not appear to have been adopted by the Babylonians or Assyrians, and it was not wholly practised by the Phœnicians; otherwise the Semitic race, generally speaking, certainly practised it. We know that it was in vogue among the Edomites, Ammonites, Moabites, and certain Arab tribes (Jer. ix. 26), whereas the Philistines, who had no original connection with either the Egyptians or the Semites, but who were probably of European stock, were, of course, uncircumcised (1 Sam. xiv. 6; xvii. 26; xviii. 27; 2 Sam. i. 20; 1 Chron. x. 4). For this and other reasons, the Hebrews always exhibited a bitter hostility towards the Philistines. Among the Arabs the custom was an ancient one, it being referred to in the Koran as an established custom, although some writers think that it was first enjoined by Mahomed.

It is hard to believe with Herodotus that the Egyptians were the first people to practise this rite, as it would be difficult, on these grounds, to account for its appearance amongst the natives in other parts of the world with whom the Egyptians had no connection, such as the Mandingos, Gallas, Falashas, Bechuanas, and other African tribes, the people in Madagascar, Australia, New Hebrides, Fiji Islands, and several native tribes in America.

The wide-spread prevalence of the custom must probably have had some general principle accounting for its origin, and it is believed that it originated as a rite of *initiation into manhood*. It was probably a tribal badge, and therefore possessed both a religious and a civil significance. The Hebrews put back the age for circumcision to 8 days (Gen. xxi. 4), eight being the number of resurrection. The Hebrews regarded the rite purely as a religious one, and by it the babe was thus initiated into the family of Jehovah. It thus became a religious and legal act, and so superseded the secular or civil aspect. As with Infant Baptism in the Church, it was therefore a natural thing for the babe to be dedicated to God as early as possible. It was therefore stamped in Israel with special associations and significance.

But passing from the Law, the Prophets began to teach the circumcision of the heart, thus spiritualising the idea, and lifting it up to a higher plane. After the return from the exile, the Jews reverted to the Legal application, and have done so to this day. But, with the rise of Christianity, it became a difficult point to decide whether or not it was necessary to the Christian Faith, and whether or not the rite should be imposed upon Gentile converts. This led to a rift in the lute between St. Paul and St. Peter, and others in the Early Church (Acts xv. 1-29; xxi. 21; Rom. ii. 25; iv. 12; 1 Cor. vii. 19; Gal. v. 2-12; vi. 12-16; Phil. iii. 3; Col. iii. 11). Gradually, under the influence of St. Paul and his successors, the rite ceased to have any religious influence in Christian circles, and it was dropped by the Church. In reply to your question, therefore, it is unnecessary for us, Israel, to "turn again to the weak and beggarly elements," for "in Christ Jesus neither circumcision availeth anything nor uncircumcision."

G. H. L.

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A Weekly Journal dealing with British-Israel Matters.

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The British-Israel-World Federation Congress.

CONTINUED REPORTS OF THE GREAT GATHERING.

WE take up the record of the Congress meetings where we broke off last week. All the meetings have been remarkably well attended, and great enthusiasm has prevailed throughout. Testimonies reach us on every hand as to the enlightenment and blessing the large audiences have received.

Friday Afternoon.

IN the absence of Rev. Arthur Pritchard the chair was taken by REV. PASCOE GOARD, who announced the hymn, "Lord, while for all mankind we pray." Prayer was offered by REV. G. B. BARRIE, and REV. P. H. DAVIES read Isaiah xii. as the Scripture portion.

Mr. Goard thanked his many friends for their expressions of sympathy on account of his recent illness, too many to reply to personally. He regarded the work accomplished since the last Congress as very wonderful. Referring to those who contribute so largely to our journals, he especially called attention to the able work done by two veterans, viz., Rev. A. B. Grimaldi, M.A., and Rev. Commander Roberts, both of whom have given a lifetime to our movement. Rev. A. Pritchard, Col. Prowse, Dr. Gornold and others were also deservedly named, and heartiy applauded.

Our mail-bag brings from all parts of the world messages of encouragement and progress. In addition to the business side of our work, the fact is constantly growing upon us that we have a glorious evangel to proclaim, one which will eventually rouse Britain and the world. Our Teaching College has begun its good work, and is already bearing fruit. One minister who came to us less than a month ago is already preaching our truth in his church. Workers of the best calibre are coming to our side, and in less than a decade we shall see the whole of the evangelical ministry in our ranks carrying on the great commission God has entrusted to us.

MR. HERBERT GARRISON took this opportunity of appealing for gifts towards a great Forward Movement, and in a very few minutes £1,220 was promised.

COL. MACKENDRICK, D.S.O., responded to the call of the Chairman, and said he had only one story to tell, the story of a God-given Empire, as described and foretold in the old Book. Referring to the covenants God made with Israel, he traced the Covenant or Brith people to their covenant land, Brith-ain, and exclaimed, "We've got the goods."

God did not leave the world without someone to rule in His stead. No matter what they did, His purpose continued. When they sinned, He punished them, but did not cast them off; and He will lead them on to the goal of His great purpose. He established the throne of David for ever: then it must be in existence to-day. Likewise Daniel spoke of a kingdom set up by God which should not be left to other people, but which should stand for ever.

The Bible is the pre-written history of the British Empire, and our throne will be preserved until the Lord's Coming. This Kingdom cannot be the Church, for the Church does not fill the specifications. The Church is only a part of Israel, for Israel is a kingdom-nation, and will remain so. To this throne and kingdom God has fulfilled many promises. He has given us the heathen for our inheritance; three hundred millions before the War, and one hundred and sixty five millions added by the Treaty of Versailles.

The rest of the heathen will come later. He is using this nation to establish the earth, as He said,

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for all nations look to us for strength and wisdom. What is the good of the Bible if it be not true? The Archbishop of Canterbury said that grey-haired hopefulness was one of the best things on earth, and the speaker was proud to be called an optimist. British-Israel facts put spinal column into your faith. The Colonel closed by quoting Kipling's poem, "God of our fathers, known of old."

The Rev. Merton Smith comes to us with a striking message, having undertaken a full interpretation of the Book of Zechariah. To-night he dealt with chapters iv. and v. The prophet sees a candlestick, all of gold, the type of Christ's Church, with its seven branches. Seven pipes connected to the seven lamps, and over them two olive trees feeding the lamps with oil. The two olive trees represented Israel and Judah, and these peoples have, through all the past, stood for God and His Church. "They are the two anointed ones that stand by the Lord of the whole earth." (It must be here remembered that the Jews are only a small part of Judah, the broken-off branch of the olive tree.). The members of the Israel race have ever poured their gold, their best (ver. 12) through the golden pipes, to spread the Gospel of our Lord Jesus Christ. In chapter v. we read of the flying roll, with "Liar" written on one side and "Thief" on the other; and these accusations of the law shall remain until the consciences of men are trained to do the right, and obey God's commands.

After this, the ephah, containing a woman, and covered with a covering of lead. The ephah is then carried away and established in the land of Shinar, which is Babylon. The woman in the ephah stands for hidden iniquity, secret evil systems which shall centre themselves in Babylon, and from thence afflict the world. The speaker asserted that the great secret pagan movements which were found in the Jesuit orders and in the hidden plotting of infidel Jews were a clear fulfilment of this prophetic vision.

Friday Evening.

Rev. Merton Smith in the chair. "O God, our help in ages past" was heartily sung, after which the Chairman read a portion of Scripture from the prophet Joel.

The Chairman related an incident in his recent experience at Los Angeles—"the Angels"—where a famous lady preaches regularly to large crowds of people. Los Angeles has the reputation of being the worst city in the world; but it is now the centre of tremendous evangelical activity. God is now pouring out His Spirit, as the prophet Joel foretold.

And now Mr. H. A. Marchant, the veteran preacher of the Brighton sands, takes the platform. He began by referring to an objector he had met who stated that as Israel departed from God's law, the Divine promise to David was annulled, and therefore we need not expect to see its fulfilment to-day.

Mr. Marchant explained fully the Scriptures respecting the House of David and the throne, and in so doing brought many striking evidences. God did not promise a perpetual throne to the House of Israel, but to the House of David, which was to be established for ever. God made a covenant of salt with David. Should his family disobey, they would be punished and corrected, but God's mercy would not depart from them. Jehovah selected and equipped His chosen servants: He made no conditions, but simply appointed them, and prepared them for their tasks. The speaker spoke weighty words concerning God's unconditional promises, and showed how this is applied to the patriarchs and to the House of David. Quoting Ezekiel's prophecy of the cedar tree and the tender twig, Mr. Marchant showed the application to the royal line which was transferred from reigning over the Kingdom of Judah to the Kingdom of Israel. This purpose was carried out in spite of the iniquity of the royal house. They were disciplined, but not destroyed.

If God had intended to revoke the promises made to David, He could and would have done so without waiting 450 years and suffering the disobedience of many wicked kings. God kept the covenant He had made with the royal house, and brought them out of their idolatry into light and favour in the latter days. When God said He would be a Father to Solomon and his successors, He meant to act as a father, whether they were disobedient or not, wayward or devoted, even better than earthly fathers are; and the House of David stands in that position to-day.

The Rev. J. B. Gratton took as his subject the story of the blind man of Bethsaida, as recorded in the eighth chapter of St. Mark's Gospel. Bethsaida was one of the places upon which our Lord pronounced woes, and when the blind man appealed for help, Christ led him out of the town, away from the atmosphere of wicked Bethsaida.

Many people are satisfied with a partial faith and a partial Gospel, and we have to lead them out of an atmosphere of unbelief before we can open their eyes. Then our Lord spat on the man's eyes and touched him, and asked him if he saw anything. The man was honest and candid, and stated that he saw men as trees walking. Many folk claim to see perfectly when they have only a blurred vision. Their minds are confused, and their sight imperfect, but do not own up to it. The speaker stood just there for long years, and when the B.-I. teaching was presented to him he became conscious of the blurred vision. By searching the word and persistent prayer the full sight came, and he knew men from trees—knew Israel from Judah, and other important distinctions. We were urged to persevere until our vision is fully restored. God will complete

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His work, and we shall go about with our minds and hearts fully awake to the truth of the revealed word.

The Rev. Pascoe Goard is always welcome, and never tires us. His subject to-night was "Jesus Christ, the Covenant Man, the true Brith-ish, our Leader and Commander." While the New Testament writers tell the story of Christ's work as the Saviour of the world, the prophet Isaiah tells the story, in the 53rd chapter, of the redemption of the nation. Coming to our Lord's temptation, as given in the 4th chapter of St. Matthew, Mr. Goard said the devil had several things to offer Him after He had fasted forty days and forty nights. "Command that these stones be made bread," but our Lord took His place with hungry men. Then Satan took Him to the pinnacle of the Temple, and tempted Him with spiritual pride—"Cast Thyself down." Men are being carried by the devil to that pinnacle, and we meet many people who believe they are Elijah, or Cyrus, or some other God-sent leader—spiritual pride! The same temptation came to Kaiser William, and he filled Europe with blood.

Christ stood firm, and the angels came and ministered unto Him. If Christ had accepted the devil's third offer He would probably have been the Pope, or some other great leader, but no longer the Christ.

Then Christ went into Galilee, that they "who sat in darkness might see a great light." There He preached that the Kingdom of Heaven was at hand, teaching the Gospel of the Kingdom, and healing all manners of diseases. *That was not a miraculous healing!* It was the normal condition which should obtain in the Kingdom of God. The story of the waters of Marah was graphically told, and the Divine intervention which taught Israel the will of God towards them as Jehovah the Healer. We can plead that blessing under grace, and Christ's acts of healing were in keeping with the laws of the Kingdom. When Britain comes to know the Gospel of the Kingdom, our people will claim and participate in the healing blessings of the Kingdom. We must not challenge God, but supplicate, and He will not say us nay. Great multitudes followed Him to hear His Kingdom Gospel, and gathered at the foot of the mountain to hear the Sermon on the Mount as their fathers had gathered at Sinai.

The Lawgiver of Sinai was the Preacher and Teacher now, offsetting the negative restrictions of the Decalogue, and pronouncing positive blessings. As the salt of the earth His Israel servants were to be preservative, and as the light of the world were to be illuminative, and dispel the darkness of the world.

The Sermon on the Mount is a mighty thing, adopting the law of national defence and national organisation. Those who would disarm Britain do not know the Master's teaching, which is in perfect harmony with the national statutes of Deuteronomy, enforcing the arming of every citizen of Israel. This would prevent war, and would be in obedience to the law of God.

With great wisdom and power Mr. Goard led us on through the former portion of the Sermon on the Mount, and we felt that we were among the multitude and the favoured disciples who heard the Master's words as He preached His Kingdom Gospel to them and to the world.

Saturday Afternoon.

General Coventry Williams took charge of the meeting this afternoon. After singing the opening hymn Mr. J. J. Morey led us in prayer, and Rev. Kenneth Dodds read a portion of Scripture.

General Williams, in his opening remarks, referred to the new light which had been shed upon the early books of the Bible by British-Israel teachers. He remarked upon the emptiness of the churches and the indifference of the clergy upon our subject. If our truth could be preached in our churches, he predicted a renewed interest in public worship. He knew that there were many motives and reasons compelling most of the clergy to go on as they are, and he thought the Bishops are to blame for much of the present state of things.

Rev. Kenneth Dodds spoke to us upon the Coronation Service. The introductory Psalm, No. 122, refers to Jerusalem and to the throne of David. The orb presented to the king represents the world, of which Abraham was to be the heir, and the cross which accompanies it shows the way by which the world will be brought under the power of David's throne.

The Archbishop speaks to the King about "the crown of an everlasting kingdom," referring surely to the Kingdom which shall never be destroyed, ruled over at last by Christ the King. Christ Himself refers to an earthly kingdom which shall be victorious and enduring; and it is remarkable that our King should be crowned with "the crown of an everlasting kingdom." Is not this of Divine import?

In the Benediction the Archbishop states that God has made the monarch "king over His people." And who are His people but Israel? The Benediction goes on to invoke blessings which correspond exactly to the blessings which were to come upon the head of Joseph, and surely those taking part cannot fail to see the correspondence between the promises made to Israel and the great service now being considered. The Benediction refers to the army, the navy, the clergy, and other national branches of service, which is in full keeping with the national organisation of Israel.

In the enthronement portion quotations are made from Psalm lxxxix., the great Psalm which speaks of God's covenant with the House of David for

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ever. Why so connect our King with the throne of David if there be no real relationship? The whole service is a remarkable testimony to our identity with ancient Israel.

The Rev. P. H. Davies followed, and was sure that the B.-I. movement was of the Spirit of God, as evidenced in very many ways. He spoke of false charges made against us by men who do not understand: they would fall like Dagon.

We proudly stand for an open Bible, and we really become a great Bible Society, explaining it, and sending it forth with new life and meaning. The Bible has been honoured in this Congress, and the greatest cheers have been given to it. He spoke of the parable of the ten virgins, remarking that the lamp referred to the Word of God, which each virgin had. Five had a living Word, but five had the Book, with no oil of the Holy Spirit in it. They had empty lamps; and these foolish virgins stand for a large section of our teachers who have no living message to-day. They are pulling the Book to pieces, and have lost the living power.

Saturday Evening.

The chair was taken by "The Roadbuilder," Col. Mackendrick, D.S.O. Prayer by Mr. Daniel Farmer, and Scripture by Mr. S. E. Steele.

The Chairman stated that the Bible contained the pre-written history of our Empire, without dates, but God has provided collateral evidence as to the exact time periods in the Great Pyramid of Egypt. He regarded Mr. Davidson as a man raised up by God to bring these evidences to light, and to prove the Bible true. Britain possessed all the marks by which Israel was to be known, notably the Sabbath, which is only nationally recognised by Britain and America. Many of our national evils were the result of the designs and persistent efforts of the alien element which had so largely influenced the social life of Britain. When we return to the constitution laid down in the Bible, we shall be healed from all our sickness and disease, for these were punishments sent upon us for our disobedience and sinfulness. How much would that be worth to London?

Omri scrapped God's laws and set up his own, and we have followed in his steps. The speaker enquired in America, and found that 79,000 new laws had been passed in the States since 1796. The laws of God cover about fifty pages of the Bible, but whole libraries are required to contain those which we have made, resulting in terrible chaos and disaster. Some day we shall wake up to this great fact, and return to the laws which are Divinely established.

Mr. J. J. Morey then addressed the meeting upon the subject of "The Chosen People." He showed the reasonableness of God's method of choosing one race to teach and guide the rest. We do the same in every walk of life. The employer chooses his men, and fits every man to his job. The ambassadors and diplomats sent out by Britain are a chosen people, appointed to represent her in the Courts of the world. The army of teachers, from those in elementary schools to the professors of our Universities, are a chosen people, selected and appointed to teach the rest of us, young and old.

God has done the same in His handling of the nations and in the development of His purpose. There are many evidences of the truth of this, and emphasis was placed upon the fact that there are three false claimants for the honour:—

1. The Jews. The speaker showed the difference between Israel and Judah, and explained that the Chosen People were the House of Israel, to whom the great prophecies were given. The Jew must take the Messiah and come into the House of Israel before he is entitled to be called a chosen people.

2. The Papacy claims to be Israel, but it is a false claim. The Papacy is the counterfeit kingdom of God on earth, established by the devil, with the Pope, as king, usurping the place of Jesus Christ. The speaker traced the history of this system, and predicted its rapid fall.

3. The Church claims to be Israel. Our present-day theologians have mistaken notions of the importance of ecclesiasticism. The Church belongs only to the Christian era, and will soon merge into the larger organisation of Christ's Kingdom on earth. The Church is planted in the heart of the Israel nation, but is not Israel.

Evidences were adduced to show that God had united Britain and the Bible, because we are the race of which the Bible speaks. The people of the Book are the people to whom the Book is given, and who are entrusted with its message.

The Rev. Pascoe Goard was peculiarly elated because he understood that a book, written by a man who could speak twenty languages, was about to be published in order to prove the Bible false from cover to cover. Mr. Goard felt this to be a sign that the devil had shot his last bolt, and that the last crisis was near at hand. He was determined, if possible, to cast it upon the dust-heap, and to destroy the faith of Britain-Israel. During this Congress Mr. Goard overheard a conversation, in the course of which one person said to his friend that he had been a believer in Bradlaugh, and only British-Israel Truth had saved him. In one of his Canadian tours, a lecturer so graphically described the province in which they were met that the chairman, at the close, declared that if he had not invested all his money in that city he would at once emigrate to the district of which the lecturer had spoken. It was his own district and province, and he did not recognise it. So with many who read the Bible. Isaiah wrote to Israel in the Isles, and although our preachers and teachers had studied it for years they did not recognise the land and nation to which they

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belonged. They persist in thinking that Israel is somewhere else, when it is around them all the time. Mr. Goard went on to speak of the nationalism of the Bible. Deuteronomy contains the system of God's law, to be administered by the King. In the time of the Judges Israel reached the height of its national greatness, for then the law was administered by judges who were guided and instructed by Jehovah Himself. In our own time, any movement which would undermine or destroy the nationalism of Britain was directly opposed to God's purpose; and the speaker described in trenchant words the effect Communism must necessarily have upon Britain. He urged us to cut the communications between Britain and Russia, and to sever every link between Israel and the beast. God founded His civilization upon nationalism, and we must preserve that at all costs.

Monday Afternoon.

MR. DAVID DAVIDSON is in the chair. After the hymn "O God, our Help in ages past," the REV. DAVID WYNNE EVANS led us in prayer, and REV. W. PASCOE GOARD read the 19th Psalm.

Mr. Davidson bore testimony to the great good he had personally obtained at the Congress meetings. He had come to see the connection between the intellectual and the spiritual aspects of this great subject, and felt that he had a distinct call to proclaim the great message which had come to him.

MR. HENRY D. HOUGHTON, of Nottingham, who is a regular contributor to our columns, addressed the meeting upon "The unchanging love of God to Israel," basing his remarks upon the message of the prophet Hosea. God's love does not depend upon Israel's obedience, for when she went after idols and became as an adulterer, God did not give her up, but persisted in entreaty and patient forbearance until He brought her back.

The language of the prophet leaves no doubt that this love was toward the Israel nation, and not to the Church, as many have supposed. "I have called thee by thy name; thou art Mine." It is the same spirit and language as that used by a mother to her child whom she dearly loves. Although a son is punished and chastised by his father, he still remains a son; and this unbroken relationship is taught by all the prophets.

The sin of Israel was open and unabashed, yet God maintains His love toward her, and pleads for her return. The speaker referred, in beautiful language, to the many characteristics of love, both human and Divine, and showed that God's love was greater than Israel's waywardness. "I, even I, am He that blotteth out thy transgressions, for Mine own sake." Grant that God is true, and man feels that he is safe in God's hands, and is drawn to return to Him. Surely there is nothing more calculated to bring our nation back to God than the declaration of God's unchanging love to our nation, which we believe to be Israel.

God's love to Israel is the great example of God's mercy and forgiveness to all men. Prove God's love to Israel, and you have ground for hope that all men may be saved. True love is not transferable. Israel was the special object of the Divine love, and therefore was the permanent, unchanging recipient of God's unchangeable love.

Where does all this lead us? There must, of necessity, exist to-day the Israel nation, blessed and enriched by a love which never forgets, which cannot change, and which will never be destroyed.

THE REV. DAVID WYNNE EVANS stated that ever since his first visit to Wembley he felt that it afforded a grand opportunity to press forward B.-I. teaching. Wembley caused him to be haunted by Balaam. Shakespeare refers to Britain as a world by itself. If so in his day, how much more so now! The idea of Wembley originated in the mind of Lord Strathcona in 1913, but was prevented by the war from coming to fruition until 1924. The speaker believed that Wembley has a great significance for Britain, and quite expected to find in prophecy some specific references to the Great Exhibition and its meaning. He found in Balaam's prophecies a picture which had found a remarkable fulfilment at Wembley.

The *period* referred to by Balaam was the latter days, and his prophecy is therefore in course of fulfilment now.

The *people* were likened by Balak to an ox, or bullock, and were the people of Israel, who, later, were known as Ephraim, the Engle men, or men of the bull, the sign on Ephraim's banner. Balaam spoke of their coming greatness, their multitudinous population, their control of many waters, and the shout of a King which was to be heard amongst them. The speaker was sure that the more we study the Empire in the light of Balaam's prophecy, the more we shall be convinced that, in that early age, God was revealing the future strength and greatness of His Israel-British nation. Wembley clearly points to the literal fulfilment of Balaam's words.

THE REV. MERTON SMITH took up the story of Zechariah's prophecy at chapter vi., verse 9. Certain men were bidden to take silver and gold, and make crowns, and to set them upon the head of the high priest. The passage goes on to speak of the Temple of the Lord which the BRANCH should build. This is the great spiritual temple Christ has built in our hearts, but He is to be both Priest and King. Not the Church alone, but the Kingdom also. In verse 14 we have a distinct reference to men who were known in Britain at the very time of Zechariah, as discovered in ancient writings.

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In chapters vii. and viii. a strange quarrel breaks out, and the people want to know whether certain ceremonial laws should be kept; but the chapters teach that the law is much more important than the ceremonies over which they quarrelled.

This is surely the lesson for all branches of our nation to-day. God's law is the important thing—His civil law; and we must all come back to see its essential place in our Israel kingdom. We quarrel over trifles, religious and political, and we are called by the Bible and by the Spirit back to the never-ending law of God.

Monday Evening.

Chairman, the Rev. W. E. Woodhams Denham, F.R.G.S. Prayer was led by Rev. Merton Smith, and Scripture read by Rev. J. B. Gratton.

The Chairman referred to the national crisis, and stated that the fight is between Constitutionalism and Communism. He quoted Daniel's reference to the everlasting Kingdom, and was sure that, though there are disintegrating forces at work, God's purpose for our nation will be victorious. Our God reigneth, and Britain has been chosen by Him to break the powers of evil in the world. His covenant race will be the means of restoring God's law to its rightful place in international affairs.

He asked us to pray daily for Divine guidance at the forthcoming General Election.

Mr. David Davidson, the Pyramid expert and Egyptologist, then addressed the meeting. The Pyramid emphasises the year 1557 A.D., and the first half of December, just previous to the accession of Queen Elizabeth. This date refers to the beginning of the power of the stone kingdom, and history accords with this finding. The last of the seven times began in that year, the period terminating in 1917, 360 years later. God had a great scheme for Israel. He prepared the British Isles even before the nation was born, and in due time He led His people to their place. The Pyramid inch is the 500 millionth part of the earth's polar diameter. This unit was in use long before the time of Abraham. The speaker illustrated by a diagram the application of the Pyramid inch to the Egyptian acre, and also to the area covered by Stonehenge, in our own land.

The speaker gave us remarkable facts about Stonehenge, and told us that this wonderful relic is Egyptian in origin, but that all the folklore connected with it is Semitic. Beads have been discovered in its vicinity which are of Egyptian origin, and it is supposed that these were brought by Semitic peoples, who had been conquered by Egypt. For nearly one hundred years before the Exodus Egypt had become Semiticised, even the language, and there is evidence of Hebrew migrations before the time of Moses. Mr. Davidson is master of a wonderful host of Egyptian facts, and handles them with facility and skill. It was an address wise and strong enough to satisfy the most ardent scientist.

The Rev. W. H. Stuart-Fox, M.A., said he thought we must come down for a bit to ordinary things. He spoke of prejudice and its harmful effect upon the mind, for it closes the door to any higher truth which may present itself. Tradition's place is behind and not in front. A certain Bishop is said to have stopped thinking thirty years ago. Such people cry "Heretic!" to any adventurers after truth. As the Fire of London burnt out the plague, we must carry our little fires and burn out the plague of Modernism and other pests attacking the Bible. History and archæology interpret the truth, so we are not afraid of them. Traditionalism is stagnant, and holds back true progress. The prophets were given to see visions of the glorious future of Israel. They did not paint imaginary pictures; they saw and described what had been revealed to them. Israel could not change from a nation to a Church, as the allegorists suppose. We do not belittle the Church, the real Church of Christ; but we do say that the Church, as man has made it, has been a great barrier to true progress.

When the Church responds to the touch of her living Lord, then the nation will respond to the call of the Gospel. Ecclesiasticism has had its day. To say that the Church has taken the place of Israel is a great imposture, one which is being found out and exposed. In the Psalms Israel is called God's hidden one, because it is precious. It is His treasure, and He hid it away from continental burglars, and soon He will open His strong room and let the world see how great a thing He has hidden away in the Isles of the West.

The good seed are the children of the Kingdom, and while the tares of Modernism, Spiritualism, Communism, etc., are being gathered into bundles, shortly to be burned, His good seed is being preserved, and will come to a good and glorious harvest.

The Rev. W. Pascoe Goard began by referring to the Israel type of face, which is quite as distinct as the Jewish type. It is as easy to distinguish an Israelite as it is to pick out a Jew; and the speaker went on to deal with the whole question of racial evidences.

If you would see a typical Israel countenance, go to St. Paul's Cathedral, and look at the wonderful picture where Christ stands knocking at an ivy-bound door. Holman Hunt went to Palestine to study the features of the race to whom Christ belonged, and he painted an Anglo-Saxon face as the result.

Mr. Goard then read the passage from Corinthians, where St. Paul speaks of the vail upon the face of Moses, and now upon the hearts of Israel. Moses is the mirror in which we see the glory of God. Blindness in part has happened to Israel until the

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times of the Gentiles have come in. This happened in 1917, and the vail is now being removed. The Spirit of God shines out through the countenance, and transforms the whole character.

There are special types of face for special districts and countries, and you can tell a man's nationality by his face—several types on the same continent. San Francisco, Los Angeles, Chicago, New York each have their distinct countenances.

The special feature of the Israel face is that which is produced by intimacy with God. It is the face of the Christian. That is the normal Israel face; and friendship with God will bring our countenances into resembiance with those of the great men, apostles, prophets, disciples of the past.

The speaker crossed the Atlantic with a Jew who believed the Old Testament, every word; and he stated that, as God promised to make of Moses a great people, he was quite sure that somewhere in the world the sons of Moses were a great people. He was confident God would keep His word. We all have this confidence, and as Britishers have tried to do the same. It is this which has led other nations to describe Britain as "the nation which keeps its word."

When the vail falls from our faces we are able to see and understand the faithfulness, the love and kindness of God, until, with unvailed faces, we behold the glory of our Lord, and are changed into the same image. The Jew countenance is the result of his sin, but the Israel face is the result of our sonship and intimacy with our Lord.

Tuesday Afternoon.

We are favoured by having CANON C. J. HOLLIS as Chairman this afternoon. The REV. JOSEPH GAY offered prayer, followed by Scripture reading by the REV. GREGORY BESTALL.

The Chairman was glad of this opportunity of declaring his faith. We are not dealing with some vagary or unreliable fable, but with a great fact. True, it has been kept secret for a long period, but the veil is now being removed, and the truth is bursting forth into prominence.

The Chairman quoted some instances amongst his many friends of the great awakening which is now appearing.

It is impossible to understand our subject without a few simple facts of history. We are not Jews: the House of Israel is distinct from the House of Judah. We are really carrying out the prophecies given of the future Israel nation. The speaker proceeded to enumerate several of these prophecies, emphasising especially the victory of Britain over the Turk, and the possession of Jerusalem. British-Israel teaching does not conflict with any of our Christian principles. It sends a man to his Bible, explains it, ennobles it, preserves it free from Modernism and infidelity. It provides clear teaching respecting the Kingdom of God and the return of the King. It supports and advocates foreign missions, and upholds the greatness of both the Gospel and the Empire. Can all these results follow if our belief is simply a fancy? Let us keep free from undesirable side issues, but retain the pure doctrines of our Lord Jesus Christ.

DR. WAKELING then addressed the meeting upon "Egypt and its bearing upon British-Israel Truth." During the next few months the subject of Egypt will be prominent, and we do well to consider the many implications involved therein. Reading from Genesis, the speaker drew attention to the covenant God made with Abraham, and the position of Ishmael in the history concerned. Britain is descended from Isaac, not from Ishmael, and God's covenant was to be fulfilled along the line of Isaac.

The speaker traced the history of recent times, during which Egypt was transferred from Ishmael to Isaac, and quoted instances from his own experience of the faith placed in Britain by many Egyptians.

Our statesmen have played with Egypt, not realising the import of the happenings of these years. That law has been given to us by the will of God, and we should rise to our opportunity. If there is disaffection in the Soudan and Egypt, it is our own fault.

Our soldiers are suffering from our short-sightedness, when all the time God has placed in the Bible all the direction our statesmen need. Our clear duty is to hold Egypt, and to govern it, and not yield to the cupidity of the Egyptian, who is only clamouring for independence because we have made him prosperous.

The REV. GREGORY BESTALL was delighted to have the honour of speaking once more upon our platform. His subject was "The Inspiration and Integrity of the Bible." The longer we search the Book the more we are amazed at the wonderful truth it contains. To-day we are generally either Fundamentalists or Modernists, but British-Israelites are both. We are certainly fundamental, but are also the true Modernists, for we are bringing the newest light possible out of the dear old book. The speaker referred to many great men of the past who all found their greatest inspiration from the Bible; they discovered that it was as high as the heaven and as broad as the ocean. Modernists are seeking a false freedom. They are like a train, to which freedom from the bondage of the rails at once brings disaster.

Mr. Bestall spoke of the permanent character of Biblical revelation. It has been preserved through stormy periods and across gaps of history. It has always been criticised, but the critics die off, and the Book goes on. Scientific books are soon superseded, but the Bible, never. It keeps pace with the

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nations, and marches along abreast of all knowledge.

As to its future growth, the eternal principles of the Bible are supported by a Divine system which works with precision, giving to every age and every man the most up-to-date revelation concerning themselves. It reveals the Lord Jesus Christ, and proclaims His Messiahship, His Redemption, His Kingship, His Kingdom on earth, and His Coming to Reign. We proclaim His Gospel of salvation and the Gospel of His Kingdom in this world.

The Rev. W. Pascoe Goard spoke upon the four Gentile kingdoms, and their inter-action upon the kingdom which God would set up, and which should last for ever. Prediction must be understood as distinct from fore-ordination. The Babylon kingdom was established by God, but He did not intend it to develop on the lines she eventually chose. Babylon fell morally from the purpose of God.

The speaker then showed that the law of Brook, which teaches that nations generally last for 500 years, does not apply to the Babylon succession. Babylon lasted 66 years, Persia about 250 years, Greece about 150 years, and Rome about 500 years. The law of Brook does not fit these great kingdoms, neither does it fit Israel, for Israel is not to decline; it is to last for ever.

The four Gentile kingdoms were cast down because they flouted the law of God, and God's original purpose was interfered with. The duration of the Israel kingdom is to be under the law of the Divine covenant, and that only. The prophets teach that Babylon was shot through with Israel, giving them every opportunity to know and obey God's law.

So with all the succeeding kingdoms. The Lord's teaching and Gospel were carried throughout the Roman Empire, and they had their chance to accept or reject. We are now in the dispensation of the fulness of the times, as described by St. Paul, and the Christian dispensation has really closed.

Babylon refused to be healed, and maintains that refusal to-day. In Jesuitism and other recent developments it is clear that she still persists, and disaster must follow. In the fulness of the times you see the completion of the times of the Babylon image, which was broken in the last war.

The stone kingdom now stands alone in the prophetic scheme, and the next stage is the bringing in of the kingdoms of this world to the Kingdom of our Lord. Before that is accomplished the great contest of Armageddon is inevitable, and for that struggle the nations are arming to-day. Christ refused the devil's plan for the control of the kingdoms of this world, and then turned and sent out to those kingdoms His glorious Gospel. They are refusing it, and are contesting our Lord's kingship.

In this new dispensation of the fulness of the times the Gospel of the Kingdom is being preached. There are two great centres to-day, London and Moscow; and if the League of Nations were God-ordained, it would lead the nations away from Moscow to Israel-Britain, but so far this course appears doubtful. The speaker closed by calling attention to the Russian chapters of Ezekiel.

Tuesday Evening.

Chairman, the Rev. G. H. Lancaster, M.A. Hymn, "O worship the King." Prayer by the Rev. J. B. Gratton, and Scripture by the Rev. W. Pascoe Goard.

The Chairman voiced the good wishes of the meeting to Mr. Garrison in his temporary illness. He also conveyed a cordial message of goodwill from Lord Dysart, one of the Patrons of the Federation.

The late Henry Drummond said that the greatest thing in the world is Love. That is true; and next to that the greatest thing in the world for us is the light which has come to us in British-Israel Truth.

1. Because it confirms the Bible. A Bible student should never grow stale, and a B.-I. student is able to find proofs all around him that the book is true. His preaching is therefore perennially fresh and attractive.

2. Because it is the only teaching which confirms history. When you have seen B.-I. Truth you have the golden key to the history of both the past and the future. Not a single prophecy has failed, but those who do not know our teaching do not see this, and are not able to relate the Bible to the events of our age.

3. Because it confirms our faith. The speaker would have lost his faith some years ago if this light had not come to him. He could not see that the Israel prophecies were being fulfilled in the Jews, and he welcomed the knowledge which had made the Bible a new book.

Mr. John H. Tench spoke to us upon the dream of Nebuchadnezzar, and his address was illustrated by a clear and interesting map of Europe and the Near East.

Mr. Tench introduced his address by a summary of the story of the Hebrew boys at Nebuchadnezzar's court. Then followed the account of the king's dream, his loss of memory, and the vision which came to Daniel. The dream is described, with the interpretation figuring the four Gentile kingdoms. Each kingdom came under notice, the interpretation being confirmed by history. Coming to the fall of the Roman Empire, the speaker showed that the dream came true.

That Empire broke up into about ten kingdoms, some of iron and some of clay. The word "Kaiser" is really "Cæsar" pronounced with a hard "C," and has descended from the Roman Empire. The stone kingdom was cut out without hands, and the speaker spoke effectively of the manner in which

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Britain was cut away from Europe by the Creator ages ago.

The speaker believed that Spain was broken in the 16th century, when it fell upon Britain, fulfilling Christ's word in Matthew xxi. 44; but he is not of opinion that Spain is one of the ten toes of the image. Napoleon was ground to powder, but not Spain. The Kaiser suffered the same defeat, so France and Germany were parts of the image. The image is now broken, and the broken pieces are scattered over Europe.

Coming to God's Kingdom, we saw that His Kingdom was really set up in the days of Nebuchadnezzar, for in that period Jeremiah brought the princess to Britain, and the kingdom was set up in these islands.

Ezekiel's parable and riddle about the cedar and the tender twig were ably dealt with and explained.

Mr. Tench described his remarkable map, which had been made by Mr. J. J. Hall, of Yarmouth. A very instructive comparison was given of the areas of the four kingdoms and that of the British Empire, which vastly exceeds them all. This great kingdom is sure to survive all attacks, must endure for ever, and must not pass to other people. Our Lord and King is in charge of it, and He is bringing all this to pass.

Mr. H. D. Houghton took as his subject the Eight Incorruptible Witnesses. All our speakers assure us of God's love and mercy, His wise purpose for Israel; but, as in a court of justice man wants witnesses, so Israel is provided with witnesses. God's witnesses to us are not human. He does not leave us simply to believe His word: He gives us proof; He supplies evidence; so that we may have no diffculty in trusting His promises.

And His witnesses are all beyond the realm of man's frailty. His guarantees do not depend upon factors which are unreliable. They are named in Jeremiah xxxi. and xxxiii., and comprise the sun, the moon, the stars, the heavens, the earth, the sea, the day and the night. These Divine witnesses testify to all the world, on every day, and in every clime. Every time we view the heavens, the earth, the sea, we should be reminded of the faithfulness of God, and the reliability of His great promises.

By these great signs God has pledged Himself to restore His people Israel, to cleanse them, to write His laws in their hearts, and to fulfil His purpose in their national history. If these words of God cannot be relied upon, then no other words of God can be relied upon, and we can lay down the Bible as of no importance.

The speaker quoted Scripture to prove that these covenant promises were definitely made respecting the House of Israel, the people from whom Britain is descended. God's covenant with Abraham was an everlasting covenant, therefore the children are in it. Likewise in Jeremiah the children are included, for ever.

Under the simile of a recurring decimal the speaker referred to these promises as never-ending, but continuing for everlasting. You cannot destroy the entail, and no enemy, no movement, can break down the promise: it is amazing, but it is just like God.

Wednesday Afternoon.

The Secretary-General was back in his place after a short rest owing to a bad cold. He was pleased to have the opportunity of introducing an old friend to the chair in the person of Sir Thomas Mackenzie, ex-Premier of New Zealand. "All hail the power of Jesu's name" was sung, and the Rev. Kenneth Dodds offered prayer. After the Scripture reading by Mr. Garrison, the Chairman said that he regarded it as a very high honour indeed to preside over this meeting, as he had every sympathy with our movement. He referred to his former associations with our Federation and to some important speeches he remembered with delight. On the previous day he had attended a gathering of the Navy League, and referred to a speech given there by one member in which he emphasised the fact that the greatness of our Empire depended upon our adherence to the Bible and its teaching.

He lamented the propaganda which went on in Hyde Park and elsewhere which was against the true interests of our nation. He regretted also that the Bible had been banished from our New Zealand schools for forty years, and he was sure no great people could preserve high ideals without building upon the Word of God. He related a delightful incident on board ship, when, after a lecture upon an Empire subject, the audience rose and sang "God Save the King." The speaker explained what is implied when we sing the National Anthem.

Mr. David Davidson, the pyramid expert, commenced by reading from a New Zealand newspaper a review of his recently-published book. He spoke to us upon the Antechamber, which was called by the ancient Egyptians "the chamber of the triple veil." He dealt with the method of calculation of pyramid chronology, viz., at one inch per year from the entrance to the end of the Grand Gallery. Then, after the war, Commander Roberts came forward with the idea that the duration of the war had proved a change in the scale to one inch per month. Mr. Davidson dealt ably with the various points of interest in the Antechamber and the dates which correspond to those points. In every case very important events occurred affecting Britain, Turkey, America, and European nations generally.

The troublous times which have continued since the Armistice are all indicated in this wonderful Bible in stone; and the world owes Mr. Davidson a great debt for his monumental work on this subject.

Mr. J. J. Morey reminded us that many critics speak of our movement as if it were a man-made

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thing throughout. They think it is the production of the minds of a few enthusiasts or fanatics. They have not seen its great origin or the tremendous power which is behind it. Mr. Morey went on to say that unless it is of God there is nothing in it, and it must fail. His points were: (1) The Presence of God in Israel. God pledged Himself to be with them and to fulfil His purpose through them. No man can be responsible for that. It came from God. What has been the experience of our nation? The presence of God; all our great men admit that, and glory in it, and that is the greatest evidence that we are Israel.

(2) The Race. God called Abraham. God worked the great miracle at the birth of Isaac and founded the Israel race. Israel has in it a Divine element and greatness. That is not man-made. We cannot give the credit even to Abraham, but to God alone. At every step you touch bottom on God, the Rock of Ages.

(3) The Law. The law of Sinai is the basis of British law and of ideal government. The constitution rests there; but it was not made by Moses, or any man; it is of God.

(4) The Throne. David did not establish it; it is not the invention of any Royal House, but was established by God for ever. Jehovah, who established it, will come to reign upon it, for it is His.

(5) Revelation. The Bible is not a story compiled by men—it came from God. His revelation to the world has always come through Israel. Our Empire has been entrusted with the message of that revelation, but it is God's word, not ours.

(6) The Redeemer and Saviour. God's gift to Israel and the world.

(7) The Church. Not built by the apostles, but by our Lord. At every step, God. The Church is planted in Britain, in the heart of the Israel nation.

Where all these things are, God's kingdom will be found.

Our teachers are under the compulsion of the Spirit of God, and we rest upon the promise, "Lo, I am with you alway, even to the end of the age."

The Rev. Pascoe Goard reminded us that the Chairman and he represented two dominions. He referred to the great work done by New Zealand statesmen, and told how Canada got its name of Dominion. "His dominion shall be from sea to sea, and from the river to the ends of the earth."

Mr. Goard went on to speak of the present prophetical period. It is one of propaganda and teaching. The Bible is being taught as never before. Then the Pyramid, or the Bible in stone, is being understood, and giving its message to the world.

Then astronomy, the great clock of the heavens, is supporting the Bible. In the Book the time in which we live is clearly marked out, especially in the books of Daniel and Revelation. Daniel was told to seal the book, and many people think it is still sealed. But in Revelation we read of the opening of that sealed Book. The speaker was amazed to find during the war remarkable fulfilments of many passages in the book of Revelation. Coming to the sixth vial, the speaker interpreted the message as referring to a period of intense propaganda from the mouth of the dragon, the beast, and the false prophet. This propaganda is on us to-day from all quarters, and can only be met by a Gospel—the Gospel of the kingdom. The enemy propagandists are marching upon us, but we are not afraid of them. We meet them squarely, and offer them a Gospel ten thousand times better than their own. What is it we must teach them? We cannot win the Communists by the Gospel of individual salvation alone. First the national Gospel, which Christ preached—the organisation of a kingdom-nation by God Himself. Mr. Goard showed the reason for the eagle which supports the open Bible in our churches, and the eagle which stands at the entrance to New York Harbour. "I bare you on eagle's wings, and brought you to Myself."

God established His kingdom at Sinai, and there we find the beginning of the three essential elements, viz., the throne, the nation, and the constitution. All three will come to their completion when our King comes to His earthly throne, administers His law, and perfects the national life of His kingdom Israel.

Wednesday Evening.

Capt. Alfred H. Young, R.N.R., took the chair. Prayer was offered by the Rev. Merton Smith, and the Rev. J. B. Gratton read the Scripture (Zech. xii.). The Chairman hardly knew whether to be pessimistic or optimistic. He thought all the speeches we had heard during the Congress gravitated to one point, viz., that Israel-Britain had been called for the special purpose of working out the will of God in the world. This was decidedly optimistic.

When, however, we see the terrible movements at work to destroy the Bible and defeat God's plan, one is tempted to lose heart and turn pessimist. We do well to remember that the traditions which have come down from the past must have had a basis at the time when they began, and could not have been possible without a foundation. The Chairman went on to criticise the actions of short-sighted politicians, especially in their attitude towards Germany at Geneva and elsewhere before that nation had repented or atoned for their wrong-doing. Capt. Young was of opinion that our legislators have no right to go to the League of Nations and through them take steps to compromise the position of our Empire. A great conspiracy for the ruin of this nation is at our doors, and we must resist it by every means possible.

Mr. Daniel Farmer thought the fact that large crowds had attended these meetings for a fortnight

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was a proof that the British people were still greatly interested in the Bible story. He outlined the story of the separation of Israel and Judah, their captivities, and their promised restoration, for the benefit of those who were strange to our subject. He then went on to say that he liked our movement (1) because it believed in the inspiration of the Scriptures. We do not want a mutilated Bible. If some parts of the Book are unreliable God would have told us so. He would not have allowed His truth to be bound up with falsehood and error. (2) He thought our movement stimulated the study of Scripture. That alone would bring new life to our nation. To know that the Book is about ourselves gives it an increased charm. There are so many other books that the Bible is often neglected.

(3) Because it is the true solution of the Jewish question. The Jews are often termed Israel, but Israel is never referred to as Judah. The Jews are only a small portion of the Israel family.

(4) It proves the working of Divine providence. We can show from Scripture that God has all the time been at work, and by this evidence we are able to meet the charges of infidelity.

(5) It is therefore able to silence the sceptic.

(6) It encourages a spirit of optimism. A British-Israelite has no fear as to the future. We know that, although world forces are concentrated on the British Empire, our nation is quite safe, for God is at the helm. We have a message which inspires confidence, and should be proclaimed on all hands.

(7) Because it looks for the Lord's return as King. Christ will reign as surely as King George reigns to-day, and we honour our King by expecting Him to fulfil His word.

(8) It unites the British people. This must be good, and deserves our support. This age will close with a great struggle, but we shall stand together, bound by a great hope and a mighty faith.

The Rev. Merton Smith complimented his hearers upon their remarkable patience and persistence. He challenged any professor to organise such a series of meetings upon any other subject. His subject was "The Doom of the Faithless Shepherds of Israel." Not only pastors, but all leaders of every branch of national responsibility. Read Zech. vii. 8-14; Zech. viii. 15-17; Zech x. 1-3 and Isaiah lvi. 8-12. The speaker used to think that Isaiah was a broken and disconnected story, but he has long seen that it is the most consistent and orderly message in all the prophets. The first six chapters are written to Judah; the next six are sent to the House of David; then many chapters, each bearing a different message; and from chapter xl. onwards the message is to Israel in the Isles. Chapter lvi. is near the end of that story, and refers to our own times. It is the message of the new era and the close of the old. "My salvation is near to come." This is exactly the word for us to-day. The speaker instanced many indications of the great change now going on. Verses 9 and 10 were most aptly applied to the exploiting of the British people by the alien and heathen nations. Our watchmen (political leaders) are blind, ignorant, dumb and sleeping, but God is bringing His salvation and revealing His righteousness (verse 1). Mr. Smith gave us a remarkable address bearing exactly upon the national and international situation of to-day.

The Rev. Pascoe Goard stated that the Bible not only gives the history of the way our fathers travelled; it tells the story of to-day, and looks ahead, giving the account of the future of the nation Israel.

Speaking of the Church as we know it, he said it is only temporary, and will finish its work at the end of this age. It will run from Pentecost to the Millennium; that's all. The Israel kingdom goes on. We receive through the Church grace with which to serve in the kingdom. Referring to Isaiah vii., Mr. Goard pointed out that we weary God by doubting the permanence of the House of David. Then came the promise of a Son to that Royal House—the virgin birth of Christ. When He reached maturity He should be called to make an important choice, which was fulfilled at the temptations of the devil. He refused the evil and chose the good.

The sign of the virgin birth was given as to the continuity of the House of David, which reigns over Britain to-day. Men who doubt the stability of our throne need to know the clear teaching of this chapter. Parliament may fall, but the throne, never.

The throne, however, shall not continue without a struggle for its defence. Combinations have gathered against this throne for ages, the last being in the Great War, and other efforts will be made to destroy it, for it is the throne of Christ the King. The word is sure—"Of the increase of His government and His peace *there shall be no end.*" No hope for the Communist there, or Republican, or any other enemy. "Pax Britannica" means the peace of the covenant, guaranteed by the covenant ships. "Who hath believed our report, our preaching?" What preaching is referred to? The preaching of the Gospel of the kingdom—the Gospel our Lord preached. The chapters leading up to that verse clearly refer, not to the Church, but to the Israel nation dwelling in the islands.

Mr. Goard read with wonderful effect chapter liv. of Isaiah, and enforced the teaching that God would restore His nation and bring her back to Divine favour and usefulness.

Thursday Afternoon.

The chair was occupied by Mr. J. J. Morey. After prayer had been offered by Mr. Westwood the Chairman read the closing portion of Luke xii., and explained their application to the history of the Jewish people. They have brought upon themselves

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a very bitter experience by their rejection of Jesus Christ, and "they will not come out thence until they have paid the very last mite."

The Chairman then went on to make a short statement of the elementary principles of our faith for the benefit of those who were strangers to it.

Rev. Woodhams Denham addressed us upon the events which may be expected to happen before the coming of Christ. Men's hearts are already failing them for fear, but those of us who see the message of the Bible are not afraid, for we can see beyond the cloud "the land of pure delight, where saints immortal reign." The great cataclysm which winds up the events of this age, brought on by Gog and Magog, is sure to come, and at the crisis of that struggle Jesus Christ comes to inaugurate the new era. The speaker read an extract from the morning's *Times*, dealing with the plan of Moscow for the destruction of the British Empire, embodying all the methods of revolution and disintegration which a subtle enemy can invent and organise. If our people admit the forces of Communism, they are opening the flood-gates of disaster. After that terrible struggle many great things are to happen.

1. God will give us light. After the world's darkness a flood of light—healing, cleansing, cheering and bringing wonderful fertility.

2. Living water will flow from Jerusalem, water which contains life, health, strength, and vitality for nature, man and beast (Ezek. xlvii.).

3. Universal healing. On the banks of the river are trees, whose fruit shall be used for meat and the leaves thereof for medicine.

4. The cities now buried in salt are to be rebuilt. Palestine will be entirely reconstructed and reorganised.

5. Jerusalem is to be built upon a grander scale than ever before. It will be worthy of the King, who, from that centre, will govern the whole world.

6. Universal peace. "They shall not hurt nor destroy in all My holy mountain." All ferocity will cease, and fear will be vanished. "And a little child shall lead them."

7. The covenant with the beasts. We are powerless, in the face of these tremendous difficulties, but the King will bring it to pass.

Mr. Daniel Farmer spoke to us (1) upon the image described in the 2nd chapter of Daniel. A true prophet can be known by the accurate fulfilment of his prophecy. Here is a book which tells us of the things which are yet to come. The speaker traced the four kingdoms represented by the image. History has proved Daniel's interpretation to be correct in every detail. Matthew xxi. 44 was shown to be a distinct reference by our Lord to the stone kingdom mentioned by Daniel. The Roman Empire comprised about two and a half million square miles, but the British Stone Kingdom has fifteen and a half million square miles, so that it is really "becoming a mountain and filling the earth." The eyes of all the world are upon Britain, for it is here the nations find strength and high principles, which alone can abide.

Turning to the 2nd Psalm, we find a league of nations combined against the Throne of David. The speaker went on to criticise the present League of Nations, consisting of about forty nations, of whom twenty-seven are Roman Catholic. The speaker felt that we were not safe in such hands. Britain must be careful or she will fall into a great trap laid for us by our enemies.

We were then directed to the great fact that there is to be a great, universal monarch, whose enemies shell lick the dust. His reign will be absolute and righteous. He will establish just laws, and will have power to enforce them. His reign will also be benevolent and peaceful, and He will inaugurate an era of unexampled prosperity. Thus we were led from the Babylonian combination to the great kingdom of our Lord Jesus Christ.

The Rev. G. H. Lancaster, M.A., took as his subject, "The Love of God for His People." God's love is the greatest power in the world, and its great example is His love to Israel. The Book of Deuteronomy overflows with the story of God's love. The speaker called our attention to Deut. xxxiii. 3, and spoke of the many rebellions and disobediences of Israel, in spite of which God's love was continuous and unfailing.

1. God loved the people. The elect of God are called saints, and they are all dear to Him. He has chosen them for great service, and He is keeping watch over them. In these perilous times we are safe in His hands.

2. They sat at His feet. This is the position of the disciple, and should be the true attitude of Israel. We are to learn, and be of a teachable spirit. When the nation becomes docile, great fields of knowledge will be opened to them. Britain has been specially taught, that she may teach the world. We learn in order to serve.

3. Everyone shall receive of His Word. Britain has received a great trust, and is only blindly discharging it. The Gospel is entrusted to us, and the Church is planted in our midst. We have received freely, and we must freely give. Israel is very near to the heart of God. "I have loved thee with an everlasting love."

Thursday Evening.

The Rev. Joseph Gay presided, and the Secretary-General led the meeting in prayer. After Mr. Morey had read a portion of Isa. xliii. the Chairman decided to waive his address, owing to the great length of his programme, and at once called on the Rev. W. Pascoe Goard. The subject of Mr. Goard's address was "A supernatural Book, a supernatural Revelation, a supernatural Saviour."

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THIS PAGE WILL BE DEVOTED EVERY WEEK TO HOSPITAL APPEALS

The Crusade Against Cancer

Proposed Extensions —— Clinical and Research Developments.

IT is many years since any special appeal has been made by the Cancer Hospital.

The Committee have now decided to issue an appeal for two reasons. First, on September 5, 1922, our Senior Surgeon, Sir Charles Ryall, C.B.E., F.R.C.S., died, and it is desired to commemorate his services to the Hospital by a memorial. Secondly, the operating theatre is no longer adequate for its purpose. The time has come when the accommodation for the surgical work of the Cancer Hospital must be improved. Surgeons come from all parts of England, and, in fact, from all parts of the world, to see the operations. The Committee have therefore resolved to double the operating theatre accommodation; and, inasmuch as the prestige of the Hospital was so greatly advanced by the late Sir Charles Ryall, it has been agreed that no better memorial could be erected than an Operating Theatre Unit.

The erection of this new Unit must involve other alterations, as existing structures must be modified. The most suitable place for the new Operating Theatre Unit is on the top floor of the existing main building. This involves the provision of new accommodation for the ward maids, who are at present housed in cubicles on the top floor. Such an arrangement is not satisfactory, and the Committee welcome the opportunity to improve it.

During the last few years the work of the Out-Patient Department of the Hospital has increased. New Departments have been opened for Medical, Dental, and Laryngological cases. New Deep Therapy apparatus has been installed in the Electrical and Radio-Therapeutic Department. The Committee desire, therefore, to re-arrange the Out-Patient Department, make better use of the space available, and generally add to its convenience.

So much for the clinical work of the Hospital. There still remains the work of the Research Department. The Committee have up to the present concentrated mainly on the provision for clinical work in the treatment of the disease. They have never overlooked their responsibility for the other side—that is, for research into the cause of the disease. The Committee have, however, only been able to set aside an inadequate sum each year for this special department.

The Cancer Hospital Research work is thus limited by the money which the Committee can appropriate to the purpose. It is felt that investigation into the cause of Cancer should be vigorously pursued, and research placed on a sounder financial basis; and it is hoped that a sufficient sum will be raised both to pay for the structural alterations contemplated, and to provide for the endowment of research.

Alarming statements have recently been made that Cancer is on the increase. A possible explanation of such a statement lies in the fact that so many other diseases have become amenable to modern treatment, and thus their percentage incidence has proportionately decreased.

Nevertheless, they were enabled in the year 1910 to erect a Research Institute, which still remains the best in the country. They now have upon the staff highly-distinguished specialists engaged in many avenues of research, which the Committee are confident will lead to very useful and practical results.

Knowledge of Cancer has greatly increased. The advance of Medical and Surgical Science has made accurate diagnosis possible. The Committee believe that a time has come when there is a definite hope for those who are afflicted with Cancer; and they feel it their duty to make known what is being done at the Cancer Hospital to combat the disease; to ascertain, if possible, its cause, and to arrive at the very best methods for its treatment and alleviation, even for those cases where absolute cure may no longer be possible.

To sum up the object of this appeal is this:—

To let the public know what work is being done at the Cancer Hospital, because they are sure that, when the work becomes better known, it will be more generously supported.

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"THE GREAT PYRAMID: ITS DIVINE MESSAGE."

An original co-ordination of historical documents and archæological evidences

By D. DAVIDSON, M.C., M.Inst.Struct.E., and H. ALDERSMITH, M.B. (Lond.), F.R.C.S.

VOL. I. PYRAMID RECORDS

A narrative of new Discoveries concerning civilizations and origins.

THIS work consists, in the main, of an original co-ordination of various data and evidence derived from many different sources.

It is demonstrated, in the first place, that the Great Pyramid of Gizeh is a monumental representation of the mathematical and astronomical science of a former civilization. In order to effect this demonstration, the authors reconstruct the Pyramid as it was before it suffered from the effects of dilapidation and subsidence. The Pyramid surveys of Piazzi Smyth and Sir William M. F. Petrie are used in effecting this reconstruction, which enables the authors to show that not only is the Great Pyramid a monumentalisation of ancient knowledge, but also that it is the standard Pyramid defined by the Egyptian King Lists, and that its Passage System forms the graphical representation of an elaborate system of prophetical chronology. It is also shown that the symbolism of the Pyramid Passage System and chambers is intimately related to this system of prophetical chronology, and that the common interpretation of the symbolism and chronology leads to some very remarkable conclusions.

In dealing with the History of Geometry and Metrology, the authors demonstrate that the ancient measures of time and distance were based upon functions of the earth and its orbit. An important section of the work is devoted to the consideration of the Pyramid's geometrical representation of Gravitational Astronomy and of Astronomical Chronology.

Here it is shown that the Pyramid's geometrical framework defines, with the accuracy of modern astronomy, nine different astronomical values, and that the internal geometrical system gives a complete exposition of Gravitational Astronomy. Furthermore, the Passage System contains a basic line of reference, forming an absolute scale of Astronomical Chronology, dates given by this scale being checked and confirmed by cross-references to various variable astronomical values, which are supplied by the geometry of the Passage System.

The authors' historical and archæological investigations have enabled them to effect a synchronisation of ancient history, which affords many interesting solutions of the problems encountered in the history of Egypt, Babylon, and Israel. Their method of presenting the results of these historical researches is simple and original. The results are submitted in the form of tables, which are to be read in conjunction with the annotations thereto. This method of presentation enables the reader to apprehend immediately the authors' solution of an historical problem, and to check their solution by reference to the details supplied in the annotations, which, in most cases, face the appropriate table. This synchronisation of ancient history forms one of the outstanding features of the book.

An elaborate study is made of the real significance of the first eleven chapters of the Book of Genesis, and the Egyptian Messianic Texts are discussed, and shown to be derived from the Messianic symbolism of the Great Pyramid.

The authors' conclusions are to the effect that the Great Pyramid was designed and built by a member or members of a former civilization, who possessed knowledge and faculties that have since been lost to the human race; that it was built with the definite purpose of transmitting a warning and a message to some future civilization which would be able to understand and appreciate the message; and that the various geometrical and astronomical features of its exterior were designed to direct attention to the interior, where the message lay hid.

Their interpretation of this message, and the reasons which lead them to conclude that it is addressed to the present era, and more particularly to the British race, are fully developed in the book.

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The things we term supernatural are natural with God. In the infancy of the human race the Great Father talked with His child just as any other father does. The wonderful language of the Bible is natural on the higher ground where the Father dwells. The testimonies of the Lord must be accepted as right. The earliest records teach us that we have come from God, for Adam was the son of God. The genealogical chain of Abel was broken, that of Cain floated away from God, and so a fresh start was made with Seth, and the chain was mended. The sons of Seth were called the sons of God. The speaker traced the line through Noah and Shem to Abraham. Then God made a clear-cut new start in the miraculous birth of Isaac. The race was selected at every point, and it is our great privilege to be born into that race. There is a supernatural element in the race born of Isaac. Esau despised his birthright, and we were warned to avoid the same fatal error. We must claim our great inheritance as members of the chosen people of God.

We were honoured by an unexpected visit from the HON. H. H. STEVENS, M.P., from Canada. Mr. Stevens is a friend of Mr. Goard's, and was called to the platform. He was given a rousing reception. The speaker is a prominent Canadian politician, and said he was forced to the conclusion that there is very little hope for humanity in mere legislation or direct governmental control. All human activity rests upon a moral power, and it is only by recognising the authority of God that any nation can legislate or govern aright. During the social chaos of recent years the speaker felt how great was the part Britain had played by bearing our neighbour's burden, and suffering the sacrificial taxation which she had so bravely borne. No other race would have risen to such heights of national life.

MR. S. E. STEELE, of Liverpool, esteemed it an honour to stand on the same platform as the great men who had addressed us during this Congress. He spoke upon the motto, "Look backward; look forward"—a great motto for British-Israelites.

Looking backward, we see great events upon which Israel rests, the most tremendous facts in history. The family developing into a nation, the law given at Sinai, the manual of Divine worship, as stated in Deuteronomy, the establishment of the Davidic throne, the great messages of the prophets to Israel—all these stand out prominently, as we look down the distant past.

Looking forward, we see the Israel nation in world-wide power, ruled over by Christ, its King. In the past and in the future all the indications find their interpretations in the Israel-Britain Empire.

The REV. MERTON SMITH took up the story of Zechariah's prophecies at chapter ix., and covering chapters ix., x. and xi. "Remember Jehovah" was the prophet's name, and Israel has remembered Him wherever they have dwelt. The minor prophets have emphasised the following points:—

1. Palestine-Israel had broken the covenant, and sold herself for naught.
2. God removed Israel far from Him.
3. God's purpose, however, remained.
4. Under the curse of the law, God sifted Israel as wheat.
5. Whilst in the far countries, Israel would remember Jehovah and return to Him.

Zechariah's message was to encourage a remnant of Judah, Levi and Benjamin, organised as a Jewish state, and who had returned to Palestine to re-build the temple and the wall. Zechariah and Haggai were sent with special messages to these people. There also runs through the Book the golden thread of the great redemption of Israel by the Messiah.

Chapter x., verse 8: "I have redeemed them," spoken five centuries before the Messiah came. Chapter ix., verse 9: "Rejoice greatly, O daughter of Zion"; and chapter xi., verses 12 and 13 also refer to the birth and the death of Christ. Chapter ix., verse 10 refers to Ephraim and Jerusalem in the future, when the war of Armageddon shall bring war to its final, and peace shall come to all the world. Then the world-wide dominion of Israel will have come to pass.

Ephraim is still in rebellion, and is not yet in harmony with the King; and the process of our awakening and restoration is not complete. Yet the prophet sees that we shall yet come back to God and enter the full blessings of our redemption.

Birmingham.

THE Rev. J. T. Whitehouse has made plans for a busy winter's work in and around the Midland city. Last week he lectured as follows:—

Monday, Birmingham, "The Coronation Stone."
Tuesday, Coventry, "Israel in the Isles."
Wednesday, Aston Manor, "The Abrahamic Covenant."
Thursday, Birmingham, "The Lost Sheep of the House of Israel."
Saturday, Walsall, "Seven Divine Covenants."

On October 29th Mr. and Mrs. Whitehouse give an "At Home" in the Priory Rooms, Upper Priory, to any who may be interested in our subject. Should any of our readers not have received a message by post, they are hereby requested to accept this notice as a personal invitation.

Our friend Mr. Whitehouse means business. A new Branch has been formed at Coventry, and it is hoped the friends of our cause in the Midland area will rally around him with like enthusiasm.

Dr. Margoliouth's work dealing with Britain shows that Cornwall and East Anglia were colonised by Hebrews before the time of Christ.

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TO OUR NEW READERS.

A Word to Those Who Are Seeing the "Banner of Israel" for the First Time.

As this British-Israel-World Conference Report issue will come into the hands of many who do not regularly obtain this journal, we take this opportunity of offering a few words of introduction and welcome to those who to-day make our acquaintance for the first time.

The object of THE BANNER OF ISRAEL may be simply stated as follows:—

1. We seek to explain the Bible, and to show that it is the inspired and revealed Word of God. We do not agree with the Modernist, who discounts the Old Testament, and teaches that many of the early Scriptures are unreliable. We believe them all, and contend that none of them can be dispensed with.

2. We believe that the world's history completes the prophetic Scriptures. Every modern nation and people have their roots in early Bible days. There is no accident in world-development. We believe, therefore, that the Anglo-Saxon race must necessarily have a place in early Bible history.

3. We distinguish between Israel and Judah, and adhere precisely to the statements of Scripture as to these two kingdoms. The Jews are a part of the Kingdom of Judah, but the northern House of Israel is separate and apart from the kingdom to which the Jew belongs.

4. We believe that the sciences of Ethnology, Archæology, Philology, History, etc., all trace the Anglo-Saxon race back to the northern House of Israel, and the Jew to the kingdom of Judah.

5. We believe that Great Britain and America are fulfilling all the Bible prophecies made concerning Israel, as these Scriptures evidently do not refer to the Jews.

6. We are intensely loyal to the British Throne and Empire, and seek to educate our readers upon our Divinely-appointed mission, which is to take the Gospel to all mankind, and to prepare the world for the coming of Jesus Christ as King.

We shall be glad if our new readers will give our paper a place in their homes, and give their orders either to their newsagent, or direct to the Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.

Stonehenge was recognised as the Celtic Jerusalem. A learned historian has said: "By means of the Palmyrene numerals, made use of in reading the cuneiform inscriptions of Asia, the circles on Salisbury Plains yield a page in history as unsuspected and graphic as any on record." [See Prof. Odlum's work.]

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

THE meetings which had been arranged to be held in Brighton Pavilion for next week are postponed owing to the General Election.

The Rev. Joseph Gay and Mr. J. J. Morey are to conduct a three days' mission in Wigan on November 3rd, 4th and 5th, and Mr. Garrison gives four addresses in the Ebenezer Church, Steelhouse Lane, Birmingham, on November 3rd and 4th.

On Wednesday, November 5th, Rev. Phillip Young will give two lectures in the Town Hall, Horsham, at 3 p.m. and 7.15 p.m.

The Congress has been a tremendous success in every way. Large audiences have gathered, and the interest has been sustained throughout. It is cheering to hear on all hands expressions of gratitude from those whose eyes have been opened to the wonder of our Message.

One gentleman assured the writer that, although he had been for many years careless as to all Bible subjects, he could not resist the appeal of our teaching. Viewing life from the standpoint of a scientific student, he is greatly interested in the evidences we adduce, and has come to the conclusion that we have a Gospel with a living message in it.

Another who has, for many years, been engaged in evangelistic work, and who had settled down in the ruts of accepted theology, confesses to a rude awakening. The Bible is already a new book, and is becoming more and more so every day. He finds a charm and attractiveness in our teaching which is irresistible.

Testimonies crowd in upon us, and we are more than ever convinced that our work is of God. We have a feeling also that the Communistic upheaval which is around us will compel attention to our proclamation of the Gospel of the Kingdom—a Kingdom which no revolutionary movement can destroy.

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We have been most happy in our Chairmen. Lord Gisborough led the way nobly, and gave the right tone to the opening meeting. May we long be honoured by his presence and influence. Major J. Knowles, our devoted Vice-President and Chairman of the Executive, followed on Monday evening and excelled himself. He is a tower of strength to the Federation.

We were greatly honoured on Tuesday afternoon by the presence in the chair of the Rev. Dr. Dinsdale T. Young, who graced the occasion by a most beautiful address. He is a convinced British-Israelite, and commends our movement to all his fellow-ministers.

Col. Edward F. Gosset, a former Chairman, received a hearty welcome, and delighted us all by his practical address. Likewise did Bishop Vaughan, Col. Prowse, General Coventry Williams, and all the rest. Truly our Chairmen are a noble band, and we are proud of them.

As Mr. Garrison is not writing these notes, we take the opportunity of referring to his great lecture in the Large Hall on the Wednesday evening. What a great time it was, and what an ideal Chairman!

Admiral of the Fleet Sir F. C. Doveton Sturdee, Bart., G.C.B., K.C.M.G., C.V.O., and Mr. Garrison walked on to the platform side by side, like a pair of Admirals pacing the deck of the "Queen Elizabeth," and everybody cheered. It was a great occasion, and both of them did full justice to it. In the manner you would expect of a great sailor, Admiral Sturdee exhorted us to be true to the high traditions of our Empire, and especially urged the ladies to vote straight for Imperialism on October 29th. He served us splendidly, and we are not surprised that the enemy was routed at the Falkland Isles and elsewhere by such brave leaders.

Mr. Garrison's lecture was a great inspiration. He carried us round the world in a whirl of enthusiasm, and with remarkable eloquence applied the lessons of Empire and destiny at every point. Mr. Garrison's work for this movement is one of the most wonderful things connected with it, and the great audience on Wednesday must have felt that here was a personality to be reckoned with. His reasoning was powerful, his display of facts astounding, and his appeal for the consideration of our Truth went straight home to many hearts.

There is neither time nor space to write here of the excellent work done by our speakers—this appears in another column. The outstanding feature is, however, the remarkably fine addresses given by Rev. Pascoe Goard and Rev. Merton Smith, together with "The Roadbuilder," Col. Mackendrick. We have had a feast of good things, and are sincerely grateful to all who have contributed to the marked success which has been attained.

A Branch of the Federation has been formed at Herne Hill, which is a good centre for the Brixton, Camberwell, and West Norwood districts. President, Capt. A. H. F. Young, R.N.R.; Vice-President, Mr. R. Mason; Hon. Secretary, Mr. E. Parmenter; Hon. Treasurer, Mr. Alex L. Baxter. Meetings are being held temporarily at 11, Haredale Road, Herne Hill, S.E. (next door to Herne Hill Library), until more suitable arrangements can be made. A meeting has been arranged for Thursday, November 6th, at 7.30 p.m., when it is hoped that friends from these districts will enrol, and thus help the movement. Communications should be addressed to the Secretary, c/o 6, Buckingham Gate, S.W.1.

On Monday evening, October 13th, Rev. W. Ward, of Birmingham, gave a lecture at the Seacombe Bethel on "The Fifth Kingdom" to an enthusiastic audience.

English the Universal Language.

EXTRACTS from *The British Israelites*, by Colonel Senior, remark: "If Israel is destined to be the chief of the nations, it follows that the language spoken by Israel must of necessity be the universal spoken language of the world. Since February, 1883, English has been a compulsory subject of examination for the entrance of officers into the German Army."

A writer in the *Edinburgh Review* of 1859 says: "The time seems fast approaching when the English language will exercise over the other languages of the world a predominance which our forefathers little dreamed of. The prospects of the English language are now the most splendid that the world has ever seen. The time will speedily be here when a gigantic community in America, bent on rising, and important Colonies in Africa and Australia, will speak the same language, and that the language of a nation holding a high position among the empires of Europe. When this time shall have arrived, the other languages of Europe will be reduced to the same relative position with regard to the dominant tongue, as that in which the Basque stands to the Spanish; or the Finnish to the Russian. For such predominance, the English language possesses admirable qualifications."

Professor Jacob Grimm, the great German philologist, says: "The English language possesses a veritable power of expression above all others."

In *The Universal Language*, by George Edmonds, 1855, he remarks: In 1668, Dr. Wilkins, then Dean of Ripon, afterwards Bishop of Chester, published his "An Essay towards a Real Character and a Philosophical Language."

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Dr. Seth Ward, Bishop of Salisbury, suggested to Dr. Wilkins the proper course to be pursued.

Anthony a Wood says that George Dalgarno, a Scot, wrote "Ars Signorum," etc., London, 1661, and Wilkins took a hint from this book, but?

In 1703, Leibnitz also said it was most desirable, but though he devoted his life to it, he left no result.

Dr. Thomas Reid says: It was a grand and noble project of Bishop Wilkins to invent a philosophical language, to be free of all imperfections, but perhaps the obstacles to this are unsurmountable.

Sir William Hamilton regarded the plan of a philosophical language as one which can never be practically realised.

A communication from Bouset on the Chinese characters to Leibnitz suggested to him the universal language. More than one able man had toiled on this project before Leibnitz. Rogers, in the *Edinburgh Review*, says a universal language seems in truth to be one of the most hopeless of human schemes.

Francis Horner considered an artificial language to be within the power of mankind, but he proposes it to a distant period.

Duke Seymour formed a plan of a real character, Marsden also.

Mr. Lansdell records: "I am interested to hear, among other scraps of professional information, that English is the best of languages for telegraphy, for that in it they can express more in few words than in any other. The Russians, they said, prefer to use English rather than their own language for telegrams. My nationality was further flattered in the town by a doctor's wife telling me that to speak English was now in Siberia and Russia more fashionable than to speak French. Said she: 'On jent oublier maintenant le Français pour apprendre l'Anglais.'"—*Through Siberia*, by Henry Lansdell, Vol. II. p. 146.

Mr. Moon says: "I can believe that the English language is destined to be that in which shall arise, as in one universal temple, the utterance of the worship of all hearts. Broad and deep have the foundations been laid; and so vast is the area which they cover, that it is co-extensive with the great globe itself": in answer to Dean Alford, *The Dean's English*, p. 110, Nephamah III, 9. See BANNER, No. 2439.

See Professor Tottell's writings.

"Pastor Chiniquy, formerly a French-Canadian priest, has given his reasons why the English language is not only gradually ousting the French from Canada, but must in time become the universal language. Its expression is most direct, its syntax is more simple; but above all, its sounds are more forcible. 'Listen,' he said, and he shouted 'Fire!' There is some sound. 'What can we say in French? Feu.' It is lost. You can say 'Ready.' Again, in a more sonorous shout. In French it is 'Prêt'—there is no sound."

A. B. GRIMALDI, M.A.

"Prophecy and Science."

AN ADDRESS BY DR. W. GORNOLD, F.R.A.S.

Delivered on Wednesday afternoon, October 15th.

I WANT to talk to you this afternoon upon the subject of "Prophecy: its Meaning and Purpose." I want you to distinguish, at the outset, between prophecy, as we understand it in the Biblical sense, and mere predictive science. You are all well aware of the achievements of modern science, and the facts are well within your purview. You will know that the tendency of modern science is to reduce all its conclusions to some definite law; and one of the most outstanding laws by which science is guided to-day is the law of periodicity. This law of periodicity requires that a certain set of phenomena shall happen at distinct intervals, and that there shall be a certain frequency in the repetition of those phenomena which attains a maximum after a certain number of intervals. So that all natural phenomena are studied under the light, or by the measure of frequency. Perhaps the simplest illustration to explain this is given to us in the orbit of a planet, which is always proportionate to its distance from the sun, and therefore to the velocity of the planet in its orbit. It goes round the sun in an elliptical orbit, hypothetically postulated, but not an absolute fact in truth. It reaches its further distance, and goes back again on the other side of the sun. That gives you an idea of the orbit according to the distances of the planets from their central gravitating body. They perform their orbit in different periods. This gives the idea of periodicity.

Now, the ancients studied this question of periodicity quite as much as we do, and they took note of the various occursions of the celestial bodies, their coming into conjunction and opposition with one another; and from this they evolved a series of well-defined periods, all of which found their repetition in Scripture prophecy. This, perhaps, is the inwardness of the statement made by Daniel, where, before he sets out to prophesy, he says: "I, Daniel, found out by books the numbers of the years." And thenceforward he defines the epoch, or starting-point in Jewish national history, and from that departs with his great purpose of prophecy. The idea of periodicity creeps in at all times, and in all natural phenomenon is observed.

Take, for instance, the tides. Years have gone now since the the law of tides was discovered, but not, perhaps, more than 150 years ago mariners had to go very much by the quarters of the moon to find whether they could fetch a port with a high tide or not. They had also to depend very largely upon signals. To-day it is perfectly easy for us to write out the high and low tides at London Bridge, or any other centre, for the year 1926, day by day, and twice a day, giving the exact minute at which high tide will be experienced. That shows that it has

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been reduced to a science. It is only another illustration of the law of periodicity, because it is controlled entirely by the two periods of the sun and the moon in their daily revolutions about the earth. Similarly we have an attempt to reduce the phenomena of weather into a system, and some attempts have been made by reference to high and low pressures, isobars, and all the rest of it, to predict the weather. But anybody who essays to predict the British weather is certainly in possession of knowledge which has not yet found its way into the Encyclopedia. At all events, I have not come across it.

Still further, this knowledge of periodicities has become almost a fine art in the matter of prediction, and to my certain knowledge the last Great War was predicted to the very day, August 4th, 1914. It was then said that the war would be titanic, and would last until 1918. It was said also, at the beginning of 1918, and before the last German offensive was made, that hostilities would cease in November, which they did. It was said at the same time, in August, 1914, that during the war the aged monarch, Francis Joseph, would die, that the House of Romanoff would be brought to an end in the midst of the war by a great Russian revolution; that the Hohenzollerns would bite the dust, and that the Kaiser would find refuge in exile. These are only predictions based upon a certain understanding of cosmic symbolism, and its application to the measures of time. It shows, at all events, that God works through His works, always by the same way, always by the orderly law of unfoldment. And we trace exactly the same thing in the study of Scripture history, Biblical prophecy, and the realisation or the out-realisation of those prophecies in current events. So that, discounting as merely ephemeral the vaticinations of those who predict by these means, we now come to consider what is the nature of prophecy.

Now, prophecy strikes a very much deeper tone. It strikes really at the root of human nature, and human origin, which is spiritual, and it finds its fulfilment in the eventual, full, free, unfettered liberty of the human soul. Prophecy is not dependent upon a knowledge of human conditions. Those of you who have closely studied the writings of the prophets will know that ofttimes they made predictions concerning peoples and countries which were not realised in their day. They were not written for next year's almanack. They made use of great periods. Moreover, "wise men of old spake as they were moved by the Holy Spirit," and therefore they had little consideration of times and seasons. They did not even know the intention and the meaning of the prophecies which they themselves uttered. Take, for instance, the case of Balaam, and the case of Daniel, where he says, "I heard and understood not."

And if you will remember it was Ezra who, at a later date, by fasting and prayer, obtained from God a fuller interpretation of some of the utterances in the Book of Daniel. Prophecy, then, is not in itself an expression of the spirit of truth in relation to the development of human affairs. The purpose of prophecy is, as I take it, to set before us a vast scheme which is set there for our contemplation. God is not in a hurry. He will perform His vows. He will bring His work to completion. He will bring all things to perfection. There is not a word that will not be fulfilled. I remember that Ralph Waldo Emerson, in his wonderful essay on "The Idealist," has this sentence, which, I think, brings out what I wish to express:—

> "That which the idealist views in the world, is God. He sees the whole circle of events and of persons and things, not as painfully accumulating act after act, atom by atom in an age creeping past, but as one vast scene painted on the instant eternity by the hand of God for the eternal contemplation of the human soul."

And our modern great scientist, Sir Oliver Lodge, has said this, that—

> "if once we can grasp the idea that the past and the future are actually existing, then we are bound to recognise that they have a controlling influence upon all present action."

And so indeed they would if they did co-exist.

There is, of course, that mental attitude in which we see God everywhere, omnipresent, and knowing all; omniscient; and one is tempted to borrow the pagan concept of Deity as One Whose centre is everywhere, and whose circumference is nowhere; so that God is presently conscious at all points and at all times; and we become, as it were, as to our mind's centre and consciousness within the Divine mind. That seems to harmonise with St. Paul's idea, where he says that "we are all members of one body, whose head is Christ." Probably the concept that the past and the future are co-existing is a difficult one, but it is made easy to us by the illustration of the ordinary kinematograph, where a film travels from one reel to another, and is only exposed at one point: that is all of the film that you see at the time. That which is on your right hand is the undeveloped, or unrevealed future. That which is on your left hand is history: it has passed across the screen: it has been through the screen of your consciousness: you have realised it: it has formed part of the drama of life. That which is on the screen is just the present.

If you look at it in that way you can very well see from the point of view of the operator, or the maker of the film, or the dramatist, these two things co-existing—the future and the past. So that we can understand Emerson when he says, the whole "painted on the instant eternity by the hand of God for the eternal contemplation of the human soul." It is an infinite study, this work of God, this great creation, but we have an infinity in which to become familiar with it. That is our hope.

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Now, I want to point out that prophecy, as you have it in Scripture, is a great deal more than intelligent anticipation. It reveals the plan and purpose of the creative mind in a Divine scheme. You know that Christ existed before the foundations of the world. You know that He stood as surety for us before the Father before those foundations were laid. You know that He made certain promises to Abraham, and to the seed of Abraham; and those promises have been partially fulfilled, and are fulfilling, and will be wholly fulfilled. Christ said, "Before Abraham was, I am." He made certain promises through the prophet Nathan to King David, a conditional promise, always conditional. "If ye shall obey My word, then certain blessings shall come. But if ye disobey My word, then certain evils will follow."

This is a natural law. There is a spiritual law in the natural world as well as a natural law in the spiritual world. Your mental state will have its physical effect. Thoughts are things. Thought is dynamic power: it takes matter, and shapes it to its likeness and use. It is the fire which smelts the metals of which life is composed. Now, I say that God promised certain things to King David. One was an Everlasting Kingdom. But Christ said, "I am the Root of David, as well as the Offspring. Before Abraham was, I am." He stood surety before the Father for the world which He Himself had created. He was the Word, and by that Word all things were made. He created this world: He stood surety for it; and in the end, what do we find? He would not have us in ignorance of that purpose, but has promised that the Holy Spirit would guide us into all truth, and that, in the latter days, there would be an outpouring of the Spirit upon all flesh, and that men should prophesy. We know, from the measure of time adopted throughout the Scriptures, that we are now nearing the end of the age, and everywhere archæology, astronomy, and other departments of learning are bringing to light proof after proof of the integrity of Scripture, history and prophecy.

There are three keys to the interpretation of the plan and purpose of Prophecy. They are the written Word, the Witness in Stone, and Cosmic Symbolism, or the writing in the heavens—the Bible, the Pyramid, and the Stars. If we rightly approach the study of these great avenues of knowledge, and pursue them diligently and in a teachable spirit, we shall eventually find that they all converge upon a single path, at the end of which is the supreme Revelation of God to man—our Lord Jesus Christ, in whom alone is the law made perfect, in whom all prophecy ends.

Several works by different authors, including a Frenchman, were published between 1590 and 1822 on the Hebraic origin of the British people (Professor Odlum).

Discerning of Spirits.

By Colonel G. W. Deane, C.B.

St. Paul, in 1 Cor. xii., enumerates various gifts of the Holy Spirit bestowed on worthy recipients. The question is, are any of these gifts being bestowed in these days, and, if so, how can their possession be recognised? The gift of healing appears to have ceased early in the history of the Church, and no convincing answer has ever been given to the question, Why? In recent years various attempts have been, and are being made to resuscitate it by Christian Scientists, Faith, Mental and Spiritual Healers, but with no great success. There are people who hold another gift, "discerning of spirits," has also ceased, and its grant not applicable to the circumstances of the present day. It is with this gift we are now specially concerned.

The first point to clear up is, What does St. Paul mean by "discerning of spirits"? In Eph. vi. 12 he says: "For we wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, wicked spirits in heavenly places." Compare this with 1 John iv. 1-3. "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist."

Expositors generally agree the discerning of spirits of St. Paul, and the proving of the spirits by St. John, mean judging, weighing the soundness of the spirit, the active quality, the meaning of various teachings put forward in the world in respect of Scripture, and the Gospel of Christ. It is fairly arguable the discerning and proving may extend to spiritual beings as to whether they may be of the Holy Spirit, or of the Evil one. Let us glance round a few of the most prominent teachings of the day and see if a case can be stated for the value of the gift of discerning and proving spirits, and its application, taking as the ground work of enquiry what Scripture may say on the subject.

Spiritualism.

Begin with this. In the Old Testament everything connected with necromancy, witchcraft, and communication with the dead is strictly forbidden. In the New Testament Jesus Christ cast out all spirits possessing or controlling human beings. In respect of communication with the dead He says: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 31). St. Paul attributed the teaching of Elymas the sorcerer to the power of evil, "thou child of the devil." In the name of Jesus Christ he exorcised the spirit which possessed the damsel, the soothsayer (Acts xvi. 18). And the same thing is told of Philip and

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Peter (Acts viii). The following extract from recent *Proceedings of the Society for Psychical Research* speaks for itself. The President said:—"That most of us who have studied these particular phenomena at first hand believe that in many cases they are in some degree, though by no means wholly, due to the agency of the dead. The evidence has had enough effect for all the question of communication from and with the dead to be debated in a serious spirit, as a serious possibility. . . . Credulity and superstition are plants of rapid growth, and when sooner or later the day comes when communication between the dead and living has become part—rightly become part—of the accepted beliefs of mankind, there will come a period in which these two evils will flourish. . . . This society as a body should set an example of level-headedness and discrimination to the public." In spiritualism there is a wide field for discerning and proving spirits.

CHRISTIAN SCIENCE.

Apply the test of 1 John iv. 3. Mrs. Baker Eddy teaches, "The Christ was never born, and never died." Further, "Sin has no reality, it is an illusion." The leader of the London Branch says: "It is an exact science, but it does not agree with natural science." The basis of the system is the power of mind over matter, the development of power to heal and cure by the spirit, the subliminal self. It has been successful in some neurotic complaints, but is of no value against organic disease. *John Bull*, a purely secular Journal, was asked: Why are you against Christian Science? And the answer was: Because it is neither scientific nor Christian!! Yet Mrs. Eddy has thousands of followers and no less than eight Churches in London alone. The gift of discerning of spirits is badly wanted.

The gift of discerning of spirits is badly wanted.

MODERNISM.

Here we are up against quite a different, and very serious proposition. Spiritualism may have one or two clergy, *e.g.*, Rev. Vale Owen, in their ranks, but they are very exceptional, while it is difficult to see how any clergyman of any denomination can preach and teach Christian Science, but the Modernists are recruited from among the finest and most advanced scholars and deepest thinkers of the day, both clerical and lay. The harm done by *de*structive criticism of the Old Testament is well known, and now the Higher Critics have attacked the New Testament. Though Jesus Christ said: "If I had not done among them the works which none other man did, they had not had sin" (John xv. 24), those works as miracles are to-day being denied. Though He said: "Before Abraham was I AM," and, "O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was," and "I and My Father are one," more and more is being made of His Manhood, and His Incarnation and His Divinity

"THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST."

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When thou sleepest, it shall keep thee:
And when thou awakest, it shall talk with thee."
(*Prov.* vi., 22.)

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called in question. Though He said He would rise again, and ascend unto His Father, doubts are being thrown on the Resurrection and Ascension as historical facts.

At a Conference of Modern Churchmen held on 29th August, Professor J. S. Haldane, in a paper on Biology and Religion, said, " I wish to add my voice to those of others who were engaged in struggling with the shackles of theological dogmatism. There are many who, like myself, are kept away from existing Churches by dogmas which they could not honestly countenance. . . . The Churches could not afford to be hampered by unintelligible beliefs which were mainly accretions. . . The Story of Jesus and His teaching appealed to all men, and influenced them practically because it touched what was deepest and most real in them." The Rev. H. Major, D.D., said: " The universe is only truly interpreted when it is spiritually interpreted." Canon Barnes said: " English modernists were wrongly accused of disparaging the Bible. On the contrary, they affirmed the unparalleled spiritual excellence of the Revelation which it contained, and they sought to combine that Revelation with modern knowledge."

The issue stands out at once. Is all this modern knowledge, this new spiritual interpretation of the universe and the Bible taught of God, gifts of wisdom of knowledge, of discerning of spirits by the Holy Spirit, or the outcome of mortal mind, of human intelligence, of material learning?

British-Israelism.

Whence comes the spirit of its teaching? From time to time clergy have declared its author to be the devil! When compared with the recognised teaching of Christendom, and the growth of Modernism, the question becomes one of interpretation of Scripture, a literal against a Spiritual exegesis, a difference of opinion as to what extent the Bible is the Word of God? British-Israelites believe that Jesus Christ did come in the flesh, Son of God and Son of Man, that He came to redeem Israel, and be the Saviour of the World. They believe the individual Covenant of Grace open to all nations, and the Covenant of Race made with Abraham, Isaac and Jacob. The Gospel of the Kingdom, and the Gospel of individual Grace are quite separate. They maintain the covenants made by Yahweh with Abraham and David were literal, and are to-day in course of literal fulfilment. It is indisputable the British Nation and Empire occupy the position promised to Ephraim-Israel, it is patent to the world, and the belief in their actual " identity," is now making rapid strides.

It was part of the declared purpose of God that the discovenanted mass of the house of Israel should be lost sight of to the world, and their own identity—" I will bring her into the wilderness. . . . I will bring the blind by a way they know not; I will lead them in paths they have not known. . . . I will command, and I will cause to make the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the Earth. . . I will call My servants by another name. . . . I will proceed to do a marvellous work among this people, a marvellous work and a wonder: for the wisdom of their wise shall perish, and the understanding of their prudent shall be tied." Our Lord told His disciples in respect of the restoration of the Kingdom to Israel, " It is not for you to know the times or the seasons, which the Father hath put in His own power."

The chief difficulty is to trace the wanderings of Israel from Egypt down through the eras of history till their component parts were finally established in these Islands. One opponent said, " God covered their tracks very effectually." Another only a few days ago said, " We are not Semites." It is advanced that at no time in history is the call greater than to-day for prayer that the Lord will raise up men, on whom may be bestowed by the Holy Spirit the gift of " discerning of spirits," that He may pour out His Spirit upon all flesh, and as regards His chosen people, Israel, the day may quickly come when the prophecy of Jeremiah (xxxi. 34) shall be fulfilled: " They shall all know Me, from the least of them unto the greatest of them, saith the Lord."

Are the Jews the Chosen People of God?

The Four Branches of the Children of Israel.

By Rev. Wm. Pascoe Goard.

(*Continued from page* 483.)

Jesus and the Jews.

Let us now turn to the Gospel of John. In the sixth chapter the leaders of the Jews begin to come to grips with Jesus. V. 41. " The Jews then murmured at Him, because He said, I am the Bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that He saith, I came down from heaven? "

Their implication as to the birth of the Lord then made, they are shouting with coarser tongues upon our street corners to-day.

Chapter vii. 1 continues: " After these things, Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him."

Here is a clear-cut distinction between Galilee, which was of Israel, and Jewry and the Jews.

V. 28. " Then cried Jesus in the Temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me."

Thus Jesus gives the lie to their declaration of His earthborn parentage, and declares that they knew their statement to be false.

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V. 30. "Then they sought to take Him, but no man laid hands on Him, because His hour was not yet come."

V. 43. "So there was a division among the people because of Him."

Chapter viii. ver. 13. "The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true."

V. 14. "Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go."

V. 17. "It is written in your law that the testimony of two men is true."

V. 18. "I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me."

V. 19. "Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father . . ."

Again the question raged around the Divine birth of the Lord.

V. 33. "They answered Him, We be Abraham's seed . . ."

V. 37. "I know that ye are Abraham's seed; but ye seek to kill Me because My word hath no place in you."

V. 39. "They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

Mark the clear-cut distinction which Jesus makes between Abraham's seed and Abraham's children.

V. 38. "I speak that which I have seen with My Father; and ye do that which ye have seen with your father."

V. 40. "But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God: this did not Abraham."

V. 41. "Ye do the deeds of your father. Then said they to Him, We be not born of fornication" (implying that Jesus was); "we have one Father, even God."

V. 42. "Jesus said unto them, If God were your Father, ye would love Me, for I proceeded forth and came from God; neither came I of Myself, but He sent Me."

V. 43. "Why do ye not understand My speech? Even because ye cannot bear My word."

V. 44. "Ye are of YOUR father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

V. 48. "Then answered the Jews and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil?"

V. 49. "Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me."

V. 52. "Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying he shall never taste of death."

V. 53. "Art Thou greater than our father Abraham, which is dead? And the prophets are dead. Whom makest Thou Thyself?"

V. 56. "Your father Abraham rejoiced to see My day; and he saw it, and was glad."

V. 57. "Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?"

V. 58. "Jesus saith unto them, Verily, verily, I say unto you, Before Abraham was, I am."

V. 59. "Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."

The Barren Fig Tree.

Matthew xxi. 18. "Now in the morning, as He returned into the city, He hungered."

V. 19. "And when He saw a fig-tree in the way, He came to it and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away."

That the fig-tree is here again the type of this barren nation there need be no doubt. Turn now to Luke, the 19th chapter:—

V. 11-27. "And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear."

V. 12. "He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

(Evidently He did not take the kingdom to heaven with Him.)

V. 13. "And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I come."

(Who are the ten servants? Not the Apostles, for their number is twelve; not the Church, for its symbolic number is seven; ten-tribed Israel, the servant nation of Jehovah-Jesus, is evidently intended. It is of the kingdom He is speaking, and His command is significant: "Occupy till I come.")

V. 14. "BUT HIS CITIZENS HATED HIM, AND SENT A MESSAGE AFTER HIM, SAYING, WE WILL NOT HAVE THIS MAN TO REIGN OVER US."

Without question His citizens were the Jews—"He came unto His own, and His own received Him not."

V. 15. "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

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V. 27. "BUT THOSE MINE ENEMIES, WHICH WOULD NOT THAT I SHOULD REIGN OVER THEM, BRING HITHER, AND SLAY THEM BEFORE ME."

Stephen, in his apology before the Sanhedrim, in Acts vii. 51, says:—

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

V. 52. "Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One: of whom ye have been now the betrayers and murderers."

V. 53. "Who have received the law by the disposition of angels, and have not kept it."

PAUL PREACHING AT ANTIOCH.

Acts xiii. 44. "And the next Sabbath day came almost the whole city together to hear the Word of God."

V. 45. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

V. 46. "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

V. 47. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

V. 48. "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord; and as many as were ordained to eternal life believed."

V. 50. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

Read also that section of the Epistle to the Romans which deals with the Jew, and compare it with that section which deals with Israel. The former commences with chapter ii., verse 17, the latter dealing with Israel (chapters ix.-xi.).

Revelation iii. 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Thus the Lord ends this tremendous series.

This nation of the Jews, which were scattered with such a mighty destruction, after having accomplished the great betrayal of the Lord and the great rejection of the Gospel, are assuredly not the "good figs" which were sent out of the land for their own good, but the evil figs, so evil that they could not

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be eaten; and the tree that represented them, the tree which was cursed with perpetual barrenness for ever.

Most tremendous was the doom uttered by the Lord: "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. xxiv. 34).

What is the generation He is speaking of? The generation of the fig-tree, the continuation and experience of which He gives as a mark of the progress of the events predicted in this tremendous chapter.

Evidently here, as in other places, He does not mean to denote His contemporaries by the word "generation," but the particular strain of the Hebrew stock called Jews. It is certain that He used the word with this meaning sometimes. It is not certain that He ever used it otherwise. I submit that He said this: "To this generation I came, to them I brought My Gospel, to them I gave My instruction, to them I gave My life, for them I am come to die, to them I gave My prophetic message, and they have rejected both My Gospel and Me. They have traduced Me as to My birth, they have attributed My physical ministry to the devil, they have laughed My predictions to scorn.

"Now, therefore, although scattered and hunted from land to land and from nation to nation, this generation shall not die until their eyes have seen the fulfilment of all that of which I have given them warning. 'Verily, I say unto you, This generation shall not pass until all these things be fulfilled.'"

Add to that the word from Luke xix.:—

"Bu these Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me."

Such is the picture the Bible presents of the Jew. While he remains in blindness and unbelief, especially while he remains in active rebellion against the Lord, the continuous sentence will follow him, no matter where he goes.

But the door into the sheepfold of Israel is open to him at all times, day and night. Jesus, the Door into Israel, the sheepfold, stands ready to give him safety and welcome. And this is the only avenue of escape from the self-imposed judgments of the Lord.

It is time for the Jew to enter in that he may find safety. For the time of the return of the Lord is upon us, when He Himself declared, "and the door was shut."

Ill will it be for those that are then outside, both Israelite, Gentile and Jew, for, from the prayers of those without, the Lord declares He will then turn away.

Missions to the Jews (?) most certainly, and with all possible vigour; but of the teaching to the Jew that he is God's chosen people, destined to be heir to all Abraham's blessings, and finally to be the instrument for the salvation of the world, let us have done, for there is no truth in it, and the prophet who so declares is not sent of God.

As to the princely House of Judah in all the glorious blessings pertaining to the House of Israel, Judah, as one of the twelve tribes, will proportionately share.

Forthcoming Events.

NOVEMBER, 1924.

Nov. 1.—Wigan, Lecture by Mr. H. Garrison.
,, 2.—Wigan, Sermons by Mr. Garrison and Mr. Morey.
,, 3-5.—Wigan, special meetings. Federation lecturers.
,, 3-4.—Birmingham. Four addresses by Mr. Garrison.
,, 5.—Horsham. Rev. Philip Young, L.Th., two meetings.
,, 5.—Portsmouth. Monthly meeting.
,, 6.—Kingston. Monthly meeting.
,, 6.—St. Saviour's, Crouch Hill, Mr. J. J. Morey.
,, 9.—Hindhead. Monthly lecture.
,, 10-13.—Liverpool. Special meetings. Federation lecturers.
,, 12.—St. Albans. Rev. Joseph Gay.
,, 13.—Croydon. Rev. Jos. Gay, two lectures.
,, 13.—Nottingham. Lecture by Rev. R. G. F. Waddington, M.A.
,, 14.—Bedford. Lecture by Mr. H. Garrison.
,, 16.—Chiswick Brotherhood. Mr. Garrison.
,, 17-22.—Bristol. Special meetings. Rev. Pascoe Goard.
,, 17.—Forest Hill Baths. Public meeting.
,, 18.—Ealing. Lecture by Mr. J. J. Morey.
,, 19.—Sleaford. Lecture by Mr. H. Garrison.
,, 21.—Bradford. Mr. Garrison and Rev. Merton Smith.
,, 23.—Nottingham. Lecture by Mr. H. D. Houghton.
,, 23 and 30.—Stratford Parish Church. Men's Meeting. Mr. Morey.
,, 28.—Central Hall, Westminster. Rev. Pascoe Goard.

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Anglo-Israelites are aware that Boadicea and Caractacus are not Hebrew names; they are not even their British names by which they were known! It must always be remembered that individual and national names, or changes in locality, do not effect a racial change.

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For the Young Folk.

A SCRIPTURE ENIGMA.—No. XV.

Come and commiserate one who was blind,
Helpless and desolate, void of a mind;
Guileless, deceiving, though unbelieving,
Free from all sin.
By mortals adored, still I ignored
The world I was in.
King Ptolemy's, Cæsar's and Tiglath Pileser's
Birthdays are shown:
Wise men, astrologers, all are acknowledgers
Mine is unknown.
I ne'er had a father or mother; or, rather,
If I had either, then they were neither
Alive at my birth.
Lodged in a palace, hunted by malice,
I did not inherit by lineage or merit
A spot upon earth.
Nursed among pagans, no one baptized me;
A sponsor I had who ne'er catechised me;
She gave me the name to her heart that was dearest;
She gave me the place to her bosom was nearest:
But one look of kindness she cast on me never,
Nor a word, in my blindness, I heard from her ever.
Compassed by dangers, nothing could harm me,
By foemen and strangers, naught could alarm me.
I saved, I destroyed; I blessed, I annoyed;
Kept a crown for a prince, but had none of my own;
Filled the place of a king, but ne'er sat on a throne;
Rescued a warrior; baffled a plot;
Was what I seemed not, seemed what I was not:
Devoted to slaughter, a price on my head,
A king's lovely daughter watched by my bed.
Though gently she dressed me, fainting with fear,
She never caressed me, nor wiped off a tear;
Never moistened my lips, though parchéd and dry:
What marvel a blight should pursue till she die!
'Tis royalty nursed me, wretched and poor;
'Tis royalty cursed me in secret, I'm sure.
I live not, I die not, but tell you I must
That ages have passed since I turned to the dust.
This paradox whence? This squalor, this splendour?
Say, was I a king, or a silly pretender?
Fathom the mystery deep in my history;
Was I a man? an angel supernal?
Solve it who can!

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The Seed Growing Secretly. (Mark iv. 26-29).

By JOHN H. TENCH.

THE teaching of many of the clergy and ministers, both in the past and present, is that the kingdom of God was not to be on this earth but somewhere above the sky. Such teaching is contrary to the Scriptures, which everywhere teaches that the kingdom of God is on this earth; at the present time in its earthly conditions containing both wheat and tares, both good and bad fish; and in the future at the coming of the King in its heavenly state, when all that do offend and them that do iniquity shall be removed. Our Saviour taught us in the Lord's Prayer, "Hallowed be Thy name in earth as it is in heaven, Thy kingdom come in earth as it is in heaven, Thy will be done in earth as it is heaven." Both the Old and New Testament teach the same truth (Dan. ii. 44; vii. 27; Rev. xi. 15).

Our Lord in His parable of The Seed Growing Secretly states, "*So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.*"

When the man (the Lord) made the selection of this seed, He chose Abraham and sowed him in the field (the world), for let us bear in mind that it was promised to Abraham "that he should be the heir of the world" (Rom. iv. 13). Now Abraham's seed, the children of Israel, were made a *Kingdom* at Mount Sinai, for the Lord said, "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests and a holy nation" (Ex. xix. 5, 6). At the same time God gave them just laws so that they might obey His voice, as the Lord said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself." It has often been pointed out in the BANNER that the essentials for a kingdom are (a) a king, (b) a nation, (c) righteous laws. All these were given to Israel at Mount Sinai, and Israel will continue a *kingdom* whilst the world lasts. In the days of Samuel Israel asked for a king when the Lord was their king, and the Lord said unto Samuel, "Hearken unto the voice of the people, . . . for they have not rejected thee, but they have rejected Me, that I should not reign over them." Saul was selected temporarily until the one whom God had chosen was ready and fitted for the position. This was David, His servant, whom "He took from the sheepfolds; from following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance." In the all-seeing wisdom and providence of God the kingdom was divided under King Rehoboam, 975 B.C. The ten tribes formed the northern kingdom and because they worshipped the golden calves, and all the host of heaven, and served Baal, the Lord was very angry with Israel, and removed them out of His sight. They were carried away captive by Shalmaneser, 721 B.C., and became the lost Ten Tribes.

The southern kingdom of Judah also sinned grievously, for they mocked the messengers of God, and despised His words and misused His prophets until the wrath of the Lord arose against His people, till there was no remedy and those of them that escaped the sword of the Chaldeans were carried away captives to Babylon, 588 B.C. Their king, Zedekiah, was blinded, his sons were beheaded, and from that time no more of David's line reigned at Jerusalem over the House of Judah. Did, therefore, God's covenant to David fail, "I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations"? No!! He is a covenant-keeping God, and His promises are Yea and not Nay. The prophet Amos, inspired by God, said, "I will raise up the tabernacle of David,

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which is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." The prophet Jeremiah said, "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them" (xxxiii. 25, 26).

In the parable of "The Seed Growing Secretly" Jesus said, "*So is the kingdom of God as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.*" When was the seed again cast into the ground and in a secret manner should spring up? Daniel informs us when interpreting Nebuchadnezzar's dream, "In the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people . . . and it shall stand for ever." The seed or kingdom was cast into the ground "*in the days of these kings*," that is, in the days of Nebuchadnezzar and the kings of Persia, Greece, and Rome, whose dominions correspond with the figure of the Great Image. This seed, or kingdom was not to be left to other people, but would be nurtured and built up by Almighty God throughout the ages, like the earth nourisheth ordinary seed and "*bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear*," and then the harvest at the second advent of the King when He putteth in the sickle. In the parable of "The Pounds," the kingdom of heaven is like unto a certain nobleman who went into a far country to receive for himself a kingdom. That nobleman is Jesus our King, who has gone to His Father's right hand to receive the kingdom. Our heavenly Father is nurturing and building up that kingdom for the second coming of His dear Son, who, when He was returned, having received the kingdom, called His ten servants (the Ten Lost Tribes) to reward them for the faithful work done by them whilst He was absent in the far country. British-Israelites are certain that His kingdom will be on this earth, for the angel Gabriel said to Mary, when announcing the Saviour's birth, "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 32, 33).

The kingdom, like the seed, is growing secretly. Very small at first, "a stone, cut out without hands, which smote the image, and the stone that smote the image became a great mountain and filled the whole earth." Let us pause here to remember the fact that the British Empire, with its Colonies, Possessions and Mandatory Territories covers an area of 16,000,000 square miles.

Our Father promised David an enduring dynasty: "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before Me" (Psalm lxxxix, 35, 36). So the God of truth fulfils His covenant with David, and also "performs the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham" (Luke i. 72, 73). The tiny seed of David's line is transported from Palestine after the destruction of Jerusalem, 588 B.C., by the planter, the prophet Jeremiah, "*in the days of these kings*" (Nebuchadnezzar), and to fulfil His covenant with David He said, "I will also take of the highest branch (Zedekiah) of the high cedar (David's line) and will set it (*cast seed into the ground*). I will crop off from the top of his young twigs a tender one (Zedekiah's daughter), and will plant it on a high mountain and eminent (the stone or fifth kingdom), in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit (a nation bringing forth the fruits thereof), and be a goodly cedar, and under it shall dwell all fowl of every wing (other nations), in the shadow of the branches thereof (British Colonies) shall they dwell" (Ezek. xvii. 22, 23). God Almighty to fulfil His covenant made to Abraham had already brought to Ireland some tribes of Israel, more especially the Tuatha de Danaan, or chief tribe of Dan (settled in the province of Ulster), and the chief of this tribe, Euchaid II, marries Zedekiah's daughter (a tender one), and they are crowned on the Coronation Stone at Tara. One of their descendants, Fergus, conquers Argyleshire and becomes the king of Scotland. Ultimately the Coronation Stone is transferred to Scone and from thence to Westminster, there to remain "Until He come whose right it is, and I will give it Him" (Ezek. xxi. 27). So the seed of Israel and the seed of David are growing secretly nurtured and strengthened by God Almighty to fulfil His word spoken by Jeremiah (xxxiii. 25, 26).

The kingdom grows as the seed does because "*the earth bringeth forth fruit of itself, first the blade, then the ear, after that the full corn in the ear.*" The earth nourisheth the seed and by the help of the rain and sunshine it comes to perfection. So the seed of Abraham and the seed of David are hidden in the earth and their growth like the leaven in the three measures of meal is unobserved by the human eye, but these seeds are not forgotten by the One who hides them. He sent His dear Son to redeem them, He sent His Holy Spirit to sanctify them, and they are bearing fruit as Jesus foretold to the wicked husbandmen, "Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43).

The kingdom grows, "*the full corn in the ear*" has nearly arrived. The British Empire, the fifth

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kingdom, the stone cut out without hands, is already twenty-five times as large as the head of gold, twelve times the size of the breast and arms of silver, ten times the size of the belly and thighs of brass, and seven times the size of the Roman Empire, and is steadily fulfilling Israel's destiny of filling "*the whole earth.*" All the tribes of Israel, the kingdom of God, are brought to the north-west Isles (Isa. xlix, 12), the appointed place (2 Sam. vii. 10), a vast number of Britons, Picts, Scots, Jutes, Angles, Saxons, Danes, Normans, &c. Ezekiel describes this coming together of Israel in the valley full of dry bones. He states that these bones are the whole House of Israel. "There was a noise, and behold a shaking (several battles ending with Hastings, 1066), and the bones came together bone to his bone." The kingdom still goes on growing secretly, only a few, comparatively, believing British-Israel truth, and many are still held back from declaring their faith because so many of our bishops and learned men still have their eyes blinded. The truth of the Gospel of the kingdom meets with the some opposition in these days as our blessed King Jesus' teaching met with in His days. St. John bears record that the Pharisees and Chief Priests sent officers to arrest Him but they laid not their hands on Him. Then said the Chief Priests and Pharisees, "Why have ye not brought Him? The officers answered, Never man spake like this man. Then answered the Pharisees, Are ye also deceived? Have any of the *rulers* or of the *Pharisees* believed on Him?"

There is, however, no break in these dry bones (the House of Israel) until our heavenly Father, at His dear Son's request breathes His Holy Spirit upon the dry bones. Then "*the full corn in the ear*" begins to ripen. This happened when the term of Israel's punishment for sin had elapsed. The God of Israel had said, four times repeated, "I will punish you seven times more for your sins" (Lev. xxvi. 18, 21, 24, 28).

Many people are ignorant of the fact that a prophetic time is a year of 360 days. Seven prophetic years are, therefore, 2,520 days, and we find from the study of the Scriptures that each day is to be counted as a year. Israel's punishment for sin lasted 2,250 years. The ten tribes of Israel were carried into captivity by Shalmaneser in the year 721 B.C. Subtracting 721 years from the seven times of Israel's punishment for sin, brings us to 1799 A.D., a time when the Spirit of God was outpoured on the British race, when the British and Foreign Bible Society was called into existence, when most of our great missionary societies date their origin, when the expansion of the British Empire took place and great colonies were established "unto the utmost bound of the everlasting hills" (Gen. xlix. 26). The kingdom still grows secretly, that kingdom of which Isaiah foretold. "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended" (Isa. lx. 20).

At a Colonial Exhibition held at Darlington in October, 1920, the Bishop of Jarrow stated that he considered the Prince of Wales was one of the greatest Empire builders of the present time. British-Israel believers thoroughly endorse this statement, for how true has Prince David been to his motto, "I serve," serving his beloved father, and his country, in India, Canada, the United States, Australia, New Zealand, and the West Indies. He has worked hard for this vast Empire, and has helped to bind it together in the bands of love. Prince David is following in the footsteps of King David's greater Son, who had the same motto, for did He not say, "I am among you as he that serveth."

It is erroneous teaching to say that the Church is the kingdom of God, because it contradicts the Scriptures and the teaching of our blessed Saviour who said to the Jews, "The kingdom of God shall be taken from you and given to *a nation* bringing forth the fruits thereof." British-Israelites believe that the Church of God is a most important part of the kingdom, especially in building up the kingdom by its splendid missionary efforts, but the Church is only a part of the kingdom. A kingdom consists not only of the Church, but the State—the whole body of people united under one government, and consisting of king, queen, ministers, lords, commons, army, navy, police, etc. They are all neccesary for a kingdom, for its commerce, for its protection, for making just laws, and to see them enforced. What could our missionaries have done in our vast Indian Empire to suppress such evils as suttee—the immolation of the widow on the funeral pyre of her husband—without the aid of the State? How could Mary Slessor, the white Queen of Malabar, have suppressed twin murder by the natives of Nigeria, with the aid of the governor?

God has left the divine seed—both Abraham's seed and David's seed—the plant which He has planted, to grow on by night and by day, through storm and through sunshine, increasing secretly with the increase of God; and this shall continue, till it has borne and brought to maturity all its appointed fruit. And only then, when the harvest of the world is ripe, will He again, the second time, appear, fulfilling that glorious vision beheld by John in the Apocalypse: "And I looked, and behold a white cloud, and upon the cloud one sat, like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped" (Rev. xiv. 14-16).

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British-Israel-World Federation Congress.

CONCLUDING NOTES.

Friday Afternoon, October 24th.

MR. J. J. MOREY presided. Prayer was offered by REV. B. G. BERRY. The Chairman read the second Psalm, and afterwards traced the present Communistic movement to its origin in New Testament days. When the devil took our Lord up to a high mountain, he offered to give Him world-power if Christ would fall down and worship him. The Saviour refused, but Satan has been working out that scheme ever since along two lines, viz., the Papacy and the Anti-Christian Jew. This movement is coming to a climax in the teachings of Moscow in our day. Communism is concentrating its forces against Britain and America, because we are Israel, and it would seem that God is permitting it to come as one of the means of bringing apathetic Britain to its senses. Browning prayed that God would "stab my soul awake," and what the Church has failed to do the enemy will succeed in doing; what years of prosperity and blessing have failed to accomplish, the onslaught of the devil's armies will achieve.

When our people fully realise what is happening, they will rise and cast the enemy out of this land, and will awake to the truth of the Gospel of the Kingdom. It is Satan's last throw, and is the culmination of an age-long opposition to the Kingship of Jesus Christ.

The REV. JOSEPH GAY took as his subject "The Lost Babe of Bethlehem." He narrated the story of the wise men who came to Herod expecting to find the young King of the Jews. As Herod could not help them, they went out of the city, and were eventually directed to the manger at Bethlehem, The Magi in due course returned to their own country. The speaker then stated that after Joseph and Mary took the infant Christ into Egypt, God completely destroyed Bethlehem, and it has never since been found. When Christ, at twelve years of age, was found in the Temple, He was found to be the cleverest youth they had ever seen, but He was refused because His parents were only parents from Nazareth. The identity of the Christ was evidently lost. The knowledge which the wise men had discovered was no longer known, and when, later, they discussed His parentage and family, they did not know who He was. Judah has brought upon herself untold misery by her rejection of the Christ. Her history is like a muddy stream, whereas the stream of the House of Israel is increasingly clear and beautiful.

Christ was re-discovered by the Church, which is His body. The Church is another stream flowing down the track of history, and the fourth is the stream of the House of David. In our day these four streams are mingling, and great revelations are being made. When Judah realises who we, the British, are, they will know where the House of David is, and will re-discover the Christ, who is their Messiah. The Lost Babe of Bethlehem is being re-discovered through His Israel nation.

REV. MERTON SMITH commenced by referring to the trouble now proceeding in China, and regarded the event of the conquest of Peking by General Feng Yu Hsiang as being the most notable happening in that land during recent years. General Feng is the Oliver Cromwell of China, and his victory is for the real progress of the people.

Taking up the story of Zechariah, Mr. Smith dealt with the words, "I will make Jerusalem a cup of staggering." This has been literally fulfilled. Captured by Alexander the Great, later sacked by Antiochus Epiphanes, still later by Romans, Parthians, and others, the Holy City has passed through the keenest fires. Then Christ came, and, when He would have brought to the city blessing and peace, she would not.

Soon the Emperor Titus besieged and destroyed the city, and again, in A.D. 303, Constantine captured it, and still later, at various points, the Saracens, Ottomans, Mohammedans, and others continued the troubles which Jerusalem has undergone. Last of all, in 1917, General Allenby entered the city without a shot. Will Jerusalem be a cup of trembling to us? Spiritually, Jerusalem is to be the place where the will of God will be performed. The Divine purpose for the Holy City is exact and unyielding, and all that the prophets spoke concerning her has been fulfilled to the letter. Jerusalem cannot be anything but a cup of staggering while the law of God is not respected there, and it would seem to be the duty of the British to bring the city back into line with the Divine will. The prophets predict that, in the last war, some of the Jews will fight against Jerusalem, and present developments point clearly in that direction. The speaker then traced the history of the two portions of Judah, and showed that Ulster, where Zara-Judah settled 1,700 years B.C., has the purest Christianity in all the world.

Friday Evening.

MRS. J. KNOWLES was in the chair. After prayer by MR. MOREY, the Scripture passage (Isa. liv.) was read by MR. H. D. HOUGHTON. Mrs. Knowles spoke of the varied gifts bestowed by God upon His children, and each one was exhorted to use well his or her peculiar gift.

She referred to the many blessings showered upon the British people, in proof of the Divine love and care. In the Lord's Prayer we have the Israel prayer, "Our Father," not "My Father." It is

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the prayer of a people, a nation, and in it we together recognise the Fatherhood of God.

MISS HAMILTON HUNTER addressed the meeting on the importance of the stone emblem in connection with Israel-Britain, more especially as to the Stone of Destiny. Many people think we are fanatics on the subject of the Coronation Stone, so we do well to study what the Bible teaches on the subject. From the earliest ages a stone has been the symbol of Deity, of God's House, of the stone kingdom, and of the spiritual temple of which Christ is the chief Corner-Stone. Stones also symbolise the rewards promised to those who overcome at last—a white stone. Speaking of the stone as applied to our Empire, the speaker spoke (1) of the stone kingdom, as taught by Daniel in his interpretation of the king's dream. Our Lord's reference to this stone in Matt. xxi. 43 was a great offence in the eyes of the Jews, and from that point they sought to destroy Him.

Joseph was the shepherd of the stone of Israel, and the descendants of Joseph possessed the stone kingdom. (2) The stone as emblematic of Deity. In idolatry the stone represents Lucifer, and has a distinct place in pagan worship, especially in connection with the fall of the great archangel. Ezekiel connects the archangel Lucifer and the stone. Isaiah refers to the same event in chap. xiv. In the worship of Asherah, stones had their place in the form of pillar-worship.

The Stone of Israel stood for God, for the place of Jacob's stone was called Bethel, the House of God. The Stone of Israel became the promise and symbol of the coming Redeemer. We believe the Stone of Israel accompanied the people through all their wanderings, and was probably the rock which Moses struck at Meribah, bringing water for the multitude. The stone was eventually superseded by the Temple, which was built at Shiloh—which means "rest," or "peace"—in the territory of Ephraim.

The stone then became the Stone of Witness of all that God had done for Israel. It probably had a prominent place in Solomon's temple, and had its place in the coronation ceremonies. The speaker dealt beautifully with the later history of the Stone of Destiny, tracing it through Ireland and Scotland to Britain, where it stands to-day, still in the House of God. Her explanation of the blessing of Joseph was unique and fresh, showing that the "blessing of the ancient mountains" referred to the ancient kingdoms, and the hills had reference to the House of God. So Jeremiah brought to Ireland the symbols of ancient Israel, and the stone that stood for God's House, together with the insignia and heraldry of the Throne of David. Miss Hunter gave us a remarkably clear and instructive address.

MRS. BLOXAM favoured us with an account of her recent great experience in Palestine. First to Carmel, the garden of flowers. The view from the top was entrancing. It was a privilege to stand just where Elijah stood, at the great trial of Baal. She saw and described the great Vale of Esdraelon, where Armageddon is to be fought. She met with Jews of various types, and brought back many illuminating facts respecting the political situation.

Staying at the Hospital in Nazareth, the speaker saw many modern sights which were a striking contrast to Bible times. Every church in Nazareth claims to have the correct spot where the angel met Mary at the Annunciation, and so in all Palestinian towns, sacred spots are duplicated in like manner. Mrs. Bloxam was delighted to find missionary work of the best type going on. At Hebron she found the most fanatical anti-Christian Jews in all the tour. The camera is regarded as the "evil eye," and it was most difficult to get photos of the people.

The speaker had most remarkable conversations with many people, and tells an entrancing story. Being able to see things with the knowledge of the British-Israelite, she was able to understand places and customs as the ordinary tourist is unable to do. We hope to publish, later, some written accounts by Mrs. Bloxam of this wonderful journey.

The REV. PASCOE GOARD thought that the good wine had been kept to almost the last day of the Congress. It has been decided to form at once a Women's Auxiliary to the Federation, to assist in some of the more important branches of our work, and if to-night's experience is any criterion as to the quality of women's work, this new venture will be a tremendous success. Mrs. Bloxam has been to Jerusalem, but the real Jerusalem is not at home just now. The real Jerusalem is the centre of the Israel worship of God, as Zion is the place of the Davidic throne; and both are here in the centre of the British Empire. God said He would place His name in Jerusalem, and that, surely, is only true of the centre of Christianity. In Isaiah God speaks to Israel in the Isles, and addresses them as if Jerusalem were with them. It is a glorious thing to recognise that the presence of God is with us here, where His people preserve His name. There is an atmosphere here greater and holier than in any city of the world. But Jerusalem is to be re-built in her own place in the years to come, and will become the centre of Christ's kingdom on earth.

Mr. Goard then turned to the first two chapters of Numbers, and wondered whether we could, in the coming winter, send out the message there contained, which calls for the organisation of all the young men of the nation for the defence of the kingdom. That ought to be the state of things willingly adopted in Britain just now. Mr. Goard

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went on to point out that we are to defend our present constitution until the time is ready for the new and better system of Government which our Lord will establish. The work of the Communists is to replace our constitution with an evil substitute, and we are called to resist to the last the efforts of Moscow, which are now dangerous to British interests. When the time comes to replace our present order with the new, we shall rise to the event, but we must not suffer Moscow to intervene and divert the plan of our King. When the Gospel of the Kingdom is known in this land, conditions in every part of our Empire will be stabilised.

This was the ladies' evening, and was truly one of the best. Mrs. Knowles was an excellent president, and the speakers rose to great heights. We were especially pleased with the most able speech of Miss Hamilton Hunter, who speaks with the fluency and grace of an experienced orator.

Saturday Afternoon.

Chairman, COL. VINCENT R. WRIGHT, D.S.O., the Financial Secretary to the Federation. Prayer was offered by REV. G. B. BERRY, B.A., after which REV. ARTHUR PRITCHARD, M.A., read the Scripture portion (Zech. liv.).

The Chairman related an incident of the late war, and used it as an analogy of our present B.-I. movement. We have been sending out our patrols for years, but we are now getting into close quarters with the enemy, and the plan of campaign of our Divine Commander is unfolding before our eyes. Great light is coming to us in these days as to the true meaning of the word which has in it God's purpose for this and every age.

The REV. P. H. DAVIES was sure that behind our movement to-day the great Spirit of God is at work. "When He, the Spirit, is come, He shall lead you into all truth." Some people do not see their way to a full belief in that statement. Men are not all willing to be led into all truth. He will, however, *convince* the world of sin. The speaker is sure that during recent times there is special evidence of the working of a convincing Spirit, bringing to men's minds a verdict as to sin and righteousness. Where He leads let us follow. If we are the sons of Abraham, we should be doing the works of Abraham, and to this point the Spirit will bring us. Come into touch with the Spirit, and pray the Kingdom in, for this is within our power. The work is not all done in great congresses and public meetings. We can, by private prayer and personal effort, clear away great blocks of hindrance and make the public work successful. If we cannot do the prominent work, we can perchance clear the road for others to pass into the Kingdom.

REV. MERTON SMITH took up the strain, and told a story following up the beautiful thought Mr. Davies had left in our minds. Returning to the prophet Zechariah, Mr. Smith addressed us on "The day of Jehovah."

Speaking upon the anti-Christian elements at work in the world, Mr. Smith stated that the Jews are the most united body on earth, and more solidly at the bidding of one strong council of leaders. The Lord's day has come so near that most of us will live to see its dawn. It is the final stage in an age-long conflict. The prophet describes the gathering of the nations to battle against Jerusalem. Who are they? Ezekiel xxxviii. and xxxix. tell us. Russia Japhet and his sons are against God's kingdom, Israel-Britain. The defenders of Jerusalem will not be the Jews, for they will fight against the forces that hold the city. Britain is now in possession of Jerusalem, and will defend it at Armageddon.

The Anglo-Saxon races will unite for this great world-struggle. Armageddon will be a war, not merely a battle; and is fully described in Ezek. xxxviii. and xxxix., Joel iii., Matthew xxiv., Zech. xiv., Rev. ix., and Rev. xvi. 21. Gog and Magog stand for the Japhetic races in Russia, and they are already preparing to make their bid for world-power. They are to come on horses, steel-plated, and having great wings, making a sound like chariots. Surely this is a picture of the modern aeroplanes.

Mr. Smith gave a graphic account of the prophecies which describe the details of the great struggle. He was sure that this time America would be with us from the beginning. The speaker discussed American-Japanese relationships, and noted that Japan had been wise enough to keep the Jesuits and the Jews out of her country. He also described the growing menace of the Bolshevists to Britain and America, giving some details of the state of things now existing in the United States.

The REV. PASCOE GOARD felt that it was advisable to carry the subject a stage further and see Jesus Christ triumphant. His enemies are to be defeated, and the result is known before the war begins. The enemy has for a long time come down upon the Israel peoples to take a spoil, and he is getting it without a doubt. The speaker said that the great challenge to Christ's Kingship began when our Lord returned to heaven, having completed His redemption. That day there began the war in heaven, and the devil and one-third of the hosts of heaven were cast down to earth. They came to torment Israel in the wilderness, and the contest began on earth which is now culminating. The dragon sent out a flood after the Israel woman to swamp her, and prevent her development. This is the flood of aliens which has, for centuries,

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rushed to Britain and America. But the earth has again and again swallowed up the flood, and Israel-Britain has survived.

The speaker showed us where Moscow, in our day, revives the image of the beast, the militarism of the Babylon succession of nations. The devil and his hosts are concentrating at Moscow, but the Lamb was seen on Mount Zion with 144,000 of His army, and surely they are here defending His nation against the attacks of the devil and his host. Here is the contest of the ages. Here are the armies ready for the day of the Lord. They that be for us are more than they that be against us. Jesus is triumphant, the beast is taken, the devil is chained, and the new day dawns which is to bring in the millennial age of Jesus Christ the King.

Saturday Evening.

As is the custom, the closing meeting of the Congress was presided over by our Secretary-General, MR. HERBERT GARRISON. After prayer by REV. JOSEPH GAY, the Chairman read Isaiah xli. He then reviewed the work accomplished during the Congress, and the greater accomplishment of the last six years. At that time we were small in number, crippled in resources, and in many ways the work was severely limited. But the fort was being held, and the splendid labours of the old stalwarts have not, until now, borne adequate fruit. The Chairman honoured the men who stood bravely by the old I.B.I.A., and proudly named Commander Roberts, Mr. Douglas Onslow, and others.

Mr. Garrison referred to the great change which had taken place since the acquisition of our new Headquarters, and compared the new premises with the old. He rendered thanks to God for the very great blessing which is resting upon our movement.

MR. D. FARMER had greatly enjoyed the illuminating addresses he had listened to during the past fortnight. British-Israel truth should impart boundless hope and a cheerful outlook, even in the face of the threatening clouds now gathering. The present time may be likened to the night, dark, cold, foggy, and dangerous; but our teaching gives us light, warmth, direction and safety, so we are sure of victory.

MR. E. PARMENTER bore testimony to the help which he had received from B.-I. teaching during years of doubt and difficulty. In many ways new light and faith had come to him through the truth our movement had brought to him.

MRS. ZOE BELL related the incident which was the means of her awakening to our teaching. The war confirmed her early reading of prophecy, and, since then, she had studied closely, and had learnt whole books of the Bible by heart.

The REV. JOSEPH GAY said that he had attended many conferences of all kinds, but he had never come through a Congress so fresh and well. He had found the meetings helpful and exhilarating. He was impressed by the good fellowship, the buoyant expectation, the clear vision, the oneness of belief, the Christian certitude, the determination and the spirituality which had all been so beautifully prominent in all the Congress gatherings.

MR. JESSE WESTWOOD, one of the oldest members of our Federation, said he knew of no meetings anywhere so rich and helpful as B.-I. meetings. When he became a Christian, he studied his Bible, and thought he understood it, but when an old British-Israelite met him, he soon found he did not understand it, and, after a thorough search of the Scriptures, the light came, and has since been the great joy of his life. He was especially proud of having had a share in the building-up of the movement, which is now so firmly established.

MR. HARRISON HILL entertained us in his inimitable manner. His rendering of "Bow Bells" was especially beautiful. He spoke of the importance of the clear reading of the Word of God in our churches, and related an experience he had on the Sunday previous. At a London Church service both the lessons were inaudibly gabbled through by the clergyman, while the Mass was made the important part of the service. The lesson was obvious to us all. We regret the above is no solitary instance.

MR. EDWARD PRITCHARD bore the testimony that our truth had done very much for him. He was perfectly happy; the Bible and its message were his whole life. He endeavoured to introduce the subject to any company he may be placed in. He was especially interested in the subject of the Second Coming of the Lord Jesus Christ.

MR. ERNEST HILL, who had been in charge of the Federation Kiosk at the Wembley Exhibition, bore testimony to the work accomplished at the Exhibition. Many important societies sent deputations to interview him, and many exciting incidents occurred. The Kiosk has been a great witness amidst the company of nations. He publicly thanked all who helped him in the work he had been enabled to do.

MR. J. J. MOREY testified to the great light which had come to him with the B.-I. point of view, and emphasised the following points: the British-Israelite had a great conviction, an inward knowledge, that the truth had come to him. Then he felt a great satisfaction. All other views were par-

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tial and incomplete, and left an unfinished, half-satisfied feeling. The other impression was the tremendous scope of our knowledge, and our great call to service.

The Rev. Pascoe Goard rose to say the last word of the Congress. He thought that the peril the nation was now facing would not have been possible if those who, in the past, had charge of the sacred Word had been true to their trust. We cannot blame people who are blind: we must try to open their eyes. The Scriptures and the Prayer Book are in the hands of many teachers who do not see the whole truth.

Those who believe in the Bible and Prayer Book are regularly leading their congregations in the national devotions of the Israel nation—God's heritage and chosen people. A gentleman visiting the British Museum for the first time was told by the official guide that the exhibits there displayed proved the Old Testament true. Anglo-Saxondom also proves the Bible true. Modernists say that the covenants and promises cannot now be fulfilled, because they think that the Jew only is Israel. The British Empire is the great evidence of the fulfilment of prophecy and the truth of the Word of God.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

Our members should be diligent before the throne of grace, beseeching God so to over-rule and order all things in connection with our National Church, that we may be kept pure and spotless from any tendency to superstition or false adoration.

We must worship God in Spirit and in Truth. God says, He will not give His praise to graven images. We must not materialise our God, Who is a Spirit.

The cards for 1925 are now ready. Will members kindly send their subscriptions, 6d., for renewal as early as convenient, before Christmas if possible. The Hon. Secretary's new address:

Rev. Commander L. G. A. Roberts, R.N.,
The Croft, Mainwaring Road,
Lincoln.

THE CRUSADE AGAINST CANCER.

For three weeks an appeal has been made in the pages of this journal on behalf of the Cancer Hospital. We ask every reader of The Banner of Israel to consider carefully the wonderful work being done in connection with one of the gravest scourges of the present day. There is hardly a family escapes from this horrible disease, and endless time is being spent in research to combat with it.

We ask you to give your utmost to assist in this most commendable work, and you can either send direct to us or to the Secretary, Mr. J. Courtnev Buchanan, C.B.E., The Cancer Hospital (free), Fulham Road, London, S.W.3.

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the Banner Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

The attendances at the Congress Continuation Meetings were well maintained, in spite of the turmoil connected with the General Election, and the interest and enthusiasm of the audience increased. Owing to the Central Hall not being available after Wednesday night, the last six meetings were held at our Headquarters. The addresses all through were up to the standard, and they were eagerly listened to.

The meeting on Friday afternoon, October 17th, was a memorable one. The Rev. Pascoe Goard was called to the chair in the absence of the Rev. Arthur Pritchard. In his address he spoke of the work of the Federation during the past year. Mr. Garrison followed by showing what it was desired to do by way of extending our operations in the immediate future, and by making an earnest appeal for financial help. He began by asking for donations of one hundred pounds, to which six members of the audience immediately responded. He next asked for donations of fifty pounds, to which there were eight responses, coming down to twenty-five, ten, five, three, two, and one pound donations. The stewards were kept busy, until the total reached £1,400. Subsequent appeals have brought the amount up to over £2,000. This indicates the generosity, zeal and enthusiasm of those who have come into the atmosphere and under the influence of British-Israel teaching. Only those who have experienced this atmosphere and this influence can understand it in the least degree, nor is it possible adequately to describe it. A consciousness of the Divine presence, obedience to the Divine will, zeal for the Divine cause, and realisation of Divine revelation can alone account for it.

Now, those present at the Congress have done their part nobly. Those not able to attend for one reason or another will wish to do their part. We want £3,000 more to enable us to carry out the great Forward Movement upon which we have entered; and we are confident that God will put it into the hearts of our readers and supporters to supply our need.

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Continuous prayer meetings for the nation were held on Monday and Tuesday last, in view of the General Election, at our Headquarters. The Rev. George B. Berry, B.A., and others rendered devoted service on both days.

Two special meetings were held on Monday last at Central Hall, Westminster, when addresses were delivered by the Revs. Pascoe Goard, Merton Smith, G. H. Lancaster, W. E. Woodhams Denham, and Joseph Gay, and the Hon. H. H. Stevens, member of the Canadian Dominion Parliament for Vancouver, and Mr. Herbert Garrison, on "Christianity versus Communism." General Coventry Williams, C.B., presided in the afternoon, and General Blakeney in the evening. Both meetings were characterised by strong Christian feeling and patriotic fervour.

In answer to enquiries from many distant parts of the world, we are glad to say that the Rev. Pascoe Goard has recovered from the effects of his accident of July 23rd last. This was manifest to those who had the privilege of hearing his many and vigorous addresses during the Congress, and their gratitude and delight found frequent expression.

The Rev. R. C. Anderson, M.A., was the speaker for the meeting of the Scottish-Israel Identification Association on November 2nd, in the Christian Institute, Bothwell Street, Glasgow. Subject: "Light arisen to Israel."

The Liverpool Branch fortnightly meeting was held on October 23rd. Mr. Banner presided, and the address was given by Mr. Corrin. The special mission organised by Mr. Steele, Hon. Secretary, is to commence on November 10th, at 3 p.m., in the Central Hall, Renshaw Street, Liverpool. It will continue until November 13th, with two meetings each day, at 3 and 7.30. The speakers are the Revs. Pascoe Goard, J. J. R. Armitage, Messrs. W. H. Hesketh, J.P., Herbert Garrison, and J. J. Morey. The chairmen include the Revs. E. W. Dick and E. J. Russell, and Alderman Paris, J.P. All our readers in the Liverpool area are cordially invited to attend and bring their friends.

Mr. Daniel Farmer is the speaker for the Horsham Branch on November 5th, in the Town Hall, at 3 and 7.15, and not the Rev. Philip Young, as previously announced.

We are pleased to learn that the Preston Branch has recommenced to hold monthly meetings, and we wish them a happy and successful season.

Some Difficult Texts.

By the Rev. G. H. Lancaster, M.A.

II.

"The Sceptre shall not depart from Judah . . until Shiloh come."

In order to examine the above words carefully, we will commence by quoting the text in full from the Authorised Version, whose words are perhaps better known to most of us:—

"The sceptre shall not depart from Judah,
Nor a law-giver from between his feet,
Until Shiloh come;
And unto Him shall the gathering of the people be." (Gen. xlix. 10.)

At the outset it will be observed that this text occurs in the famous chapter which records the future of Jacob's sons and descendants. "Gather yourselves together," said Jacob to his sons, "that I may tell you that which shall befall you in the last [latter] days." In seeking an explanation of what is confessedly a difficult verse, much depends upon the circumstances and surroundings in relation to which the mind of the speaker is influenced and guided by the Holy Spirit of prophecy.

Jacob has now come to the evening of his years, and the sun is about to set upon the earthly life of the aged patriarch. But he is mindful of the covenant promised to his fathers, Abraham and Isaac, as well as to himself in younger days, notably at Bethel. The great outstanding fact which lies within the boundary of his prophetic vision is the knowledge that his seed is to become great and mighty, the very fulness of the nations, and that it shall

"found an empire in thy royal line,
Which time shall ne'er destroy, nor bounds confine."

His vision, therefore, embodied the formation and development of a world-wide empire, and a royal throne, the latter to be symbolical of an unbroken dynastic line of kings in direct succession from himself, as history has since proved to be the case.

The Latter Days.

The question is very naturally asked, When does this great prophecy come to pass? And the answer is found in the words of the patriarch—"in the latter days" (R.V.). The Hebrew means "in the end of the days," and the expression comes fourteen times in the Old Testament, generally denoting the *closing period* of the future. Occasionally the sense varies with the context, but it is not difficult to ascertain the actual period of time referred to in any one vision or message. It is quite clear, from the very nature of the prophecy, that Jacob is looking into the distant future, and yet a future

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which is inseparably connected in unbroken succession with his immediate present. We gather from the New Testament (Acts ii. 17; Heb. ii. 1) that "the latter days" began with the Christian era, so that the Cross forms the division between "the former days" and "the latter days." Hence "the former days" are the period of the Old Covenant, while "the latter days" synchronise with the period of "the New Covenant." This is what we should expect in view of the uniformity of Holy Scripture, the two periods of time being complementary to one another.

It is therefore the Christian era to which Jacob is alluding, and it is in what Daniel terms "the time of the end" (Dan. viii. 17, 19; xi. 35, 40; xii. 4, 9), *i.e.*, the closing period of the great *seven times*, from A.D. 1699-1934, *i.e.*, 235 years, in which we are to look for the specific fulfilment of this great prophecy, as I have explained elsewhere more fully.

The Sceptre.

The Hebrew word translated *sceptre* (literally, *rod*) usually denotes the sceptre of a king. It was a staff of wood, a strong rod taken from a tree and peeled as a wand. Sometimes it signified "the rod of correction" (Prov. xiii. 24; xxii. 15), occasionally the shepherd's rod (Psa. xxiii. 4), but here "the sceptre of royalty" (Psa. xlv. 7; cf. Homer, *Iliad*, II., 46, 101). The sceptre in Balaam's prophecy (Num. xxiv. 17), is based on this prophecy, of course.

Hence the prophecy predicts that the sceptre, *i.e.*, the royal throne, the seed royal, the perpetual and unbroken line of kings, shall remain within the tribe of Judah for a given length of time—"until Shiloh come."

Judah.

To this particular tribe was therefore given the honour of giving birth to a succession of dynastic kings, in fulfilment of the promise given to Abraham (Gen. xvii. 6, 16), and to Jacob (Gen. xxxv. 11). But from Judah the Messiah was also to spring, for He was "the Lion of the tribe of Judah" (Heb. vii. 14; Rev. v. 5). Within the latter tribe was an inner circle, known as the house of David, and it was from this family circle, "the house and lineage of David," that the seed royal, *i.e.*, the kings who reigned on "the throne of the Lord," or "the throne of the Kingdom of the Lord over Israel" (1 Chron. xxviii. 5; xxix. 23) sat. Hence it will be seen that both the royal kings, and also our Lord Himself sprang (according to the flesh) from "the house and lineage of David." So that when the prophecy says that "the sceptre shall not depart from Judah," it refers to the house of David, which formed the inner circle, or the elite, of the tribe of Judah, which has been evidenced and fulfilled in history, since our Lord was "the son of David," and since the royal kings that reigned over Judah, and whose descendants have since reigned, and one is reigning to-day, over Israel, the earthly kingdom of the Lord, the glorious and invincible British Empire, are also of "the house and lineage of David."

Shiloh.

The expression "until Shiloh come" has always caused a great deal of difficulty to commentators, partly because the Hebrew is uncertain, and partly because in no other part of the Bible is there any allusion to *Shiloh* as a title of the Messiah, the more so since no ancient version takes it as such here. Furthermore, the New Testament does not quote this as a prediction of Christ, although no value can be attached to a negative or non-existent evidence. There are various renderings of these words, but it is needless to weary the reader with them, as some can be seen in the Revised Version margin. But the Septuagint may be quoted to show, as an example, how different the versions are—"until that which is his shall come."

However—and this carries the weight of many authorities—there can be no doubt but that "Shiloh" refers to the Messiah. This verse teaches that the sovereignty will not depart from Judah till it is merged in the higher and more perfect sovereignty exercised by Christ, Himself of the tribe of Judah, Who is yet coming to reign in Zion, and to fulfil in every fulness the old-time predictions relating to Himself and His people.

In the meantime, therefore, it is clear from this and similar verses that the house of David still retains the sovereignty over the people Israel. The sceptre is still wielded by Judah (not the Jews, but the Davidic royal line), and the descendants of David will continue to sit upon the British throne of Israel until the Second Coming of the Lord, when He shall take the reins of government into His own hands, and "unto Him shall the gathering [or the "obedience"] of the peoples be."

Christianity *v.* Socialism.

Great meetings were held in the Central Hall, Westminster, on Monday, October 27th, to protest against Communism, or so-called Socialism, so rampant in our land.

In the afternoon General Coventry Williams presided. The Chairman referred to the late revelations which had come to light as to the methods and intentions of the Communist movement.

Rev. Merton Smith spoke of the universal upheaval now proceeding. Nations, creeds, governments are all being shaken. The speaker read the passage from Hebrews which speaks of the kingdom which cannot be shaken. He spoke of the Papacy, which claims to be an unshakeable kingdom. He then dealt with the days of Karl

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Marx, whom he knew personally, and with the system which he established. Dealing with the leading tenets of Socialism, the speaker was sure that the present system does not satisfy those demands. The Bible sanctions the high ideals of a true Socialism, but it insists upon the national obedience to God's law as the means of reaching those ideals.

The Rev. G. H. Lancaster, M.A., comes from the hot-bed of Socialism, the East End of London. He related striking incidents, which showed that Bolshevism is blasphemous, treacherous, selfish and irreligious. It is inconceivable that anyone should try to introduce such an evil system into our beloved land. The supporters of Communism are self-deluded men, but are not deluding the British people. God has given us our Empire, and we must not betray our trust.

Mr. Herbert Garrison referred to the bomb-shell which had been suddenly exploded upon the world, and wondered what the sequel would be. He believed we should find that the Premier had some other subtle moves up his sleeve. Reliable accounts from Russia prove that the horrors of Bolshevism are unspeakable, and that the Socialists wish to introduce to this country the most horrible system the world has ever known.

The Rev. Woodhams Denham joined in the condemnation of Communism, but was sure there was a cause for this evil. A real, practical Christianity would have prevented it, and would now cure it. What is wanted is a genuine example of the Kingdom of God and the Gospel of Christ.

Having put ourselves right, let us then protect our land by preventing the entrance of the alien, and by casting out those who have come with the express object of breaking up our great Empire.

The Rev. Pascoe Goard thought we had entered the great world-conflict which would terminate in Armageddon. It is nonsense to think we need a revolution to bring in principles which have been for centuries the principles of our nation. The speaker thought the Bible was plain in its teaching as to the sons of God and the children of the devil. They are the wheat and the tares of Christ's teaching, and there is enmity between them. The Soviet claim is to govern. The devil's claim is to govern the kingdoms of this world, and this is a part of that claim. He traced the history of the Kahilla of the Jews from the time of the Judah captivity unto to-day.

This movement seeks to govern the world. It is anti-Christian, and is opposed, therefore, to Christian Britain. Our people are blind to the real power behind the Communist agitation.

Monday Evening.

The chair was occupied by General Blakeney, who is President of the British Fascisti movement. He gave a powerful address, vigorously defending our Throne and Empire, and strongly protested against the abominable teaching of Socialist and Communist schools. Socialism is more than a political nostrum; there is an evil influence behind it. We are fighting under the cross, and the war is between good and evil.

The Rev. Merton Smith said that the evils of our time were the result of the rejection of the law of God. The genuine Socialist has some right aims, but he wants to reach them without God. He went on to show how God's law met the difficulties of finance and the war debts. The law of Sabbatic release is the only remedy, and will come into operation when the power of the Jew is broken.

The Rev. Joseph Gay pointed out that Communism is imitating religion, has its own ten commandments, its Sunday schools, and definite anti-Christian propaganda. He read extracts from the teaching given to Communist children. The wonder is that we only wake up on this question now and then, at election times, for the menace is a constant one. They preach the gospel of Hate openly, and he thought the Federation, with the Gospel of the Kingdom, should come out into the open and meet them there. We were largely preaching to converted people, but our place was out amongst the masses of the population, and he was sure that our truth would there find ready acceptance.

The Hon. H. J. Stevens, M.P., of the Dominion of Canada, warned us not to indulge in a false sense of security because the Communist was in a minority. History showed that a minority can be very dangerous, and wield great power. Bolshevism rules Russia, though it counts less than 500,000 adherents in a population of 170 millions. Communism is the doctrine of destruction and hate. Certainly many ills need to be remedied, and they can be remedied much better by our present system of government than by Bolshevism, for our system of government is the best in the world.

Mr. Herbert Garrison referred to the appalling condition of Russia to-day, and gave some startling incidents of the way respectable citizens had been victimised by the revolutionaries. He thought it was high time the power of the alien was broken in this country.

The Rev. Pascoe Goard showed that the Bible clearly predicted the present state of things. There are to be two great companies antagonistic to each other, one centred at Moscow, and the other con-

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sisting of the merchants of Tarshish, and all the young lions thereof. The Kahilla of the Jews is the most deadly organisation in the world to-day, and he thought it was masquerading under the name of Soviet. It is time we unmasked our enemies and opened the eyes of our people. He explained that the combination of the dragon, the beast, and the false prophet, was working against the British Empire at the present time.

ANSWER TO SCRIPTURAL ENIGMA.
(No. 15).
See 1 Samuel xix. 11-17 (especially ver. 13).

For the Young Folk.

SCRIPTURAL ENIGMA.—No. XVI.

Their little ones they left at home,
And whither went they did not know;
They for the Church's sake did roam,
And lost their lives in doing so.
They journeyed in the perfect way,
With all the wicked in their view;
They lived to man, and died to God,
But of religion never knew.

QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Will you kindly answer the following questions in the BANNER?

(i.) What is the difference between a Zionist and a Jew?

(ii.) Do the French want Palestine, and, if so, why?—Anon. (Lytham).

A. (i.) There is no outstanding difficulty regarding the terms "Zionist" and "Jew." The latter is a specific racial title, applied to the unbelieving members of the Tribe of Judah, who do not belong to the House of David. I say *unbelieving* advisedly, because all through history the Jews have been opponents of Christianity, a fact which first becomes clear in St. John's Gospel, although the name was first used of those who returned from the Babylonian exile (Jer. xxxii. 12; 2 Kings xvi. 6, xxv. 25). Josephus says, "the word *Jew* is the name they were called by from the day that they came up from Babylon" (*Ant.* xi. 5, 7). It is estimated that there are over 13 millions of Jews in the world to-day, who are scattered amongst the civilised countries of Europe, America, and also in the Middle East.

In many cases the Jews have intermarried with Christians, and have been adopted into Israel, and have largely lost their Jewish identity.

(ii.) The term *Zionist* is a political one, and is descriptive of that Jewish movement which has sought to obtain Palestine as a purely Jewish country, irrespective of British, Arabs, or other people. The *Zionist* Movement was founded in 1897, at the Basle Congress. It is a national and not a spiritual movement, and is opposed to Christianity. As a result of it a large number of Jewish colonies have been established in Palestine, largely between Mount Carmel and Jerusalem. The Bishop of London and I (with other friends) once stayed in Zichron Jacob, one of the largest of these colonies, where we had a good insight into the methods of the Jewish colonists under Zionist principles.

Unfortunately, the famous Balfour Declaration of November, 1917, bore a slightly ambiguous interpretation. There can be no doubt that the Declaration provided for the British conquest and occupation of Palestine, by which the Jews were to be allowed to settle in Palestine if they so desired. But the Zionists regarded the Declaration as being applicable to themselves, and themselves only, with the result that friction has consequently arisen in recent years between the British, the Jews, and the Arabs in the Holy Land.

But there is not a text in the Bible which predicts or suggests that the Jews are to be the possessors of Palestine—or the Promised Land as a whole. The latter has to belong to Israel, and only under Israel, and with Israel's permission and protection, can the Jews be allowed to dwell in and colonise the Holy Land. And, even then, it is doubtful whether the Jews — as non-Christians — should be allowed to have too much influence in that or any land which is reserved for Christian Israel in these latter days. When the Jews accept Christ, Israel's Redeemer, as their Messiah and Saviour, then Israel will open her heart to them (Jer. iii. 18). In the mean time, in view of the Jewish peril, and the growing problem of the international Jew, it is more necessary than ever for the Church of Christ to preach the Gospel of the Kingdom "to the Jew first," and to study the whole question.

You would gain much interesting information were you to read the *Jewish Chronicle*, and other Jewish papers. Also, we can heartily recommend to you the publications issued by Mr. Henry Ford on the subject of *The International Jew, the World's Foremost Problem*, in at least four volumes, published by the Dearborn Publishing Co., Dearborn, Michigan, U.S.A., which can be obtained from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

(ii.) It is difficult to say whether the French actually want Palestine or not. Syria in the north has always been their objective. But it must not be forgotten that the Lord "will gather all nations against Jerusalem to battle" (Zech. xiv. 2), from which prophecy much inference may be deduced regarding the future crisis in the Near East. In the meantime, Great Britain must safeguard her Palestinian and Mesopotamian frontiers, and notably the Suez Canal.

G. H. L.

"THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST."

¶ **Will readers of "The Banner of Israel" please help us as we proclaim that great Message?**

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The
BANNER OF ISRAEL
A Weekly Journal dealing with British-Israel Matters.

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How Did God Speak to the Prophets?

BY HENRY D. HOUGHTON.

THIS question must surely have presented itself to most students of Scripture. Was it by actual voice heard with the outward ear, or was it only an indefinite, inward impression?

Now, there is more hanging upon this question than at first appears, and it is most advisable to get to know what there is to be known about it, especially as to *the certainty* of the communications.

The Old Testament abounds with this expression, "*Thus saith the Lord.*" Now, what does it mean? And how did the various prophets and holy men of old know that the Lord had thus spoken?

There prevails at this day a very queer notion as to the office and powers of the seers and prophets of old.

Some good people say that the prophets had a superior kind of sight or mental tuition, by which they could see farther down the stream of time than others; as though they had a kind of mental telescope, that brought the hidden ages nearer; and that each man could see more or less according as those mental multiplying powers were possessed.

If I know anything of the Word of God, this is a terrible misunderstanding of the prophetic office.

Others—yes, and even good men—regard the prophecies as simply a series of pious wishes, founded upon probabilities, either seen or imagined. This view is very reprehensible, and wholly perversive of the true attitude and work of the prophet. If this was all there was in the prophecies, they would not be worth our notice.

Let it be said at once, that here we shall regard the prophecies of old as the veritable voice of Jehovah; and as the messages which came from Him so often concerned His people Israel, and concern them more particularly to-day, it would be wise for us to enquire how those messages came, so that in any judgment we form upon them we may be the more certain as we know from whom, and how, they came.

Did God speak to the prophets by outward, audible voice? Most certainly He did, in some cases, for the voice caused surprise, even terror; and in many cases the messages were wholly contrary to the expectations of the prophet.

Moses ventured near the burning bush, and was told by an audible voice, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereupon thou standest is holy ground."

Surprise, even terror, and, when the full message of Jehovah was heard, there was amazement and objection on the part of Moses.

He did not want to go down to Egypt to deliver Israel, but God, apparently by audible voice, overruled all his objections and bade him go.

As Elijah lay under the juniper tree the voice came: "What doest thou here, Elijah?" Again surprise and astonishment. To Jonah there came a like voice and a like command: "Go down to Nineveh, that great city, and cry against it." And again there was astonishment and reluctance.

None of these could be the imaginations of a perturbed mind, or even a pious wish. The communications were unwelcome!

When God wanted to show to David His great approval of him and his purpose to build the great Temple, God did not appear directly to him, but commanded Nathan the prophet to take that wonderful message to him which is recorded in 2 Sam. vii.

Now, the great thing here is not *how* God gave that message to the prophet, *but the fact that the message itself was accepted by Nathan, and immediately acted upon.* The message itself was most alarming, in one sense, for it foretold the removal of the whole of Israel from the Promised Land. But, strange and unlikely as it was, Nathan was so convinced of its authority, that He immediately proceeded to deliver the message. And King David,

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sitting upon the throne of Israel, believed it and gratefully accepted it!

All this, however, is by way of illustration; but in the prophecies of Isaiah, Jeremiah, Ezekiel, Amos, Zechariah, and others, that great and vital phrase, "thus saith the Lord," occurs many times respecting the future blessing, restoration, and redemption of that hitherto lost house, Ten-Tribed Israel.

All those blessings, glorious beyond our wildest dreams, hang upon a "*Thus saith the Lord.*" Now, if that only means a pious wish, or a seeming probability, *the prophets themselves were deceived, and are deceiving us.*

Whether there was an audible voice or not does not matter so much *as does the profound conviction which each of the prophets had that the message given them was direct from the mouth of God.* And undoubtedly this was the case, for no opposition ever could move the prophets from that once-declared Word.

Even Balaam, the false prophet, could not speak any other than the words given him: "*If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak!*" (Numb. xxiv. 13).

Previous to this Balaam had said to Balak, "Must I not take heed to speak that which the Lord hath put in my mouth?" All this would seem to point to the impossibility of any mistake or serious error in the prophet's messages.

We shall get considerable light upon this matter by studying Daniel ii. We have here a case of one of the greatest prophecies of all time, the fulness of which has not yet been realised, linked up with the revealing of the king's forgotten dream.

We read in Dan. ii. 19: "Then was the secret revealed unto Daniel in a night vision." Notice the attitude of Daniel afterwards. There was no doubt, no hesitation, no faltering. First, thanks to God: "Blessed be the name of God for ever and ever; for wisdom and might are His." Then confidence, boldness up to the point of temerity. For Daniel went straightway unto Arioch, and said, "Bring me in before the king, and I will show unto the king the interpretation." And Daniel was brought before the heathen monarch, who had power to kill or to keep alive; and with the utmost certainty and confidence he began to declare unto the king a dream which the king himself had dreamed. First, however, he gave all the glory to God. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

And the manner and the words of Daniel, together with the confidence with which he declared to the king the great secret, proclaim to us the clearness of the heavenly vision, and the absolute certainty of the prophet as to the fact of the revelation.

So Daniel finishes: "The great God hath made known to the king what shall come to pass hereafter; *and the dream is certain, and the interpretation thereof sure*" (ver. 45). Now, here we have a case in which fraud would have been instantly detected, and as swiftly punished. *And Daniel knew it!* Yet mark his boldness.

None of the wise men dare venture to guess at the dream, because they knew the penalty for deceit *and the certainty of discovery!* But how different with Daniel! Faced with the dreaded heathen king, he boldly proclaims the details of the forgotten dream.

Now let it be said that a more remarkable and pronounced proof of a Divine revealing could not exist than this! nor a more severe test of genuineness and authority.

Such was the confidence of Daniel that the revelation that had come to him was a Divine one, that he boldly entered into the palace of the king, prepared to risk his life upon the certainty of it—for that is what it meant. And so, with the sword hanging over his head, ready to descend if he was wrong, Daniel sought for testing, and asked eagerly for audience of the king. *Only the most absolute certainty, the most profound assurance, could have induced Daniel voluntarily to submit himself to such a fiery trial.*

Now we may know something of what the prophets felt when they said, "Thus saith the Lord." I am not concerned as to *the manner* of the revealing—that is God's business—so much as *the fact* of the revealing. Fraud here was absolutely impossible. For the king, who held the secret, yet had forgotten it, and so could not communicate it, alone could verify each remarkable detail as it was declared. And though to him the chief thing was the dream itself, yet to us the chief thing is the interpretation, *made known to us by the same unerring wisdom which disclosed the dream.*

But what has all this to do with us? Much; for the wisdom that has declared the prophecies has, in this instance, so hedged it about with proof of its Divine origin, as to give us certainty whenever the prophets declare a "Thus saith the Lord."

Again, the Apostle Peter had been in direct touch with our Lord. He had heard Him speak many times. He was present in the Holy Mount, heard the Voice, saw Moses and Elias; and yet, reviewing these supernatural happenings, *he says that the word of prophecy is more certain still: "The more sure word of prophecy."*

If we were favoured with a like vision, and saw with our bodily eyes Moses and Elias descending from heaven, and heard distinctly with our outward ears the voice of God speaking from the skies, should we regard the written word of prophecy as *more sure* even than that? I am afraid we should not. We should think the supernatural sight, the startling vision, and the awful voice by far the more credible. But St. Peter says the word of prophecy is more sure even than that.

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If this was really beiieved, what a revolution it would create in our churches! And what a searching of the Word would immediately be begun! The sublime confidence with which the prophets declared their emphatic "*Thus saith the Lord,*" proves that there must have been some Divine and indisputable movement upon their mind and intellect, more emphatic, more realistic, more positive to them than an audible voice.

No threats or punishments could ever induce the prophets to recall the declarations they had made in God's name, and in this we may have ground for our implicit confidence and trust. "*For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost*" (2 Pet. i. 21). This seems to indicate a Divine impelling, something utterly beyond the restraints and the limitations of man: power, impulse, and the Holy Ghost the moving force.

Remarkable Bibles.

By Rev. A. B. Grimaldi, M.A.

A description of thirty-five Bibles will be found in *Our Race Quarterly,* June, 1911, and another in the number of September, 1911. There is also a good list of them in *Notes and Queries,* May, 1911. A full account of Simeon's Bible is in the *Christian Globe,* September 2nd, 1897; in a former number of which was one of Spurgeon's Bible. A list of thirty-five appeared in the *Heaven's Light,* 1911. A full account of John Wilson's Bible is in the Banner, No. 1498. Also of "An Israelite Bible," in the same for September 20th, 1905. And the Covenanters' Bible in No. 1501, and of Milton's Bible in No. 1541, and of Washington's Bible in No. 1595. A long account of Edward Hine's Bible is in Nos. 1470, 1471, 1472, and of Mr. Glover's Bible in No. 1477. The following Bibles are not mentioned in the above lists:—

1. In 1911, the Oxford University Press issued a photographic reproduction of the Black Letter edition of 1611, size 11¾ by 8¼ inches, edited by A. W. Pollard.

2. A copy of the *Indian Bible,* by John Eliott, 1663, formerly in Christ's Hospital, London, was bought by Quaritch, the publisher, in 1921, for £550.

3. The German Government owns a *Hebrew Bible,* which a few years ago the Pope vainly offered to purchase for about £25,000. This is said to be the most costly book in the world.

4. At a late sale in London, a MS. copy of *Wycliffe's New Testament,* containing the autograph signature of Richard III. as Duke of Gloucester, at the foot of the first page, was sold to Quaritch for £331.

5. The family Bible of William Burns, father of the poet, was sold at Sotheby's, London, for £150, to Mr. Dunlop, secretary of the trustees of the Burns' Cottage and Memorial at Ayr. The Bible it was settled should be returned to the cottage.

6. Amongst very rare Bible is *Noah and His Ark,* the Duke de Berri's famous Bible History, containing miniatures by Hans Mamiling, illustrating the story of Moses, and the battles of the Hebrews in Canaan.

7. Different Bibles are used to administer the oath upon to the United States Presidents. Chief Justice Salmon P. Chase supplied the Bible upon which he administered the oath to President Grant on his first election.

8. At Grant's second inauguration, the Bible was furnished by the Clerk of the United States Supreme Court; as also with President Hayes.

9. A copy of the first issue of the excessively rare *Mazarin Bible,* 1455, was sent to Sotheby for auction. It was in the library of Baroness Zouche of Parham, Pulborough. It was the earliest printed Bible, and the first important specimen of movable type printing. A copy was found in Cardinal Mazarin's library, hence the name. The copy from the Huth Library fetched £5,900.

10. In 1921 Dame Emma Stephenson, of Sheffield, left an Elizabethan Bible to be obtained by lot, among her three children. Her 1759 Bible she similarly left to be obtained by lot by one of the others.

11. The Syston Park copy of the *Mazarin Bible* (No. 9), on paper, sold for £3,900. A vellum copy sold for £4,000. No. 9 was sold to Mr. F. Sabin for £2,750.

12. At the Whitechapel Shakespeare Exhibition, 1910, was a book labelled as: "The Work of Holy Writ once the property of Shakespeare." It is Beza's New Testament, 1580. It belongs to Miss Terry.

13. In 1904 Sotheby sold "Shakespeare's own Bible," with his name in it. 1613.

14. In the Shakespeare Memorial at Stratford is Barker's Bible. 1584. Folio. Said to be his own copy.

15. Washington owned a copy of the first English Bible printed in the U.S.A., at New York, 1782.

16. In 1913, Longmans began to publish, in parts, a new English translation of the *New Testament,* to be the authorised Romish English Version of the Bible; to be called "The Westminster Version of the Sacred Scriptures." The general Editor is Rev. Cuthbert Lattey, S.J., Professor of Sacred Scriptures at St. Beuno's College, N. Wales; together with Rev. J. Keating, S.J. The work has the approval of the Cardinal Archbishop and the Romish Hierarchy. The *Old Testament* will follow the New.

17. A copy of "The Bear Bible," from Lord Vernon's library, was sold by auction in London. This rarity has the woodcut device of a Bear on the title page.

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18. The "Blood Bible" is held as the most famous. Baron Frederick von Trenk was confined in chains by Frederick the Great of Prussia for paying his addresses to Princess Amalie, the king's sister. In prison he inscribed 200 blank pages of his Bible with love sonnets in honour of the Princess; every word written in his own blood.

Britain's Trial and Chance.

By Horace Lees.

It must be obvious to many that something is wrong with Britain nationally. There must be very many at the present time who, if they have not put it into words, would like to know what is troubling us.

Was there ever a time in our history when so many and such diverse creeds, regarding all things, were propounded, as to-day? We have three main parties in the State, split again by extremism into yet others of allied types. We have whole multitudes of so-called orators, giving an equal number of panaceas for our relief. Even the Church is divided, and each section into yet others. It makes one ask, On what authority do so many base their claim to leadership? How many of our so-called leaders are versed in the causes of the downfall of past empires? How many know the elements of political economy? And if this is true of some leaders, how much more so of the masses?

Should any man have a vote upon Imperial questions who has not passed a general test to show that he knows what effect his vote is likely to have?

Religion has, to a great extent, been banished from our schools, and the manners of our people cannot be expected to improve when ethics of such moment are excluded from the curriculum.

For two-thirds of Victoria's reign, and before it, we had great men, truly great men, who were not ashamed to ascribe the glory of achievement to the Godhead, and of national greatness too. We had them in abundance. Is it so now?

Our men are getting cramped views, because it has became customary to treat matters from a purely materialistic standpoint, and exclude the Divine forces at work in all matters. It has become largely a question of "Shall we gain by it?" rather than "Is this a right thing to do?"

Religion, which puts men and nations in unison with what may be called the streams of eternal power, is little in evidence on the whole. Can we expect a blessing, or should we not rather look for a punishment?

Against murder is not only a human but a Divine law. So it is with theft, false witness, etc., including the keeping of the Sabbath. This also is one of the ten great laws of existence. But is it kept? If a man loves the eternal and beautiful laws of life, and in consequence the Power that gave them, will he not count it joy to keep the Sabbath holy?

I am no killjoy, but I believe that no joy is worth having that has not its roots in the great Divine laws. Great was England when she regarded these things, and one day will be great again—after she has been through the fire. England and her Empire are needed for the ordering of the world; and she will be chastened in order to perform it. One example of national sin and its result was given for all time, in the Jews and their brethren of the Ten Tribes. Why not study it? Our failings more nearly resemble theirs than any other nation in the world.

One would have thought the war would have given us the hint that we were getting off the track, but assuredly a worse fate awaits us if we do not turn wholeheartedly again to the things that matter.

It has been stated that the Roman Church first Christianised these islands. It is not so. Britain was Christianised in the early part of the first century, certain of the Apostles having come here in person, seeking the lost sheep of the House of Israel, whom it was necessary to evangelise, in order that they might carry the Gospel to the ends of the earth, and bring all other nations into the fold.

A universal national call to God for deliverance is the first act required, and it will have to come. We cannot succeed by arrogating to ourselves the glory of our unsought greatness. There is something more behind it all. Cannot our statesmen see it? What were the Greek and Roman Empires called into existence for? In order that when the Christ came there should be adequate languages for the spreading of the news.

What do we exist for? Our own glorification? Assuredly not, but for the greater spreading of the Gospel, and consequent glory of God, through a language set in the seven seas, and in all climes and continents, perhaps as a preparation for His Second Coming.

Is this a small thing? Can we carry it through, when each section calls a different, and too often a poor tune? Why not start by getting into our minds the cause of our national greatness, and its responsibilities. Let us hear less of rights and more of duties. No nation, either in past or present history, has ever had so great a chance as we.

Who are we, except under the Divine guidance, that we should stand up and say that the right is always with us. Would it not be an act of more grace to be humble and ask for guidance? What shall rouse us up? Do we not require blows and misfortune to clarify our vision?

I am not going into the question as to whether we are or are not the Israelites, but it is plain that all the marks by which they were to be known as a nation and a company of nations, in the latter days of the prophetic dispensation (not the end of

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the world) are upon us, even to a State Church with an Eastern window, and the possession of Palestine even to that great river, the river Euphrates, and the lands of the heathen as our inheritance.

Let us not forget, however, that our greatness is not of man, but of God; that His very obvious blessings—(and what race is or has ever been more blessed?)—entail a due acknowledgment and appreciation of their responsibilities, and that the still greater things ahead of us are also for the glory of God, and not for our own.

Correspondence.

LAND NATIONALISATION.

To the Editor of THE BANNER OF ISRAEL.

SIR,—The issue of October 22nd contains an able article by the Rev. Wm. Pascoe Goard upon the important subject—particularly important to those who are interested in the British-Israel movement—of the tenure of land. The facts as stated are certainly correct, and the interpretation of them is undoubtedly true also, as far as it goes; but there is an essential aspect of the matter which is not considered.

It is true that Communism is fatal to progress, also that public ownership of land, *as part of a Communistic system,* cannot be expected to have any better results than those which Mr. Goard describes. But it is qually true that private ownership of land, unrestrained and not subject to any national impost, is responsible for much of the evil and many of the failures of modern civilisation.

Communism, as applied to land, does not give security of possession and freedom of use, which Mr. Goard rightly regards as essential to industry and progress. But absolute private ownership of land puts the bulk of the population in the position of competing with each other for the opportunity to produce, or even to live at all; and such progress as is achieved, in spite of these conditions, is chiefly absorbed in raising the value of land.

The ideal system would seem to be that which combined security of individual possession with national ownership of the land itself, or at least of its value. Production would be favoured, while no individuals would appropriate the value created by the community. The taxation of industry, from which the world is suffering badly, would be relieved.

These ideas would seem to have been at the root of the Mosaic system, under which the tendency to extreme inequality, with other evils due to absolute property in land, were restricted by the institution of the jubilee. The system was probably not well administered. If it had been, the Israel nation would perhaps have had the place in the world to which its racial qualities appear to entitle it.

The subject is well treated in small compass in "My Neighbour's Landmark," by F. Verinder (published at 376, Strand, W.C.2, price 2s.). It is probably known to many of your readers, to whom its point of view should make it of special interest.

The same idea of security of individual possession, combined with public appropriation of land-value, is at the base of the theories of those illustrious representatives of Britain and America, Alfred R. Wallace and Henry George.

I think that a discussion of the question in its larger aspect by Mr. Goard, or an editorial article at some favourable opportunity, would be welcome. There are too few people at the present time who seem capable of taking a balanced view of even the near future. GEORGE CROSOER.

4, Lytton Avenue,
Letchworth, Oct. 27th, 1924.

NOTE: The writer agrees with Mr. Goard's article but introduces the question of the limitation of individual ownership, which is quite another matter. Land ownership is limited in Britain, as the following incident will show. A gentleman returning to Britain from overseas after many years' absence enquired the price of the farm where he was born. The price asked was reasonable, but the rates and taxes payable amounted to one-seventh of the purchase money, so he would be perpetually purchasing the land from the State every seven years. Needless to say, the offer was refused. Compare this with the fact that in the Dominion of Canada ownership of land is granted free to one who has cultivated and occupied it for three years. The Canadian Pacific Railway will sell an improved farm upon an easy-purchase plan over thirty years, and the rates and taxes are almost negligible.—EDITOR.

IMPORTANT NOTICE.

We are glad to say that our appeal for £3,000 made in our last issue is already bringing a very encouraging response, and it is with deep gratitude we are able to announce that one of our members has generously promised £500 on condition that we get the full amount required—that is £3,000 given or promised by Christmas next. Here is a challenge which we are bound to meet. We feel sure our readers will take it up, and do their best according to their means. The time is short, but we are confident the condition laid down by our generous donor will be accepted, and that all who have the glorious Cause of British Israel at heart will come forward quickly. The calls for speakers are coming from all parts of the country, and the chance for a great Forward Movement in all directions must be taken full advantage of. Donations should be sent to the Secretary, British-Israel-World Federation, 6, Buckingham Gate, London, S.W.1.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

THE next London meetings of the Federation will be held on Wednesday, November 12th, at 2.45 and 7.30 p.m., at our Headquarters, No. 6, Buckingham Gate. Our readers are cordially invited to attend and bring their friends.

The next meeting of the Ealing Branch will be held on Tuesday, November 18th, at 8.15 p.m., in the Wesleyan Church Hall, The Mall, E., when Mr. J. J. Morey will give the address on "Israel and Judah in Bible Times and at the Present Day."

It is with deep regret that we have to record the death of one of our Vice-Presidents—Colonel A. O. Green, of Camberley, Surrey—and that of Miss E. M. Rush, of Watford, so long and so honourably connected with the Anglo-Israel Literature Distribution Fund.

The Secretary-General lectured on British-Israel Truth for the Eclectic Club, London, on Friday evening last. The keenest interest was shown by an intellectual audience. Many books and several copies of THE NATIONAL MESSAGE were purchased. Other lectures were asked for.

We are receiving congratulations from all quarters on the very gratifying success of the Congress, with expressions of deep gratitude for the New Light thrown on the Bible and on History and on Prophecy by our speakers, and for the spiritual uplift experienced by those who were privileged to hear them. One hundred addresses were delivered—a record for Congress gatherings.

THE COLLEGE.

Somewhat demoralised by the rush of the Congress, the College has resumed its classes. Rev. Pascoe Goard is carrying through three series of studies: Mondays, 3 p.m., the subject being dealt with is the Book of Genesis. Monday, November 3rd, took up the Birth and Dedication of the Abraham-Isaac Race. This is a key study upon which largely depends all the following Scriptures through all the generations. Monday, the 10th, the theme will be the promotion of Jacob to be Israel, and perhaps the foundation of Israel national in Jacob. This, again, is a necessary key for the understanding of much of the later Scriptures.

Monday, the 17th, if the necessary progress be made, the theme will be the organisation of the "Kingdom of Heaven." This furnishes the key to the National and Monarchical position assumed by Our Lord in His Kingdom ministry, and gives the key to the remarkable declaration, "This Gospel of the Kingdom shall first be preached in all the world for a witness to all nations, and then shall the end come."

Further studies will be furnished later as the work develops. Monday evenings will be devoted to specific studies, having in view the training of lecturers and workers in the Kingdom Evangel.

Tuesday, 3 p.m., will be devoted to the study of Israel separate from Judah in the New Testament. Tuesday evenings will be occupied twice each month by Mr. Davidson, with Pyramid lectures, and on the alternate Tuesday evenings for the immediate future by Rev. Woodhams Denham, with lectures on the National Message of the Prayer Book. Mr. Davidson will give his first pyramid lecture on November 11th, at 7.30.

The Clerical and Ministerial Association meets in the lecture room at 6, Buckingham Gate, at 11 a.m., each Monday morning.

The studies thus far have been covering the synopsis of pre-Abrahamic revelation. That synopsis is contained in the first eleven chapters of Genesis. The unity and beauty of the whole comes like a new revelation, and yet it is but the ancient truth.

Every single detail of that synopsis is important for the understanding of the Scriptures to which it is the preface.

The themes for the immediate future will be:—

1. The birth and solemn dedication of the Abraham-Isaac race.
2. The promotion of Jacob to be Israel—a typical experience.
3. The formation of national Israel of the sons of Jacob.
4. The organisation of *the Kingdom of Jehovah in Israel.* This furnishes the key to our Lord's teaching and preaching of "the Gospel of the Kingdom."

Every clergyman and minister will be welcomed. New angles of truth and new vigour and freshness to our ministry is the aim of our Association.

Mr. B. H. Norton has given acceptable addresses for the Bath and Southampton Branches.

The Secretary-General and Rev. Joseph Gay, and Mr. J. J. Morey have visited Wigan and addressed several meetings. Mr. Garrison lectured to a large

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audience on Saturday, November 1st, in the Queen's Hall, with the local M.P. in the chair. He and Mr. Morey had pulpits opened to them on Sunday. Both preached twice, and both addressed interested audiences of men in the afternoon. Further information will be given later.

Four special meetings were held in Birmingham on Monday and Tuesday last. The speakers were the Secretary-General and the Rev. Kenneth Dodds, and the Rev. T. H. Whitehouse.

A Bishop of the Anglican Church wrote to one of our B.-I. authors: "I have read carefully and with much interest your argument. Your theme is a noble one, and one which ought to engage our fervent and careful study. If the case can be fairly made out, nothing so noble has crowned all the scientific, historic or Scriptural research of these wonderful days of ours. It would afford a wonderful confirmation of the sacred writings. It would be a proof before our very eyes."

"This or nothing is the work of God, to declare a thing shall come to pass long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration."—*Justyn Martyr.*

The Rev. G. H. Lancaster, M.A., is to lecture at Glasgow (Hillhead), on Tuesday, November 11th, and at Edinburgh on the following day.

A terrific hurricane in the West Indies has wrought sad havoc, and made thousands destitute and homeless. Moravian Churches and Mission Stations have been devastated. The need for immediate help is evident and urgent, so that the damage and distress may be remedied without delay, as far as is possible. The London Association in Aid of Moravian Missions, of which the Rev. Edgar Swainson is the secretary, is issuing an appeal for help, which should be sent to the office, 7, New Court, Lincoln's Inn, London, W.C.2.

MANCHESTER AND SALFORD BRANCH OF BRITISH-ISRAEL-WORLD FEDERATION.

THE Annual General Business Meeting of this branch was held in the Church House, Deansgate, Manchester, on November 4th. The President, W. H. Hesketh, Esq., J.P., was re-elected, and we all feel each year how grateful we ought to be that he is spared to help us, as he does so wonderfully at this branch. May we have him for many, many years to come. Grateful thanks were given to the retiring chairman, Mr. Pepper, for the splendid work which he did during the year. Mr. Pepper not only acted as chairman, but had in hand the selling of literature, and for this strenuous work we thank him. Mr. F. Booth was elected chairman, and Miss Schill vice-chairman, for the coming year. Other officers were elected to the various positions, and everything leads us to think that next year will be a prosperous one in every way. Amongst the speakers secured are: Rev. J. J. R. Armitage, Rev. R. G. F. Waddington, Rev. G. H. Lancaster, Rev. T. H. Whitehouse, Rev. Gregory Bestall, Mr. J. J. Morey, Rev. J. O. Vince, W. H. Hesketh, Esq., J.P., and Mr. D. Davidson. Will all British-Israel believers in the Manchester area make a great effort to come to all our meetings and bring their friends. Syllabuses will be ready in a week or two, and will be sent with pleasure to all enquirers. All particulars may be made to Mrs. Ethel Witham, Hon. Secretary.

LIVERPOOL BRANCH.

ON Sunday, November 2nd, at 3 p.m., at the Philharmonic Hall, Liverpool, the President of the Liverpool Branch, Rev. J. J. R. Armitage, gave a very intresting lecture entitled, "Ulster, Empire, the Bible: Does God Control the Destiny of the Nations?" Sandeman Allen, M.P., presided, who, after his opening address, called upon Miss E. L. Prentice, London, who spoke very eloquently and opened up the way to B.-I. Truth in a very remarkable manner. She made a very stirring appeal to the people to do all they could to stamp out the blasphemous teaching of the Communists as taught to the children in Communist schools. The chairman then called upon the lecturer to deliver his lecture, who demonstrated in a very effective manner how God *had* controlled the destiny of the nations. Also, how God had been fulfiling His covenant promises to Abraham, through Britain, as the chosen Israel nation. The vast audience received the lecture with enthusiasm, and no doubt many adherents to B.-I. Truth will be gained as the outcome of such an inspiring lecture. After the hymn, "God of our fathers," and the National Anthem was sung, the meeting closed with the Benediction. H.

LEEDS BRITISH-ISRAEL ASSOCIATION.

AT the opening of the session, Mr. Henry D. Houghton, of Sandiacre, kindly favoured us with an interesting and instructive lecture on the 10th of October, entitled "Israel in Both Testaments and Her Everlasting God-Sign." He is, in our opinion, a master in the use of Scripture to prove our Israelitish origin. The excellent use he makes of many passages which the majority of readers pass by with only recognition is deeply informative, showing his audience the difference between the old and new covenants. God cannot lie! He gave to Abraham and his seed great and precious promises. The sign He instituted between Himself and His people throughout their generations for

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ever. "Verily My Sabbaths ye shall keep." A perpetual covenant.

If you will discover Israel to-day you must seek for the nation who has this God mark. It matters not whether it is the first day, or the last day, of the week if she nationally acknowledges a Sabbath to God. The covenant that God put upon His people says, "My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 21). Find the people that have the Sabbath sign and you have found the Israelites. Moreover, it is also seen that this same people have the Spirit of God among them. Mr. Houghton asks the question, "Is it possible for God to carry out His covenant?" It is His. He does not "depend on conditions." We can truly answer, "As He is God it is not possible He will break it." The only people answering the Bible description in the world at this time are the Anglo-Saxon, English-speaking peoples. These have the inheritance, as can be plainly seen.

Although the weather was wet, a very good company assembled.

We much appreciate the help Mr. Houghton renders. His visits are heartily welcomed.

Obituary.

MISS E. M. RUSH, HON. SECRETARY "ANGLO-ISRAEL DISTRIBUTION FUND."

OUR Lord has just taken to Himself another of our old workers. Miss E. M. Rush, of Lee House, Watford, passed away, on the 11th September, after a paralytic seizure, which took her on the 6th. She had been in the garden that day. Our dear friend, for all who knew her well would bear this out, was always bright and cheerful, a happy Christian, doing what her hand found her to do in ministering the glorious news of our truths for thirty years to all parts of the world. She held on with the kind assistance of her friend, Miss Fitzpatrick, until, through feebleness, she was obliged to give up. We are thankful she was spared a long illness. We are sure all will join in sympathy with those she leaves behind. We are very much indebted to her faithful services.

ANSWER TO SCRIPTURAL ENIGMA.

(No. 16).

You need not long be in the dark;
Two milch kine bore the sacred ark;
They left their calves tied up at home
While they to Bethshemesh did roam.
They walked straight in the great highway,
Nor turned, as Holy Writ doth say.
In Joshua's field a stone was laid,
And they, the victims, offerings made.

For the Young Folks.

SCRIPTURAL ENIGMA.—No. XVII.

"Come down! for to-day I must sojourn with thee,"
Thus spake the Lord to *this* man in the tree.
With joy he responds to the invite thus given,
And his house is illumed with the radiance of heaven.

This Israelite scribe, a worthy old man,
Registered Israel clan by clan;
Proclaimed the law from a pulpit of wood,
While the people responded, "Amen, it is good."

From Festus to Rome Paul wendeth his way
To hear the great Cæsar's "Yea" or "Nay";
Though happenings perilous his path attend,
He steadfastly follows it to the end,
And at *this* place his strength doth renew
By seven days' friendship with brethren true.

When Sisera trusted the mercy of Jael,
She did him to death with *this* and a nail;
Shouting (no doubt), as her triumph she scored,
"So perish thine enemies all, O Lord!"

By the banks of *this* river a fast was proclaimed,
The Lord was intreated, and succour obtained.

Place here *his* name who caused the spleen
Of Ahab, the king, and Ahab's proud queen;
Who viewed with jealous and envious eyes
His beautiful plot, his paradise;
And ponder well, as the tale you read
Of the judgments that follow unholy greed.

Meditation choosing,
Solitarily musing,
Lifting his eyes, Rebekah he spies:
Say—'twas a bit confusing.

The prophet's prescription the captain refused,
Scorning alike the advice and the giver;
The waters of Jordan he roundly abused,
Declaring that *this* was the better river.

Put an *aitch* to the name of one of Job's friends,
And you'll quickly discern how my problem ends.

The initials from *Dan to Beersheba* convey
The name of a prophet of minor degree;
The finals *Omega to Alpha* display
The Sire of a messenger greater than he.

ACKNOWLEDGMENT.

B.-I. LITERATURE DISTRIBUTION FUND. — Miss A. M., £1.

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The Israel of the Captivity, and What Became of Them.

By Rev. Wm. Pascoe Goard, F.R.G.S.

In speaking of Britain as the ten lost tribes, it is necessary to remember certain things in order to avoid confusion.

First of all, the people were *no more divided into tribes,* but had, centuries before, passed into the more advanced stage of national organisation. It is the natural progress of any progressive people. First, the family, then tribes, then the nation embracing the tribes. *We must think of Israel as a united nation,* no more called Israel, for the best of reasons, but called by the name, above all others, of Sons or House of Isaac, or Saxons, with many other branch names.

Secondly, we must remember that *they were not the original founders of Israel in the Isles*—that is to say, in Britain—but they came in very late in British history, even a thousand years after the House of David had arrived and been established there.

We shall, therefore, approach the subject of the ten-tribed House of Israel as being *the consideration of a branch* of the Israel people which late in history arrived in Britain, and added their strength to those who had preceded them.

We begin with the separation of the House of Israel from the House of Judah. Thereafter there were two nations in Palestine of the Israel stock, and their histories are separately recorded, with their separate lines of Kings, in the books of Kings and Chronicles. Read them there, and be sure to read them separately.

Thence we find Israel carried captive to Halah, Habor, and the River Gozan. Professor Odlum says of this deportation: "The distance to which Israel was carried from their own country in about 721 B.C. was not less than seven hundred miles in a north and east direction. The Syrian desert, the River Euphrates, the Mesopotamian region, the Tigris, and three ranges of the Kurdistan mountains intervened between Samaria and the new home of Israel in captivity. In this district were the cities and regions of Halah, Habor, and the River Gozan, which flowed into the Caspian Sea, as it does to-day. This new home was on the high table-lands of Media and Armenia. . ."

While settled in this district, they aided the Medes and Persians to break the power of their captors, the Assyrians. Afterwards Babylon went down before their arms.

Israel from the Sixth Century, B.C.

From this time they were on their way to their new European home. They found unoccupied territory in the neighbourhood of Ar-Sareth in south-east Europe. Here they occupied the Crimea, and spread up the waterways, passing the watershed and down the waterways to the Baltic and North Seas.

Sharon Turner says: "The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B.C.

Esdras xi. tells us that the Ten Tribes left their exile and moved away across the Euphrates to a place called Arsareth (City or Hill of Sareth). To the north-west of the Black Sea is a river called Sareth to this day.

Herodotus, speaking of the same date as Esdras, says: "The Scythians emerged from beyond the Euphrates across the Armenian river Araxes."

Rev. W. M. H. Milner says: "The fugitive host, starting from upper Media, passed the north end of Lake Umri into the mountain valleys of the Kurds. Here some dropped off, and their children became in after ages the Nestorian Church. These were for thirteen centuries the missionaries of Asia."

Herodotus says the Persians called the Scythians Sakai, and Sharon Turner identifies these very people as the ancestors of the Anglo-Saxons. The old Greek writers spoke often of the valour and the undaunted spirit of these Scythians. They say "No nation on earth can match them. They are unconquerable."

Read Esdras xi. 13-40.

Professor Odlum continues: "From Josephus, the Jewish historian of the first century, we learn that at A.D. 70 the Ten Tribes were outside the Roman Empire. By other means we learn that they were in the south of Russia in immense multitudes, and known as the Scythians of Herodotus."

The burial places of the Israel people have furnished ample inscriptions to show clearly that the Crimea was a centre of residence for this people for ages, and that from it they spread up through Europe and eastward as far as China. See "God's Covenant Man," pp. 33-54 (Prof. Odlum).

Diodorus says: "The Sacæ sprung from a people in Media who obtained a vast and glorious empire."

Ptolemy finds the Saxons in "a race of Scythians called Sakai, who came from Media."

Pliny says: "The Sakai were among the most distinguished people of Scythia who settled in Armenia, and were called Sacæ-Sani."

Albinus says: "The Saxons were descended from the ancient Sacæ in Asia."

Prideaux finds that "the Cimbrians (Kumrii) came from the Black and Caspian Seas, and that with them came the Angli."

Sharon Turner, the most painstaking Saxon historian, says: "The Saxons were a Scythian nation, and were called Saca, Sacki, Sach-sen."

Col. Gawler, in "Our Scythian Ancestors," says: "The word Sacæ is fairly and without straining or imagination translated Israelites."

The Bible (Amos, chapter vii.) solemnly takes cognizance of the change of the name of the nation

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and people from Israel to "the House of Isaac" (Saxons).

Thus we see these people settled about the Crimea and along the rivers of Europe from the sixth century B.C.

Their migrations to the Baltic and North seas are well told by Du Chaillu, a scholar of England with a French name.

The militant progress of the Goths, Gotti, Men of God, is well known in the history of Europe. The divisional names of Angles, Jutes, and so on, are duplicated to-day by the names our race now bears as English, Welsh, Scotch, Canadians, Australians, New Zealanders, Anzacs, Americans, and so on.

From the sixth century B.C. to the time of the landing of Hengist and Horsa, these people had been steadily progressing up through Europe, God's Battle Axe Brigade (see Jeremiah). Finally, they came in and occupied the place which had been made for them in the British Isles by the Roman occupation. Since that time they have been not the least important part of the Israel peoples dwelling in the "appointed place" (the British Isles), and extending to the overseas Dominions the strength and energy of their race.

It has been possible only to touch authorities and evidences of the identity of the Anglo-Saxon with ten-tribed Israel. But even so, the array of standard authors who make declarations regarding this matter is startling, and it is clear that the scholar who denies an historic basis to the claim of Saxon identity with Israel speaks rather out of his lack of knowledge of standard literature than out of his knowldege of the subject.

The identity of the Saxon and Israel is proven, and we are now put in the responsible position of asking what it means in the way of responsibility under God's plan for His nation, and through them for the world, for with Paul we ask, "What shall we say then? Hath God cast away His people whom He foreknew? God forbid . . . God hath not cast away His people."

LIVES OF THE PRINCES OF WALES.—*De Doran.*

A.D. 1377.

THE Bishop of St. David's, in the 14th century, appears, in his speech in Parliament, to have distinctly recognised England as God's heritage Israel, for he says: "And so you may embrace your noble king . . . for there is, through him, that peace over Israel which the Scriptures name—Israel being the heritage of God, and that heritage being also England. For, in good truth, I believe that God would never have honoured this country by victories that have given glory to Israel, had He not intended it for His heritage also.

Forthcoming Events.

NOVEMBER AND DECEMBER.

Nov. 10-13.—Liverpool. Special meetings. Federation lecturers.
,, 12.—St. Albans. Rev. Joseph Gay.
,, 13.—Croydon. Rev. Jos. Gay, two lectures.
,, 13.—Nottingham. Lecture by Rev. R. G. F. Waddington, M.A.
,, 14.—Bedford. Lecture by Mr. H. Garrison.
,, 16.—Chiswick Brotherhood. Mr. Garrison.
,, 16.—Stratford Parish Church, Men's meeting. Mr. J. J. Morey.
,, 17-22.—Bristol. Special meetings. Rev. Pascoe Goard.
,, 17.—Forest Hill Baths. Public meeting.
,, 18.—Ealing. Lecture by Mr. J. J. Morey.
,, 19.—Sleaford. Lecture by Mr. H. Garrison.
,, 21.—Bradford. Mr. Garrison and Rev. Merton Smith.
,, 23.—Nottingham. Lecture by Mr. H. D. Houghton.
,, 23 and 30.—Stratford Parish Church. Men's Meeting. Mr. Morey.
,, 23-30.—Portsmouth and Gosport. Rev. Merton Smith.
,, 25.—Manchester. Mr. J. Griffin. Lecture.
,, 27.—South Woodford Congregational Church. Mr. J. J. Morey.
,, 28.—Central Hall, Westminster. Rev. Pascoe Goard.

Dec. 1 and 2.—Birmingham, Rev. J. Gay and Mr. Morey.
,, 3-6.—Birmingham, Rev. Pascoe Goard.
,, 4.—Cheltenham, public lecture, Mr. Garrison.
,, 4.—Kingston, Mr. J. J. Morey.
,, 7.—Hounslow Brotherhood, Mr. J. J. Morey.
,, 8 and 9.—Central Hall meetings.
,, 9.—Manchester, Dr. Waddington—lecture.
,, 10.—Ealing, Mr. J. J. Morey.
,, 10-13.—Nottingham, Federation lecturers.
,, 11.—Croydon monthly meetings.
,, 11 and 12.—Bristol, Rev. Philip Young.
,, 15-18.—Cheltenham, Federation lecturers.
,, 18.—Bristol, Rev. W. E. Woodhams Denham.

Any announcements for this list should be sent at once to the Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.

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The Spirit of the Lord.

BY JOHN J. DUNFORD.

"WHEN the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19).

* * * * *

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EAST PRESTON.

PATRONAL FESTIVAL OF ST. MARY'S.

The Parish Church of St. Mary held its Patronal Festival on July 2, the feast of the Visitation of the Blessed Virgin Mary. There were two early celebrations of the Holy Communion, and at 11 o'clock there was High Mass, at which the celebrant was the Rev. ——— (vicar), with the Rev. ——— as deacon, and the Rev. ——— as sub-deacon. The music was Merbecke's. Several of the local clergy assisted, the sermon being preached by the Rev. ———.

* * * * *

Upon reading this announcement, my thoughts went back to forty years ago, when I knew the self-same parish church as a typical low Protestant Church, the Psalms even being read, and not chanted. To-day the enemy has come in like a flood, Mariolatry and all the abominations of Baal-worship being rampant.

2 Kings xvii., under the heading of "The mixed worship," states of our forefathers, "They feared the Lord, *and served their own gods,* after the manner of the nations whom they carried away from thence. Unto this day they do after former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandments which the Lord commanded the children of Jacob, whom He named Israel; *with whom the Lord had made a covenant,* and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice (High Mass) to them" (verses 33-35).

And this newspaper instance quoted is only one of many such that is transpiring in Israel to-day. Verily the enemy has indeed come in like a flood; but we have the Divine assurance that, in this day of "the flood of iniquity in high places," the Spirit of the Lord shall lift up a standard against them. To-day, as even of old, we have need of that Spirit, which Hebrews iv. 12 tells us "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit"; and again in Revelation i. 16 we are told: "Out of His mouth went a sharp two-edged sword"; and in Revelation xix. 15 we are informed "that with it He should smite the nations." This being so, it is up to every British-Israelite to obey Ephesians vi. 13-17: "Stand, therefore, having your loins girt about with truth, . . . and take the sword of the Spirit, which is the Word of God."

And it is this Word of God that every British-Israelite is called upon to preach. God works through human agencies, and it is not for us to sit with folded hands expecting a supernatural deliverance from the powers of evil in high places. To-day Jehovah expects every "saint" (Dan. vii. 27) to play the role of Gideon (Judges vi. 25), viz.: "To throw down the altar of Baal, and build an altar unto the Lord our God." As it is written, "If any man has not the Spirit of Christ, he is none of His." And again we are told, "Quench not the Spirit" (1 Thess. v. 19).

Of course we know that in the impending cataclysm, Jehovah will work supernaturally on our behalf, when Rev. xviii. 1 comes to pass, and "the great whore" and all her machinations are finally overthrown; but until that comes to pass, we must put on "the whole armour of God," that we may be able to withstand in this evil day; and, having done so, to stand, taking the shield of faith, where-

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with we shall be able to quench all the fiery darts of the wicked (idolaters). " For it is a shame even to speak of those things which are done of them in secret" (Ephesians v. 12). Wherefore let us not be unwise, but understanding what the will of the Lord is—redeeming the time, because the days are evil, proving what is acceptable unto the Lord, and having no fellowship with *the unfruitful* works of darkness, but rather reproving them. For all things that are reproved are made manifest by the light (of Identity Truth); not being drunk with the wine of fornication and mixed worship, wherein is excess, but filled with the Spirit.

Speaking the truth in love, even to them whose understanding is darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph. iv. 18). For know, brethren, we must ever be mindful of that great lesson taught by " the King of Israel," recorded in Luke xxiii. 24, viz.: "Father, forgive them, for they know not what they do."

And yet, like Samuel, we are compelled by God to say unto the pseudo-shepherds, "What meaneth this bleating of Mariolatry in our ears, and this lowing of idolatrous Mass which we percieve?" (1 Sam. xv. 14). Like Samuel, we are grieved, and cry unto the Lord both day and night because of their sin (verse 11).

Let not the reader think that I am simply penning these lines in the pure spirit of criticism. I am simply doing it in due sense of it being " our duty" (vide Luke xvii. 10). I am doing that which it is my duty to do.

To-day the whole moral and religious nature of the would-be worshippers is being ostracised and alienated from attending public worship by these idolatrous practitioners. In vain is the apostolic exhortation, " Neglect not the assembling of yourselves together, as the manner of some is " (Heb. x. 25). The sons and daughters of Israel *are forsaking* the assembly out of sheer repugnance at the enemy being allowed to come in like a flood, blighting and eradicating true heart-worship. In vain did the Bishop of Lewes, recently, when dedicating a new organ in a church of his diocese, remark, " I should be very sorry to see the choir superseding congregational praise, as is the manner in cathedral services." To which we reply, " There is a great difference between precept and practice." To-day worshippers *are* subjected to standing with closed mouths whilst that greatest of all anthems, the Te Deum, is being sung to an unknown tune by the choir, simply for the gratification of the organist. Fancy an assembly being called upon to sing the National Anthem in an unknown tune: what would be the response? If an earthly king is accorded the fulness of the assembly's enthusiasm, why should the Heavenly King be robbed of what is due to Him, to wit, the vocal praise of His saints? Malachi iii. 8 says, " Will a man rob God? " Yet these ecclesiastics are doing so every Sabbath day with impunity.

Last Christmas Day I solicited a young man to accompany me to Divine service. The service, which was termed a " Choral Eucharistic," elicited the remark from him, upon leaving the edifice, " One more step, and you step into Popery "; adding the significant remark: " Never will I enter a Church of England again. Where can you find a Church of England service to-day? My father was Church of England, and conducted the Men's Bible Class at the Parish Church of M—— for years, and I sang in the church choir, but this tomfoolery is not what I was brought up to." What could I respond to these outspoken words? And yet he was a true type of a young Englishman—temperate, well-behaved, served his country all through the war, the wearer of war honours obtained on the field of battle, yet turned from Divine worship by ecclesiastical apostasy.

What says the Scriptures? " Shall not I be avenged on such a system as this? " (Jer. ix. 9: " Shall I not visit them for these things? saith the Lord: shall not My soul be avenged on such a nation as this?")

Well may Lord Rosebery remark, in the House of Lords this month, upon the Bill for the dividing of the Bishopric of Winchester into three divisions being brought forward, as follows: " Before increasing bishoprics, I think it is the duty of Church authorities *to fill the churches first.*" We can only say, in all verity, that they will not fill the churches by Mariolatry, High Masses, and all the other Popish abominations, including confessional boxes and processionals.

And what is " the standard " that the Lord will lift up against these idolaters? We reply, Identity Truth, the Gospel of a Covenant-keeping God. As it is written: " Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness. Yet I *sent them not,* nor commanded them: therefore they shall not profit this people at all, saith the Lord " (Jer. xxiii. 32).

But unto British-Israelites God to-day commands: " Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins " (Isa. lviii. 1). Knowing that it is Jerusalem, not Rome, that is our guiding star, vide Joel iii. 9: " Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: *let the weak say, I am strong.* Assemble yourselves, and come up to the valley of Jehoshaphat. Put ye in the sickle, for the harvest is ripe. Multitudes, multitudes in the valley of decision: for the day of the Lord *is near* in the valley of decision." Amen.

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"God's Word Written" (Art. xx.).

By JOHN H. TENCH.

IN the Blue Book, *N.A.* 84, issued by the National Assembly of the Church of England, it is stated on page 8 that Psalm lxviii. may be used for Whit-Sunday, omitting verses 21, 22, 23. In those Churches where the Revised Prayer-book (Permissive Use) is already in use, the choir, on reaching verse 20, suddenly breaks off, misses the above three verses and begins again at verse 24. Those members of the congregation who believe in the inspiration of Scripture are naturally led to examine these verses to see why a ban and a slur have been placed on their heavenly Father's word.

The Higher Critics of the National Assembly who wish these verses thus to be pilloried and made into a gazing stock are men who, when preferred to a living, have to read the Articles of the Church of England as a sign that they agreed with them.

In His Majesty's Declaration, as a preface to these Articles, we read: "That for the present, though some differences have been ill-raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established."

Let us examine, therefore, what the Articles teach us on "God's Word Written."

Art. VII.: "The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man."

Art. VI.: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Art. XX.: "It is not lawful for the Church to ordain anything that is contrary to 'God's Word Written,' neither may it expound one place of Scripture, that it be repugnant to another."

The prayers of the Church of England teach us that Jesus is the author of *all* the Scriptures, both Old and New Testaments, in these words: "Blessed Lord, who hast caused *all* holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them." Therefore, our Lord being the author of *all Scriptures*, it is surely very wrong to believe that He made the Old and New Testaments disagree It detracts from the Catholic Faith of the Church of England, which not only states that the Father is Almighty, the Holy Ghost is Almighty, but the Son is Almighty. It detracts from the teaching of the Apostle Paul, who said, in writing to Timothy, "*All* Scripture is given by inspiration of God," and therefore these verses which the Higher Critics of the National Assembly wish to have omitted must be inspired by the Holy Spirit. To leave them out would make people believe that our blessed Saviour is not infallible. One wonders that these Higher Critics do not tremble at their presumption, when almost the last words of our ascended Lord declare: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The critics will no doubt reply that these words refer only to "the Revelation of Jesus Christ who sent and signified in by His angel unto His servant John," but as Jesus is the author of *all* the Holy Scriptures which the Church teaches by the Articles of Religion and by her prayers, then what applies to Revelation applies also to these omitted verses in the Book of Psalms. It is recorded in the Book of Ezra that Cyrus the King made a decree for the building of the House of God at Jerusalem, and he made a further decree that whosoever shall alter this word let timber be pulled down from his house and being set up let him be hanged thereon. So we see that even earthly kings would punish the alteration of their word; how much more, therefore, shall the heavenly King punish those who alter His word? Our King Jesus said, when He was on this earth: "He that rejecteth Me, and *receiveth not My words*, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day (John xii. 48).

When, in their early days, these Higher Critics were made Deacons, they were solemnly asked by their Bishop, "Do you unfeignedly believe all the Scriptures of the Old and New Testaments?" And they replied: "I do believe them." It looks as if they made a mental reservation in regard to certain verses in the Book of Psalms, or they would not later on in their lives be so anxious to omit them. The importance of the Holy Scriptures was again shown when these men were ordained Priests, for they had to answer this question put by the Bishop: "Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ, and are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

Let us now examine these three verses of Psalm lxviii. to try and discover the reasons for their omission and to see if it is possible for these three verses to be contrary to the New Testament and the teaching of our dear Lord.

Verse 21: "God shall wound the head of His

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enemies; and the hairy scalp of such a one as goeth on still in his wickedness."

What is there wrong about this verse? In this Christian land of ours, if a man constantly commits crime and repeats the same time after time, the judge warns him and in mercy gives him a lighter sentence than he deserves, but tells him that if he goeth on still in his wickedness the next sentence will be penal servitude for many years, or even for life. Both the Old and New Testaments tell us of a Father's love. Moses writes: "The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, *and that will by no means clear the guilty*" (Ex. xxxiv. 6, 7). God cannot forgive a man that goeth on still in his wickedness. Our dear Lord showed His Father's love, longsuffering and abundant in goodness, in these words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16). How did the Jews treat this love of God? They said: "Crucify Him, crucify Him." "His blood be upon us and on our children." "When the nobleman [Jesus] went into a far country [His Father's right hand] to receive for Himself a kingdom and to return," we are told: "But His citizens [Jews of Jerusalem] hated Him and sent a message after Him, saying, We will not have this man to rule over us." They were determined to go on still in their wickedness. When He was returned and rewarded His ten servants for occupying in His absence, He then said: "But bring those Mine enemies which would not that I should reign over them and slay them before Me." Why did the King do this? Because they rejected His love and mercy, they went on still in their wickedness, and it was impossible for Him, the God of justice, to clear the guilty. These Higher Critics must therefore see that verse 21 should not be omitted as it thoroughly agrees with our Lord's teaching.

Verse 22: "The Lord hath said, I will bring My people again, as I did from Basan; Mine own will I bring again, as I did sometime from the deep of the sea."

What is wrong about this verse that it has to be omitted from this beautiful prophetic Psalm? It contains wonderful prophecies of the Ascension of our dear Lord and the gift of the Holy Ghost which our Church commemorates at Pentecost. We are told by this Psalm to praise the Lord daily, "even the God who helpeth us [Israel] and poureth His benefits upon us. And verse 22 is prophetic of God's Israel [the British Nation] whom He has brought again into the promised land. We do not forget the marvellous victories of General Allenby in the Great War. God has fulfilled His promise recorded by Ezekiel: "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever" (Ezek. xxxvii. 25). So in verse 22 God fortells: I will bring you again into the promised land as I did before in spite of Og, the King of Basan, who was destroyed with all his people at the battle of Edrei, and in spite of Pharaoh, and all his hosts, when I delivered My people and brought them up from the deep of the sea. Our God cannot lie, He is a God of truth, but the Higher Critics cannot see it, their eyes are closed, and their ears are dull of hearing, so they presumptuously take away the words of prophecy from the Book of Psalms.

Verse 23: "That Thy foot may be dipped in the blood of Thine enemies and that the tongue of Thy dogs may be red through the same."

What can be wrong with this verse, when it unquestionably agrees both with the Old and New Testament Scripture? Let us quote from the Old Testament first. Isaiah informs us that Jesus came "To proclaim the acceptable year of the Lord," and when He began His ministry in the synagogue at Nazareth He read from Isaiah lxi. 1, and He went no further than the quotation I have given, but closed the book, and gave it again to the minister and sat down. He then began His sermon, and said: "This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Now the men in the synagogue would not receive Christ's loving words, but tried to murder Him. Later on the citizens of Jerusalem, when Pilate would have released Jesus, cried out and said: "Not this man but Barabbas. Now Barabbas was a robber." Peter told the Jews after Pentecost: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life whom God hath raised from the dead." Through Peter's teaching of the love and mercy of God, 3,000 men believed. They were in the acceptable year of the Lord, but what must happen to those who go on still in their wickedness? There must follow, as Isaiah foretold, "*the day of vengeance of our God*," and He describes this *day of vengeance* in his 63rd chapter: "Who is this that cometh from Edom with dyed garments from Bosrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment, for *the day of vengeance* is in My heart, and the year of My redeemed is come." Let us compare this with the New Testament. The beloved disciple writes in Revelation xix.: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns;

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and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. . . . And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron and He treadeth the winepress of the fierceness and wrath of Almighty God." Thus we see that both Old and New Testaments agree, but because the Psalmist has had an earlier vision of *the day of vengeance* of our God and foretells in a few words "That Thy foot may be dipped in the blood of Thine enemies and the tongue of Thy dogs in the same," the Higher Critics in their presumption say: "This is not Christian teaching, this is not the spirit of the New Testament, so we will omit it from the Scriptures.

Two excellent meetings were held at Headquarters on November 12th, when addresses were delivered by the Rev. Joseph Gay, Mr. David Davidson, and Mr. Herbert Garrison, who presided in the evening, Major Knowles presiding in the afternoon.

Eight very successful meetings were held at Liverpool in connection with the local Branches last week; some particulars will be given in our next issue. The Rev. Pascoe Goard and Mr. John J. Morey were the London speakers.

New Revised Edition.

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The Teaching College.

THE preliminary sessions of the Teaching College have been a great success. Over five hundred people have attended the classes since their commencement only seven weeks ago.

A syllabus is being prepared, and the work of the College will commence in earnest with the New Year, when a small charge will have to be made in order to meet expenses.

In the meantime the Rev. Wm. Pascoe Goard is giving free lectures weekly, on Mondays, afternoons and evenings (3 p.m. and 7.30 p.m. respectively), and on Tuesday afternoons at 3 p.m. The following is the list of subjects taken:—

MONDAY AFTERNOONS:
"The Table of Contents of the Bible."

MONDAY EVENINGS:
"Themes for Addresses."

TUESDAY AFTERNOONS:
"Israel in the New Testament."

In order that a consecutive course of lectures might be provided, each study is continued week by week, at the same hour and on the same day, in unbroken series.

All are heartily invited to attend these lectures, which are quite free, and we are anxious to attract as many new students as possible.

Tuesday evenings will be occupied twice in each month by Mr. D. Davidson, M.C., lecturing on "The Great Pyramid," and alternate Tuesday evenings by Rev. W. E. Woodhams Denham on "The National Message of the Prayer Book."

The first of the series of "Pyramid Addresses," delivered on Tuesday, November 11th, was one of the most interesting and instructive lectures we have yet enjoyed. The next Pyramid lecture will be given on Tuesday evening, November 25th.

Our National Prayer Book contains a message to the people of these islands, second only in importance to that contained in the Bible. The Rev. Woodhams Denham, in commencing, on Tuesday last, his series of lectures on this subject, is making a contribution to the work of our College of the very greatest value.

Needless to say, the expositions delivered week by week by the Rev. Wm. Pascoe Goard are of a unique character, and to the highest degree inspiring, both morally and intellectually.

Please help us by making these classes known to all your friends.

The Registrar will be glad to receive in advance the names of any who wish to have a copy of the syllabus, so that it may be forwarded without delay the moment it becomes available.

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NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

The Banner is published weekly, price 1½d., but Monthly Parts are issued in tinted wrapper, price 8d., post free 10d.

The Rate of Subscription is 9s. per annum, post free, in either Weekly or Monthly Parts, to any part of the World.

Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

THE next London public meetings will be held (D.V.) on Friday, November 28th, in the Central Hall, Westminster, afternoon at 2.45 and evening at 7.30. Other meetings will be held in the same hall on December 8th and 9th, at the same hours.

The Philharmonic Hall, Liverpool, was crowded with an enthusiastic audience, numbering approximately 2,500, on Sunday afternoon, November 2nd, when the Rev. J. J. R. Armitage, vicar of Christ Church, Everton, Liverpool, gave an address entitled, "Ulster, the Empire, the Bible: Does God Control the Destiny of the Nations?" All who know Mr. Armitage will be able to imagine something of the force and power he would put into such a subject. The chair was taken by Mr. Sandeman Allen, M.P. for the West Derby Division of Liverpool. Sir John de F. Penefather, M.P., had promised to be present, but was prevented by indisposition. Miss E. L. Prentice, of London, gave a short address.

Captain Alfred H. F. Young, R.N.R., gave the address for the Hindhead Branch on Sunday afternoon, to a good audience.

Mr. Daniel Farmer gave two addresses for the Horsham Branch on November 5th, in the Town Hall. On Wednesday last he addressed the St. Albans Branch.

The Clerical and Ministerial Association meets each Monday at 11 a.m., at our Headquarters, 6, Buckingham Gate, under the leadership of the Rev. Pascoe Goard, whose Biblical expositions are very highly valued by all privileged to hear them.

The Teaching College classes are meeting each Monday and Tuesday afternoons and evenings at our Headquarters. It is good to see how keenly the students follow Mr. Goard in his wonderful Bible lessons. When the unique character of these classes is more widely known, our rooms will not be large enough to accommodate all who will want to attend. Hundreds of teachers and speakers would gladly come again and again if they could only be induced to come once, and so get a taste of the good things provided.

Captain R. A. Neaume is announced as the next speaker for the Bournemouth Association, at the Y.M.C.A., on November 19th, at 3 p.m. Subject, "The Great Pyramid."

Mr. James Moncrieff was announced to address the Scottish-Israel Identification Association on Sunday night last, at 6.30, in the Christian Institute, Bothwell Street, Glasgow. Subject: "The Parable of the Prodigal Son."

We tender our thanks to Mr. W. Gregory, of Royston, for generously inserting and paying for a very lengthy advertisement of the Congress gatherings in the local paper, giving the list of patrons, and of speakers, and showing what B.-I. teaching is, as printed on our Congress folders.

A certain Canon of East Anglia has gone out of his way and his calling to attack British-Israel in a paper for which he writes "Church Notes." The same paper has published an effective rejoinder by Mr. J. J. Hall, our secretary in Great Yarmouth. If canons and other clerics *will* expose their ignorance of what we teach, they must expect that other clerics and laymen will reply with truths that cannot be controverted.

Mr. J. Griffin will address the Manchester Branch on November 25th, at 7.45 p.m., in the Houldsworth Hall, Deansgate.

The Rev. Prebendary Gough, M.A., and Col. W. G. Mackendrick, D.S.O., "The Roadbuilder," author of "The Destiny of the British Empire and the U.S.A.," will address a special "Covenant Meeting," in the Central Hall, Westminster, on Saturday, November 29th, at 8 p.m. The chair will be taken by Miss E. L. Prentice. Doors open at 7.30. Admission free. Reserved seats at 3s. may be obtained at the hall. A full audience may be assured.

Mr. Herbert Garrison, Secretary-General, lectured at the Royal Commercial Travellers' School on "The Keys and Gates of the World," on November 6th, and at Hampton Wick, Church Hall, on "Our World-wide Empire," on November 7th. The vicar, the Rev. R. W. Ronayne, M.A., presided over a crowded audience.

The Congress and the publicity it has gained is bringing an enormous correspondence, with enquiries for literature and requests for meetings from all parts of the country, so that the Forward Movement we are undertaking becomes doubly necessary and urgent. We must not fail to meet the calls upon us, nor neglect to take advantage of the opportun-

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ities offered to proclaim the Gospel of the Kingdom. We are glad to report that our appeal made in this journal on November 1st for £3,000, plus the sum raised at the Congress, has brought forth immediate response. In addition to a number of welcome donations, we have from one of our members a very generous offer of £500, provided we can get another £2,500 given or promised by Christmas next. Here is a challenge we are bound to meet. We feel sure our readers will take it up, and do their best according to their means. The time is short, but the task is not impossible. All who love the glorious Cause for which the Federation stands will want to do their part, and do it quickly. It must be distinctly stated that our generous donor's offer is strictly conditioned by the proviso named. Now, we dare not lose £500 through lack of effort or sacrifice to meet the condition laid down. We simply *must* comply. The Secretary-General will be very grateful for donations or promises addressed to him at our Headquarters, 6, Buckingham Gate, London, S.W.1. Cheques and postal orders should be crossed "Midland Bank, a/c B.-I.-W.F." Receipts will be sent as soon as possible.

Forthcoming Events.

Nov. 21.—Bradford. Mr. Garrison and Rev. Merton Smith.
,, 23.—Nottingham. Lecture by Mr. H. D. Houghton.
,, 23 and 30.—Stratford Parish Church. Men's Meeting. Mr. Morey.
,, 23-30.—Portsmouth and Gosport. Rev. Merton Smith.
,, 27.—South Woodford Congregational Church. Mr. J. J. Morey.
,, 28.—Central Hall, Westminster. Rev. Pascoe Goard.
Dec. 1 and 2.—Birmingham, Rev. J. Gay and Mr. Morey.
,, 3-6.—Birmingham, Rev. Pascoe Goard.
,, 4.—Cheltenham, public lecture, Mr. Garrison.
,, 4.—Kingston, Mr. J. J. Morey.
,, 7.—Hounslow Brotherhood, Mr. J. J. Morey.
,, 8 and 9.—Central Hall meetings.
,, 10.—Ealing, Mr. J. J. Morey.
,, 10-13.—Nottingham, Federation lecturers.
,, 11.—Croydon monthly meetings.
,, 11 and 12.—Bristol, Rev. Philip Young.
,, 15-18.—Cheltenham, Federation lecturers.
,, 18.—Bristol, Rev. W. E. Woodhams Denham.

MANCHESTER AND SALFORD BRANCH.

Nov. 25.—Mr. J. Griffin, of Dudley: "Our Glorious Heritage."
Dec. 9.—Dr. Waddington, of Hazel Grove, Manchester: "Dan, the Pioneer of Israel."

New Israel Hymns (No. 15).

By HENRY D. HOUGHTON.

8.8.8.8.8.8. TUNE, "MELITA."

1
For mercies of a thousand years,
Renewed by night, received by day,
For blessings, sorrows, joys and tears,
Which all have led "The Better Way,"
To Thee, O Father God, we raise
Our humble song of fervent praise.

2
For Summer, Winter, Autumn, Spring,
For greenest grass, and lovelier flowers;
For buds that burst, and birds that sing,
For fruitful rain—for sunny hours:
But most of all Thy written Word,
Demands our thanks and praise, O Lord.

3
Our praise for mercies on the field
(When foeman pressed our warriors sore),
That raised the flag, and would not yield,
But held it high aloft once more;
That broke their ships, dispersed their bands,
And put the victory in our hands.

4
Send Thou Thy navies—sail our seas;
Let Thy bright angels guard our air
(Lest traitors swift our land should seize),
And check the foemen lurking there.
For there is none, O God, but Thee,
That fighteth for us—land or sea!

5
Be with us when our sons are sent
To break the shackles of the slave,
Upon the darker continent,
Or on the ocean's wider wave:
Whate'er men are—where'er they be,
Our call is this—"They shall be free."

6
Purge from our midst the oath, the lie;
Make clean the traffic of the mart;
Make fit to live, make fit to die,
And give us all a holy heart:
Thy Sabbath sign be all our care,
And God be worshipped everywhere.

7
We ask not honours for ourselves,
Nor others' fields, nor orange-groves;
No riches from our neighbours' shelves,
Their lands, their farms, their cattle-droves:
We ask that we Thy work may love:
And thus our world-wide mission prove.

8
Remember all who carry hence
The cross of Christ to heathen lands;
That evil may be thrust from thence,
That Christ may break their iron bands:
And haste the time when He shall reign
As King o'er all the tribes of men.

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Expository Page.

THE COMING OF THE LORD.

By Rev. Wm. Pascoe Goard.

For any man or school to assume to know all about the mystery of the personality of the Lord, and about the second coming of the Lord, and about the millennial kingdom of the Lord, seems to be going too far. It is still true that "without controversy great is the mystery of Godliness."

God Manifest in the Flesh is beyond our understanding as to process, but not beyond our acceptance as a fact.

The best that we can do is to take the testimony of the Lord upon the matter. By that we mean the testimony of the Bible.

Before doing that, however, we might enquire if there is any final scientific objection to the predicted fact of the return of the Lord. I am bound to answer No; there is no final scientific objection. On the contrary, science, or, rather, scientific men record facts which stand alone, happening once, and not repeated, at long intervals in earth history, from the geological standpoint.

The testimony of the Lord asserts that "In the beginning God created the Heavens and the Earth." If this cannot as yet be proved, it cannot be disproved. The "testimony" stands unchallenged. There is now dawning an hypothesis by which the mind may so naturally explain the creation of the material universe out of "nothing" as to almost amount to proof. Minds travel in flocks along unknown roads and often unknown to each other. It is probable that scientific men will be in a position soon to accept the first verse of the Bible as a statement not of Divine testimony only, but as being so fully in accord with growing knowledge as to be accepted as a natural explanation of understood fact.

At all events, even now scientific men have no fact to disprove the statement. The eternity of matter as "matter," as we understand it, we now take to be unlikely.

The beginning is asserted—the beginning of the present material universe. Now there can only be one such happening for one such universe. Its continuance and change is another matter.

We will, therefore, state the matter thus. There was a morning when, and up to when, *there was no material universe.* Then there come a morning when the material universe existed. Put this down in the tabulation as *Fact I.*

We know that upon the earth, up to a certain point, *there was not life upon the earth*, and then there came a morning when life was upon the earth. Put this down as *Fact II.*

We know that there was a morning up to which *man was not upon the earth*, and then there came a time when man was upon the earth. Put this down as *Fact III.* (No, I am not concerned about *method* of production now, only about the *fact* of production).

As far as we know, up to a certain morning, "*no man had come down from Heaven.*" We accept it as a fact that upon a certain glorious morning, the anniversary of which we joyfully celebrate, He who said "Before Abraham was I am," *came down from the Father in Heaven*, and took upon himself the seed of Abraham. Put that down as *Fact IV.*

As far as we know, up to a certain morning *no man permanently rose from the dead.* It is historically established that upon a certain morning, the anniversary of which we joyfully celebrate, *Christ, the first-fruits, arose from the dead.* Put that down as *Fact V.*

As far as we know, *no man has ever returned from Heaven.* The prophecies declare that *upon a certain morning, marked by certain great events which are also clearly predicted, Jesus Christ will return from Heaven.* This, when accomplished, will naturally follow as *Fact VI*, of the same order as the preceding five.

It is further declared that "*God shall give unto Him the throne of His father David.*" This also seems natural, and would take its place as *Fact VII.*

It is asserted that *those who sleep in Jesus, will God bring with Him*, that in other words, He shall come accompanied with all His saints. This is certainly not contrary to the process of the facts we have been considering. For if one man rose from the dead scientific men will concede that all men may arise from the dead. *It is the beginning and completion of a natural process. And if one man return from Heaven all men may return from Heaven.* This is but *the logical following of an equitable process.*

This would take its place as *Fact VIII.*

With the first of these facts scientific men are acquainted. By the voice of prophetic men they are instructed to look for the remainder of the facts in due season, and they have nothing to oppose the assumption that these also shall occur in process of time.

* * *

We have seen that scientific men have not anything in the realm of science to oppose to the statement of the Bible that the Lord will return. Now then let us look at the positive side and ask, on what grounds are we to expect the return of the Lord?

What do we know about this great personality?

1. We are assured of His birth. All Christendom celebrates the nativity of the Lord. The anniversary goes far to prove the event. We may assume the historic Christ as accepted, and proven.

2. That He lived His life in accordance with the narrative of the Gospels we may also accept.

3. That He died upon the cross is also accepted.

4. That He rose from the dead is well established historically.

5. That He ascended into Heaven is well attested and accepted.

There a cloud received Him out of their sight. Now what happened thereafter?

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In that He died He died unto sin once, DEATH HATH NO MORE DOMINION OVER HIM. Ascended to Heaven, a man with a form which responded to human touch, for He said, "handle Me and see, for a spirit hath not flesh and bones as ye see Me have." *He hath not died since.* Now mark what that means. Body and soul have not been again separated. He has neither gone down into the grave NOR BEEN ABSORBED AGAIN UP INTO THE GODHEAD SEPARATE FROM HIS HUMANITY. This being the case, somewhere out there in the universe He is living to-day—"VERY MAN OF VERY MAN." If therefore He returns to earth again He will come as He went away, *a man.* Not less *the Son of God.*

There will neither be a new incarnation necessary, nor will the earthly throne be occupied by a supernatural person. Upon these two rocks most of the troubles arise regarding the second coming of our Lord.

* * *

In approaching the study of this question it is necessary to ask: Has the Lord a dual nature? We do not know, but we do know that *He is revealed to us in language which seems to imply that He has.* We cannot change the language. We cannot change its apparent meaning. We can be assured of this, that the language used will not lead us astray. It may, or may not, be possible for human language to make clear the nature of the personality of the Lord. It may not be possible for the human mind in this stage of life's processes to understand the nature of the personality of the Lord. But we can safely accept the impression made by the language which presents Him to us as a good working understanding, to tide us over until "we know in part" no more: resting assured of this that *any additional information which may come to us will not be contradictory.* We say therefore that we must remember the dual presentation of the Lord. At once the Son of Man, the Son of God.

Now as the Son of Man, He came and finished His redemptive work. As the Son of Man He will come again and finish his administrative work as King.

Please pay very close attention to this matter. There are those who are mixing up the redemptive and the administrative work of the Lord. These are getting into a very bad tangle, and are teaching some terrible things, for which I think there is no warrant in the Scriptures. These terrible things are arousing the bitter antagonism of other schools of Christian teaching against the whole doctrine of the Lord's return. Let us steer clear of both these errors. The teaching of a very devoted evangelistic school is that when the Lord returns *He will have changed His attitude to the sinner* and will wade to His throne in the blood of those who reject Him.

Now, what is the teaching of the Scripture in this regard?

When the Lord went away, He left a kingdom on earth, a material kingdom that is to say, which He delivered to *His ten servants*, saying to them, "Occupy till I come." Throughout the ages this kingdom has been attacked by national enemies, but it has stood its ground to the day of the coming of the Lord. *On that day He will find that kingdom in the midst of the Armageddon struggle, and in the greatest danger of being overthrown, humanly speaking.* Against that kingdom all nations will then be gathered to battle. Coming to the assistance of His own kingdom, He will destroy the military formations which are "pressing the battle to the gate," as usual, with horrible outrage and malice.

These overthrown, He will proceed to the re-establishment of the kingdom under His own rule. *Thus the King manifests His power.*

This is a very different thing to our mind from the Saviour trampling the unsaved individual sinners until the blood "stains all His raiment." We have given a free quotation of the teaching mentioned, making it very much milder, as we do not care to quote the whole terrible thing (Isa. lxiii. 1-4).

Thus the Second Psalm says, "Thou shalt rule them with a rod of iron, and dash them in pieces like a potter's vessel." Not the individual sinner, but hostile governments and military formations.

The character of the Saviour will never change. He is "JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

In a former number we pointed out that the Bible tells the story of His return from four standpoints.

1. The standpoint of the temple. The glory of God departed from the temple, passing eastward, and disappearing. But the glory of God shall return to the temple, coming from the eastward, and entering into the House of God. Now, Jesus Christ is "*The brightness of the Father's Glory,*" and He shall so return.

2. From the standpoint of the Church. This includes the resurrection and the translation, the meeting the Lord in the clouds. This is all accomplished "IN A MOMENT, IN THE TWINKLING OF AN EYE, AT THE LAST TRUMP."

The Lord is then approaching the Mount of Olives "as the lightning cometh out of the East and shineth even unto the West," and, doubtless, the resurrected and the translated fall in behind Him in procession.

3. From the standpoint of the nation of Israel. Israel is then at the crisis of its battle against "all nations" before Jerusalem. Its salvation is in the coming of the King.

4. From the standpoint of the Lord:

A. He will deliver His nation.

B. The marriage of the Lamb (see the five Virgins, Matt. xxv.).

C. The reckoning with His own servants (Matt. xxv.), and

D. The judgment of the nations (see Matt. xxiv.).

From this point comes the reconstruction of the affairs of earth and their administration according to the principles of the Divine constitution as interpreted by Jesus Christ, and the Apostles in the New Testament, and as it shall be administered by the Lord.

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We now have a short period in which to prepare for a thousand years in His presence.

We then shall have a thousand years in His presence in the Millennial Kingdom, to prepare to enter into the visible presence of the Father, there to live with Him throughout the eternities which never end.

The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty words:—

November 1st, Saturday.—Who is like unto Thee, O Lord, . . . glorious in holiness, fearful in praises, doing wonders? Exod. xv. 11.

November 2nd, Sunday.—The Lord will not forsake His people, for His great Name's sake. 1 Sam. xii. 22.

November 3rd, Monday.—I, even I, am He that blotteth out thy transgressions for Mine own sake. Psa. xliii. 25.

November 4th, Tuesday.—Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self. Exod. xxxii. 13.

November 5th, Wednesday.—In His love and in His pity He redeemed them; and He bare them; and carried them all the days of old. Isa. lxiii. 9.

November 6th, Thursday.—Lord, Thou hast been our dwelling place in all generations. Psa. xc. 1.

November 7th, Friday.—I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins. Isa. xliv. 22.

November 8th, Saturday.—In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. Psa. xvi. 11.

November 9th, Sunday.—Thine eyes shall see the King in His beauty; they shall behold the land that is very far off. Isa. xxxiii. 17.

November 10th, Monday.—I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own. 2 Sam. vii. 10.

November 11th, Tuesday.—The Lord hath sworn in truth unto David; . . . Of the fruit of thy body will I set upon thy throne. Psa. cxxxii. 11.

November 12th, Wednesday.—I will set him on high, because he hath known My Name. Psa. xci. 14.

November 13th, Thursday.—Thou shalt be called by a new name, which the mouth of the Lord shall name. Isa. lxii. 2.

November 14th, Friday.—He shall be as a tree planted by the waters, and that spreadeth forth her roots by the river. Jer. xvii. 8.

November 15th, Saturday.—Oh, that My people had hearkened unto Me, and Israel had walked in My ways. Psa. lxxxi. 13.

November 16th, Sunday.—He is our God, and we are the people of His pasture, and the sheep of His hand. Psa. xcv. 7.

November 17th, Monday.—While I live will I praise the Lord, I will sing praises unto my God while I have any being. Psa. cxlvi. 2.

November 18th, Tuesday.—The Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first. 1 Thess. iv. 16.

November 19th, Wednesday.—The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Isa. lix. 20.

November 20th, Thursday.—Remember not the sins of my youth, nor my transgressions: . . . for Thy goodness' sake, O Lord. Psa. xxv. 7.

November 21st, Friday.—God is not a man, that He should lie: neither the son of man, that He should repent. Num. xxiii. 19.

November 22nd, Saturday.—Thus saith the Lord unto the House of Israel, Seek ye Me, and ye shall live. Amos. v. 4.

November 23rd, Sunday.—Give unto the Lord the glory due unto His Name; worship the Lord in the beauty of holiness. Psa. xxix. 2.

November 24th, Monday.—Behold, a king shall reign in righteousness, and princes shall rule in judgment. Isa. xxxii. 1.

November 25th, Tuesday.—He hath made the earth by His power; He hath established the world by His wisdom. Jer. li. 15.

November 26th, Wednesday.—The Lord, whose name is Jealous, is a jealous God. Exod. xxxiv. 14.

November 27th, Thursday.—The chastisement of our peace was upon Him, and with His stripes we are healed. Isa. liii. 5.

November 28th, Friday.—Ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people. Lev. xx. 26.

November 29th, Saturday.—Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Pet. ii. 25.

November 30th, Sunday.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for Thou art my praise. Jer. xvii. 14.

Hidden Text for September, Isaiah v. 23.

Correct answers received from:—Mrs. Heald, Sunnyside, Ashstead, Surrey; Mr. John Washington, Hoylake, Cheshire.

Solutions for November can be sent to Miss Florence H. Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

MANCHESTER AND SALFORD BRANCH.

Syllabuses for the coming year will be ready in a week or two, and all enquiries should be made to the Hon. Secretary, Mrs. N. S. Witham, Heathcote, Strines, near Stockport. A very successful year is anticipated.

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The Conquest of Rheumatism.

A PUBLIC BENEFACTOR.

By J. Fraser.

No public benefactor performs a higher service than he who ameliorates human suffering, banishing pain and bringing new life and hope to the afflicted. And what relief to their near and dear ones, the impotent witnesses of their agonies! The gratitude of these is not the least of his triumphs.

So fearful are we, as a rule, of indulging in false hopes, that we are always inclined to be sceptical when we hear of any remarkable discovery for the cure of long-standing and deeply-rooted physical evils. But all such scepticism must necessarily vanish when we are confronted with living proofs of its efficacy; when we see and talk with the sufferer restored to perfect health; the cripple who, after twenty years of torture, has taken up life anew, rid of all his agonising disability: so that "the years that the locust hath eaten" remain no more than an evil memory.

A GREAT DISCOVERY.

And such are the very wonderful effects achieved by the new discovery for the banishment of Rheumatism and all allied evils. The formula, prepared at the St. Thomas's Laboratories at Portsmouth, is the result of very many years of untiring research and experiment under the direction of Mr. S. Featherby and his chemists. He has worked modern miracles, and the innumerable expressions of gratitude he receives daily are often most touching. "The wonderful results of your treatment . . . I was in a hopeless condition," writes one. "I am perfectly positive I should be a cripple but for 'Kandu,'" says another. Kandu is the registered name under which this remarkable remedy is distributed from St. Thomas's Laboratories by the Baron Products Company, of Commercial Road, Portsmouth. The gratitude of the restored is indeed pathetically similar in expression: "My conscience compels me to write to you"; "I am at a loss to express my sincere thanks," are phrases continually recurring. But the writers themselves are visible proofs of what this wonderful medicine can accomplish. It is indeed a triumph of pharmacy, and is based on certain Mexican herbs—the Mexicans have always been singularly immune from Rheumatism; it was this fact which was the initial inspiration of its scientific discoverer. Kandu can be obtained at all branches of Messrs. Boots the Chemists, Taylor's Drug Stores, Timothy White, Ltd., all the principal London stores, and most chemists throughout the country.

A WIDESPREAD EVIL.

Rheumatism is undoubtedly the most widespread of all our physical ills. This has been attributed both to our uncertain, damp climate and to our food—it is said we consume too much butcher's meat, for one thing. But, whatever be the cause, the effects are devastating. That Rheumatism is often inherited is witnessed by the fact of so many sufferers among quite young people. Rheumatism and the allied ills of Sciatica, Lumbago, Gout and Neuritis are still the rack whereon so many thousands suffer daily torture.

And the evil but increases with age. At its worse the victim is reduced to a pitiable condition: often he is so crippled as to be entirely helpless; his days one long agony; unable even to move without suffering the most excruciating tortures.

Rheumatism and all kindred evils are directly attributable to the presence of both uric and oxalic acid in the blood. These may enter with our daily food, and if they fail to be eliminated they act as irritants, and become the cause of acute suffering, inflammation and deformation of the joints—Rheumatoid Arthritis—and swellings and pains in the tissues and cartilages all result from their presence. To effect a cure it is necessary to eliminate every trace of these evil deposits, and Kandu has been proved beyond any shadow of doubt to effect this completely. It has withstood the most rigorous tests.

If unobtainable, KANDU is sent, post paid, price 2/6, 4/6, or 7/6 from The St. Thomas's Laboratories, PORTSMOUTH.

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The Date of Stonehenge.

A GREAT deal depends upon what date or period we assign to Stonehenge. Rev. Commander Roberts, in his article upon "Stonehenge" (BANNER, No. 2,495), refers to my article (BANNER, No. 2,494), and objects to my date about A.D. 448-560. He considers the correct date to be that held by Sir Norman Lockyer, viz., "1680 B.C., with a possible error of 200 years either way." Professor Sir Flinders Petrie preferred A.D. 730, plus or minus 200 years. Mr. Stevens, Curator of Salisbury Museum, author of the Official Guide to Stonehenge, published by His Majesty's Stationery Office, 1924, advocates 1700-1800 years B.C.; Gowland, about 1800 B.C. Other archæologists give equally extravagant dates as the real era of Stonehenge. Which are we to choose among these contradicting "experts"? Why should Lockyer's date be chosen before Petrie's? The latter is far more renowned, as an archæologist, than Lockyer. The only reason given for Lockyer's date is that he fixed it "from the sun itself." This is what Petrie did also, and they flatly contradict each other! This opinion is strongly held by the learned Mr. C. F. Cooksey, of Bustard Manor, Martin, Salisbury, author of the able paper, "The Secret of Stonehenge," in *The Nineteenth Century*, 1910, who says that the learned twaddle spoken by those that gathered and confronted one another at the recent occasion of the handing over of this wonder of the world to the British people, should be consigned to the limbo of dead-and-gone nonsense (*Salisbury Journal*, 13.5.21). What reliance can be placed on a date which the author himself admits may be 200 years too early or 200 years too late, which Lockyer and Petrie do? From the above few archæologists' opinions we have a range of 1,120 years to choose from. Sir John Evans says Stonehenge was erected in the Bronze Age, but Mr. Stevens says the Bronze Age had not then been established. So the "experts" are not even agreed as to which of their imaginary "ages" Stonehenge was erected in (*Weston Gazette*, 23.4.21).

THE BRITISH EVIDENCE.

The British are of Israel. In the article referred to, is an extract from one of the Ancient Welsh "Triads," which mentions "the building of the work of Emrys." This refers to the building of Stonehenge by Emmrys or Ambrosius, King of South Britain, A.D. 448 (vide "Dictionary of National Biography"). The opinion, therefore, of the ancient British was that the vallum and two oldest circles of small diabase stones were erected by the British king, Emmrys, and therefore called Lor Emmrys, which would be about A.D. 448, which, of course, entirely upsets the imaginative speculations of Lockyer, Evans, Gowland, *et al.*

THE TRIAD TESTIMONY.

Futher evidence from the "Triads" is to the same effect. Triads state that when the Cymri arrived in Britain, they found the island quite uninhabited, and that they were the first inhabitants of it. Stonehenge, therefore, could not have been erected 1680 B.C., for Britain was uninhabited; and British Israelites had no existence then, at the time of Jacob's death. Solomon's connection consisted merely in a small trading station at the Land's End, Cornwall. Assyria fell B.C. 612. The Cymri would have taken at least 100 years in wandering from Media to Britain. So it would not be inhabited till B.C. 500, instead of Lockyer's imaginary sun date of 1620 B.C. (Covenant People, No. 22). Another of the imaginary dates is that of Mr. E. Herbert Stone, who gives 2,000 B.C. for Stonehenge (*Nineteenth Century*).

ORIGIN OF THE NAME.

The name "Stonehenge" is used by Henry, Archdeacon of Huntingdon, in his work of 1135, an historian of merit, who died 1168. Also by Bishop Geoffrey of Monmouth, a famous chronicler who died 1154, and who says it was erected by Ambrosius. Also by the "Chronicler," Robert Wace, 1135. Also by the chronicler, Simon of Abingdon (Camden, i., 207).

Dr. Stukeley says: "It is also called Stonehenge, and was supposed by some persons to have been erected by Hengist, the Saxon, to the honour of the Britons, whom he had murdered at a feast." It was Stukeley who invented the fantastic derivation of "hanging stones." But the Hon. Sir A. Herbert, M.A., barrister-at-law, of the Inner Temple, in his admirable work (apparently the best on Stonehenge), "Cyclops Christianus," completely demolishes Stukeley's derivation as being ungrammatical and unsupported by examples; and that Stan-Hengest was as correct as Hengestis-stanas would have been (the *Worthing Herald*, 3.9.21). From these arguments and evidences we have no other conclusion than that Stones of Hengest is the only correct derivation. It is an aboriginal Saxon testimony to the substance of facts remembered among the Britons. The metrical historian, Harding (1378) twice employed the appellation, "Stone Hengles" (*Covenant People*, No. 18).

Dr. Wharton had reason to complain that, in this question of etymology, the name of the Saxon duke had not been properly or sufficiently considered ("History of English Poetry," i., 53). Palgrave remarks that the names Hengest and Horsa both mean a horse. And the two innermost circles are "horseshoe circles." It is evident that these conflicting archæologic and sun dates destroy each other. So we have to accept the rational, consistent, ancient historic records of British and Saxon chronicles, which give every detail that could be expected for so ancient a building. Messrs. Lockyer, Gowland, Stevens, *et al*, would also deprive us of the high interest and satisfaction of possessing and visiting an ancient Israelite monument; if we accept their extravagant and anti-biblical dates (*Watchman of Israel*, No. 7).

A. B. GRIMALDI, M.A.

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The Wanderer's Trail.

By MELVIN E. KING.

JACOB was on a journey to meet his brother Esau, who was his enemy years before he had supplanted his birthright. Esau was coming with an armed escort of four hundred men. Jacob's peril seemed imminent, so, in the silence of night, he tarried in earnest supplication for Divine help. The Angel of the Covenant made with Abraham, or the Jehovah-Christ of the Old Testament, laid hold upon him, and they wrestled until the break of day. Jacob's patient persistency prevailed, and his prayer was answered.

As a memorial of this supernatural event, Jacob's name was changed to Israel. This was the full name of Jacob's seed from that day to the close of Solomon's reign.

This is a monumental fact in Bible history, and immortalised Jacob's fame. At the death of Soloman the Israelitish nation was divided into two kingdoms. Ten tribes retained the name of Israel, and the other two were called for Judah, and afterwards Jews.

Here we have the distinction of Israel and Judah. The failure to recognise this has caused much prophecy to be misunderstood. For two hundred and fifty years they remained separate kingdoms in Samaria and Judea. These names followed them in the subsequent records of the Old Testament.

In a few instances Israel is used in succeeding generations for all of Jacob's seed, or for Judah only. Few exceptions can be seen in the context. These are so rare as to establish the rule. A recognition of this fact gives us a key to unseal many hitherto obscure passages. Scholars have fallen into a grave mistake in calling Jews "Israel," as though they embraced all of Israel to-day. The oblivion of Israel has been shadowed by this gross error. Neither does Israel ever mean the Church. Captions of pages and chapters of the Bible are the work of scribes. They were mystified by the loss of Israel's identity, and unbelief of her restoration. So they fell into the snare of spiritualising the literal. The blind can easily lead the blind. Read the page titles and chapter headings of Isaiah, and then see how distinctly it is Israel, and not the Church, of which the prophet writes. There is no Church in the Old Testament. Substituting "Israel" for "Church" makes the sacred pages a new book.

After Judah came back from Babylon, they were called "Jews," and also through the New Testament. During the oblivion of the Ten Tribes, according to prophecy (Gen. xlviii. 16) Isaac's name has been changed to "Saxons."

Jacob prayed for his seed to be named also for his father Isaac. In Hebrew a prefix is often dropped. Then we have "saac," which in history has been spelt "sax." The "ons" in "Saxons" is derived from "Sax sons." Thus has Jacob's prayer been fulfilled.

Children of Israel were wanderers in their early history. They became such in all the generations succeeding their Assyrian captivity. Abraham inaugurated this one characteristic of Israel when he obeyed the Divine commission to arise and go West five hundred miles from Ur of Chaldea to his promised land. It was in this "Father of the Faithful" that the "star of empire took its course westward," which has been moving down the centuries without recognition of its origin. Berkley wrote:—

> "Westward Star of Empire takes its way,
> The first four acts ahead are passed;
> The fifth shall end the drama with the day;
> Time's noblest offspring is its last."

This is now true of Israel. Israel's Biblical, historical wilderness was in Arabia. Her prophetical wilderness was in Eastern Europe to central Britain and America. The scapegoat bore the inquities of the children of Israel into the wilderness, as a pro-

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phetic picture of the dropping of the old national sins of idolatry in their destination of the British Isles, where they were restored to the worship of their fathers. The Holy Spirit shall be poured out in the wilderness (Isa. xxxii. 15). So the wilderness was to become thereby a fruitful field. There I will plead with you, and cause you to pass under the rod, and bring you into a bond of covenant (Ezek. xx. 35-37). Afflictions ceased, as in the days of yore, and Israel was delivered. Hosea gives a glowing vision: "I will allure her into the wilderness, speak to her comfortably, give her vineyards and the Valley of Achor for a door of hope, and she shall sing as in the days of her youth" (Hosea ii. 14, 15). While there she became a door of hope to the whole Gentile world.

How the texts ring through the Scriptures, making this wandering race so prominent! And before they had disappeared from Assyria, Amos said they would wander from sea to sea (from Euxine to Atlantic), run to and fro to seek the Lord, and not find Him (Amos viii. 12). Hosea said Israel will be "wanderers cast among the nations." Ezekiel, in Babylon, when Israel had long been in the wilderness on the north of the Euxine Sea, said they were scattered on all the face of the earth (Ezek. xxxiv. 6). Paul said they wandered in deserts, mountains, dens and caves of the earth. The Bible speaks of Israel as wanderers 350 times. History records that they lived in the wilderness of South Russia (inhabited, when they went there, only with wild beasts), about 900 years.

During this long period colonies were going west under many names, swaying back and forth, north and south, fighting great battles, and were called Scythians, or "barbarians of the north," famous for their valour and conquests, striking terror to nations arrayed against them. One of the fifteen decisive battles of the old world was waged against this mighty people. They once took Rome. Finally they arose as a large body, and wandered to the north-west of the Continent, and over into the Scandinavian peninsula, then into the isles of Tarshish for many centuries. Missionaries came here from Rome (Paul and others very likely much earlier), and evangelised them.

Gildas, historian, 520 A.D., said: "Christianity was introduced into Britain five years after the Crucifixion." Cardinal Baronius, 35 A.D., wrote that "Joseph of Arimathea came to Britain." He founded the first church at Glastonbury. Tradition says that Mary Magdalene and Lazarus came with him. Eusebius, 520 A.D., says: "Benjamites came to preach in these isles, and Paul also preached the Gospel in Britain." Archbishop Parker and others say, "Paul came to Britain." Aristobulus, Paul's convert, died here, and his name, his wife's and children's names have recently been found on an excavated tombstone, and the dates correspond with the time he could have been here.

Many generations after, there arose a controversy over their religious faith. Persecution was so severe that they secured a colony and went into Holland. War soon broke out between the Dutch and English. Lest they might be forced to fight against their own countrymen, they were moved again with the wandering spirit. Guided by the unseen Hand, they organised to plant a Mayflower seed in the New World. They held a solemn farewell service in a church still well preserved. I have had the pleasure of visiting it, and holding the old Bible, published three years previous, 1617, which John Robinson, the preacher, held in his hands, reading God's commission to Abraham as he led our Pilgrim Fathers down to the Mayflower. To the West they came, three thousand miles to Plymouth Rock. Generations after, they were seized again with the western spirit, and, with their preacher reading once more Abraham's western call, they journeyed through the wilderness of savage perils to the Alleghany mountains. When they ascended its peaks, the guide noticed one of them stood in a reverent mood, with hands behind his ears, gazing into the Ohio valley. "What do you see?" "I see and hear the tramp of the coming millions." Those millions have come, tramped over the Ohio valley, across the Mississippi, scaled the Rockies, on and on, till they kissed the waters of the Pacific.

Webster said, in a speech at Plymouth Rock, in 1820: "Looking toward the future on the morn of the day those Pilgrims once started west, the voice of acclamation, commencing on the Rock of Plymouth, will be transmitted through millions of the sons of the Pilgrims, till it loses itself on the murmurs of the Pacific seas." This has come to pass, but they did not stop there. They leaped another ocean into isles, and on to the Oriental world, in heralds of salvation, circling the globe, reaching Abraham's home at Ur of Chaldea, near Babylon.

Here these Briton-Israelites have recently made the earth to bud and blossom as the rose (as with humanity), by expending seventy-five million dollars in dams on the great rivers of Euhprates and Tigris, to make those valleys once more granaries of the world.

Webster said again: "England is a power which has dotted over the surface of the whole globe with her possessions, and military posts, whose morning drum beat follows by the sun, and keeping company with one continuous and unbroken strain of the martial airs of England." Nearly two-thirds of the population of the United States are descendants of the English. Over the wide world this people have homelands with the standard of the Cross lifted highest to secure the reign of Jesus Christ.

This has been the unseen motive power to make Israel encompass the earth, to fill all nations with the rivers of saving grace. People who travel most are Anglo-Saxons. They are the world's great discoverers, English. Cabot brothers properly discovered America, after Columbus nearly touched

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it. Columbus has clearly been proved to have been a Jew. Anglo-Saxons have planted their feet on the North and South Poles. Livingstone explored the jungles of Africa, and opened millions of square miles for a higher civilisation. Stanley opened new fields for the Union Jack. Cecil Rhodes took the initial steps for the foundation of an Israel Empire. Germany, by the inauguration of a martial conquest, benightedly resigned to England any supremacy for the great African world.

Anglo-Saxons have been the chief archæologists, to unearth hidden secrets of old civilisation, on which the Bible has based its matchless records. Infidelity, by great discoveries, has been turned deaf and dumb. The steamboat, engine, telegraph, telephone, marine cable, radio echoes across continents and seas, wireless lightning express of words, aerial compass of our globe. The chief wonders of science to bless humanity have been the products of this exploring, wandering spirit to analyse nature, utilise her magic powers, subdue her secrets, and thereby hasten the blending of all peoples in the everlasting arms. Though the secret of this wandering trail has not been open to all human inspection, yet all its pulsations have been the throbbing of the great heart of God to propel the people He chose in Abraham to scatter the Gospel seed in all the fields of earth, to bring forth yet, under skilful planting and highest culture, the richest harvests.

Thus, the wandering Israel has had a mission, and left a trail, through all lands. Chance does not wield a magic wand, but God's eternal purpose is unveiled as we follow the march of His people. So there has been not only a " wandering Jew " to be scattered like globules of quicksilver in the " show of their countenance," but also a wandering Israelite far more illustrious, though his long journeys were blind to himself, and in a maze to the world.

The trail is now unmasked, so its origin is contemporary with the Jews. Its consummation at a common goal of re-union is unveiling God's all-wise and sublime secret, reserved for enlightenment, and inspiration of a new age.

God's Law of Health and Wealth.

By F. W. Godsal.

We hear much now everywhere of the healing of mortal bodies, whether by Christian faith-healing, Christian Science, Coué-ism, healing by touch, as taught by Pharus, the Egyptian, and in other ways; but the reasons for such a terrible and increasing amount of sickness and diseases of all kinds, not only among human beings, but among our animals, in our crops, orchards, and gardens, is lost sight of and not taught; and the great adversary of Israel, and of our Lord, is chuckling at the blindness of Israel. God tells us in very plain words in the Bible why there is sickness and trouble of all kinds, and also tells us very clearly how all of it can be avoided, and how we can be blessed in the city, in the country, in our bodies, and in everything we have and do: He made a covenant of health and wealth (prosperity) with us. But "Israel's watchmen" (the preachers) are blind, they are all without knowledge (R.V.); " they are all dumb dogs, they cannot bark " (Isa. lvi. 10). And so it will go on until " the wrath of the Lord arises against His people, till there be no remedy" (2 Chron. xxxvi. 16); until the Son of Man comes.

God says, in Deut. v. 29: " Oh! that there were such a heart in them that they would fear Me, and keep My commandment always, that it might be well with them, and with their children for ever! " and again in Deut. xxxii. 29: " Oh! that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight." Surely prevention is better than cure. The Divine recipe for health is, " If thou diligently hearken to the voice of the Lord thy God (in His Word), and do that which is right in His eyes, and give ear to His commandments, and keep all His statutes, I will put none of those diseases upon thee, for I am the Lord that healeth thee " (Jehovah-rapha) (Exod. xv. 26); and prominence is always given to keeping the Sabbath, which was a sign between Jehovah and Israel, a perpetual reminder to Israel of their separation to God (Exod. xxxi. 13). Read the wonderful promises to us in Leviticus xxvi. 1-12, too long to quote; but the rest of the chapter gives the terrible results of disobeying God, including sickness. Again, in Deut. vii. 12-15, we are told of the blessings of obedience, including the removal of all sickness and disease. The whole of chap. xxviii. of Deuteronomy should be studied. The first fourteen verses give the wonderful all-round blessings of " hearkening diligently to the voice of the Lord thy God," and the rest of the chapter gives the results of disobedience, from which we are now greatly suffering. Healing individual cases is like trying to empty the ocean with a bucket: let us get " at the fountain-head and origin of the evil." As a sample of God's faithfulness to His promises, let me say that there is a community of about ten thousand people in Western Canada, " a remnant of Israel," who do live very closely to God's commandments, and endeavour to fulfil the Divine conditions. They are prosperous and happy, and sickness is practically unknown among them.

The Bible should be our rule of life; but the Bible, and particularly the Old Testament or Covenant, is too little studied, or understood, by preachers or people, and I wish to urge my fellow-Israelites to follow Marr Murray's advice, in his excellent book, " The Bible and the Future of Britain." It is worth quoting: " It is the Bible that has

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made Britain great, and it is the Bible that will save Britain in her hour of need. Only the quiet study of God's Word can bring about the true conversion of Israel. The Bible alone can make men realise that the truth of to-day is the truth of yesterday, and that the God of Abraham is still the God of Israel. An hour of quiet study of the Word of God is of more effect than all the sermons put together (and British-Israel lectures also). We only need the Bible, and our duty to our God and to our nation is plain. We must read our Bible, and strive to understand it; and then we must urge others to do the same. The duty lies plain before everyone who is not ashamed to call himself a Christian and a Briton. Let him take his Bible, and in the privacy of his own home let him read it thoroughly and quietly."

I will only add that, in this study of the Bible, we shall find not only the law of health for our mortal bodies, but, what is of far greater value, healing medicine for our sin-sick souls.

Balaam's Vision of Imperial Israel.

By Rev. W. F. G. Clatworthy.

Introduction:—

(1) Num. xxii. 5: Balaam is here introduced to us as "the son of Beor, of Pethor, which is by the river of the land of the children of his people." The "river" being the Euphrates, and "his people" a Mesopotamian tribe over which he exercised lordship (as his name implies).

"According to the Tel-el-Amarna tablets he was a Hittite chieftain, who established a kingdom for himself" (*vide* "Companion Bible" on this verse). In Chap. xxxi. 8, he appears allied with the kings of Midian against whom Israel subsequently made war, and with whom he was slain. These are the meagre details of his biography. But it is evident from the narrative before us, that he was a person of considerable fame and distinction. The messengers sent by Balak were chosen, in the first instance, from the "Elders" of Moab, and of Midian (chap. xxii. 7). And afterwards—the Elders having failed in their mission he sent "Princes more honourable than they" (ver. 15).

(2) In 2 Pet. ii. 16, the Apostle speaks of him as a "prophet." But one who "forsook the right way," because he "loved the wages of unrighteousness."

But it is remarkable that he uses the Covenant name Jehovah [rendered Lord, in A.V.] no less than 12 times! And also speaks of "the Lord *my* God" when replying to the messengers of Balak (ch. xxii. 18).

It is certainly clear from the whole narrative that Balaam knew well that the Israelites were the people of Jehovah, and that he was by no means unacquainted with their origin and history (cf. ch. xxiii. 22, &c., "out of Egypt." And ver. 23, "of Jacob and of Israel." Note ch. xxiv. 9, "he couched as a lion," etc., and comp. Gen. xlix, 9).

Astrology was no mean profession in his day. In some nations—particularly the Egyptian—the science of "star-gazing" was much advanced, and, doubtless, Balaam was well acquainted with the "profession." If so, it is very unlikely that he should not also have knowledge of the Shemitic (or Hebrew) Zodiac.

It is very striking that in the second of his "parables" he makes reference to two of the principal zodiacal "signs": the Unicorn (or Bull), and the Lion, as being associated with Israel. There are other "signs" also, which we shall discover as we proceed.

Balaam's Predictions of the destiny of Israel are comprised in four "Parables," which are recorded as follows:—

1.—(Num. xxiii. 7-10): Spoken from the "high places of Baal" by the River Arnon, overlooking the *extremity* of the Israelite encampment (ch. xxii. 41, "utmost"=extremity).

2.—(*Ibid.* 18-24); Spoken from a hill (Pisgah in Zophim) from whence only a *part* of the camp was visible (cf. verses 13, 14).

3.—(Ch. xxiv. 3-9): Spoken from a central point of view commanding, practically, the whole encampment (ch. xxiii. 28, and xxiv. 2).

4.—(*Ibid.* 15-19): Addressed to Balak personally.

These "parables" are not in any sense *repetitions*. They form a progressive sequence of predictions passing from point to point in the unveiling of the destined greatness and glory of Israel.

There is also a striking distinction to be noted between the first two parables and the last two parables. In the case of the former, Balaam has recourse to his "enchantments" (cf. ch. xxiv. 1). But, whatever his divinings may have led to, God interposed and "put into his mouth" the "prediction" he should utter (ch. xxiii. 4, 16). In the case of the latter, Balaam receives a direct revelation, in "visions of the Almighty," and is made to speak under the immediate influence of the "Spirit of God" (ch. xxiv. 2, etc.).

Nothing is left to the possibilities of human prescience failing to visualise aright. Balaam, after all, is but the mouth-piece through which God declares His Sovereign will and pleasure that Israel shall be blessed, and not cursed (cf. ch. xxiii. 8).

It is into the nature of the blessing, and its characteristics, we now enquire.

1st Parable. (Num. xxiii. 7-10):—

The point of interest in the first Parables lies in the latter half of the 9th verse: "Lo, the People shall dwell alone; and shall not be reckoned among the nations."

This is, without doubt, the word which the *Lord* put into Balaam's mouth to speak unto Balak, in the first instance.

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It is a simple but impressive declaration of the unique position which this People should occupy *relatively* to other nations.

They are—as Balaam surveys them from his hill of observation—" a people *separated* unto the Lord." And as such they shall remain—A SEPARATED PEOPLE. Not to dwell in utter isolation, cut off from all intercourse with other nations, but, in some special manner of Divine providence, safeguarded against infringements of their national liberties, security and independence by the aggressive acts of other nations. And *particularly protected* from conditions inimical to their racial increase and development, such as a mingling with other nations would certainly involve.

Now, we remark that this same prediction is incorporated in the " Blessing of Moses," as recorded in Deut. xxxiii. 28: " Israel, then, shall dwell in safety alone." We find it also in the " Davidic Covenant " —" I will appoint a place for my people Israel . . . that they may dwell in a place of their own, and move no more " (2 Sam. vii. 10).

To Balaam, then, it was granted to peer into the destiny of Israel, and descry in the distant vista of the ages a people who would maintain—in spite of all opposing forces—their " splendid isolation " as a " *People separated unto the Lord.*"

But, we think there is a deeper significance concealed in this prediction: an *inner* meaning not disclosed to Balaam. The Divine Oracle—which once spake to Moses concerning " this People ": " they shall be unto Me a *Kingdom . . . a holy nation* " (Ex. xix. 6)—has spoken again (by Balaam), " Lo, this people shall dwell alone, and *shall not be accounted one of ' the Kingdoms of this world ' "* (cf. Rev. xi. 15). And *that* is the supreme distinction between " this people " and " the nations."

2nd Parable. (Ch. xxiii. 18-24):—

Balaam speaks his second Parable from a peak overlooking " a part only " of the Israelite encampment (ch. xxii. 13, 14). We do not know what tribes came within his view; but it would seem that, at least, he identified the standard of *Judah*, and possibly, of *Ephraim* also, for it is to *their tribal symbols* he makes special reference.

There are three points to be noted in this parable:—

(1) First, there is the exclamation in verse 21, " The shout of a *King* is among them." The inference is, that the particular aspect of Israel's destiny which is now revealed to Balaam is that of becoming *a People of Monarchy.*

It was a provision of the Abrahamic Covenant that Abraham should be a progenitor of kings, through Sarah's son Isaac (Gen. xvii. 6, 16), which surely implies that the seed of Isaac—in Israel—should become a Monarchical People. This provision was reaffirmed in the Davidic Covenant (cf. Ps. lxxxix. 34-36). which assured the settlement of the Monarchy in the Davidic dynasty for all time (cf. Jer. xxxiii. 25, 26, etc.). This predicted monarchy is strikingly emphasised in the record of Solomon's accession to the throne, as recorded in 1 Chron. xxix. 23: " Then Solomon sat on the THRONE OF THE LORD as King instead of David . . . and all Israel obeyed him."

(2) The second point we note is the symbolism of the " Lion," in verse 24: " Behold, the people shall rise up as a great lion, etc."

We have made reference to the Davidic monarchy. Now, as you well know, David was of the tribe of *Judah*. And the patriarch Jacob in his " Blessing " said, " the Sceptre shall not depart from Judah " (Gen. xlix. 10). He also specifically mentioned the *Lion* as Judah's symbol (verse 9). Now it is remarkable that Balaam uses language which—symbolically—is almost identical with that of the patriarch. But with this difference: that Balaam does not restrict the symbol to the *one* tribe. His words are " According to this time it shall be said *of Jacob and of Israel*, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion."

Now Balaam uses a word (one of six Hebrew words) for " lion " which is the very word used to denote " the sign of the Lion " in the Hebrew Zodiac (*i.e.*, Arieh), and which denotes " an adult lion in search of his prey " (" Witness of the Stars," p. 164, n.). It is the same as expressed in Jacob's words: " From the prey, my son, thou art gone up. . . . He couched as a lion; and as an old lion, who shall rouse him up? "

It is the symbol of great power; a prediction of the supremacy to which this people should attain.

(3) Our third point is the symbolism of the *Unicorn* in the 22nd verse: " He hath as it were the strength of an unicorn." This is *Ephraim's* symbol. And we again observe that Balaam does not restrict the symbol to the one tribe, but uses if for the whole people whom " God brought out of Egypt."

This is consistent with the fact of Ephraim's subsequent headship of the Northern *Kingdom of Israel* (cf. Isa. vii. 5-9).

It is somewhat surprising that so much doubt has existed as to the kind of creature which is meant. For instance, one authority says it is " supposed to be the rhinoceros, buffalo, or antelope " ("Companion Bible," *q.v.*).

The R.V. renders it " wild ox."

Well, let us see whether Balaam can disclose what this Ephraim-symbol really is. The editor of the " Companion Bible "—in a note on this verse—has remarked that " this word (unicorn) is from the Sept. The Heb. is *reem*." Now Balaam did not speak in the *Greek* of the Septuagint. The word " put in his mouth " is *reem*. It is the name given—in the Hebrew Zodiac—to the " sign " familiarly known to us as " *Taurus the Bull.*"

This word *reem*—which is one of several Hebrew words used to denote bulls, or oxen, is " the common poetical term for all such, conveying the idea of loftiness, exaltation, power, and pre-eminence " (" The Witness of the Stars." p. 120). It is the

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same word which is used in the Heb. of Deut. xxxiii. 17. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns. With them he shall *push* the people together to the ends of the earth." In the zodiacal sign, the *Bull* is depicted as "pushing with his horns."

The word also occurs in Isa. xxxiv. 7, where it is used concerning the destruction of Edom; to which Balaam made reference at the close of his fourth parable (xxiv. 18). We look upon the whole parable, therefore, as a prediction of the power and pre-eminence to which this people of "The Kingdom" should attain. And in its symbols we discern the "identification marks" by which this people may be recognised, in "the latter days" (xxiv. 14), as the people of the *Throne* which has for its royal supportes the *Lion* and *Unicorn*. Is it only a coincidence that these symbols (of kinship, power, and pre-eminence) precisely reappear in the heraldry of the *British Coat of Arms*?

We shall observe these symbols again in the subsequent parables.

3rd Parable. (Ch. xxiv. 3-9):—

We now reach the point where Balaam's "divinings" give place to "visions of the Almighty" (verse 4, 16). And, *prophetically*, that point of time when the "Oracle" of the old dispensation becomes the "Word of the Spirit" of the new dispensation. In other words, the sentence which closes the 2nd verse—"And the Spirit of God came upon him"—is as a finger-post pointing us to the *Christian* dispensation as that to which the 3rd and last parables should be referred.

Balaam's present vantage-ground is a high central point of elevation from which the whole of the Israelite encampment could be surveyed. And verses 5 and 6 reveal the entrancing effects which the wonderful panorama had upon him.

In this parable the symbols of the *Unicorn* (or Bull) *and the Lion* are again conspicuous. But we need do no more than note, briefly, two particulars. (1) The conquests of the *Lion* are referred to in the previous parable in terms of *prediction*: "Behold, the people shall rise up as a great lion . . . *he shall not lie down* until he eat of the prey." Whereas, in this parable they are referred to in terms of *fulfilment*: "He shall eat up the nations his enemies. . . . He couched, *he lay down* as a lion, and as a great lion: who shall stir him up?"

(2) The supremacy previously betokened, in figures of speech which imply supremacy *upon the land*, is in this parable extended to supremacy *upon the seas*.

It is the 7th verse which specially engages our attention now, and particularly, in the first instance, the clause, "His seed shall be in many waters." In that terse sentence, Balaam's *Vision of Imperial Israel* is unfolded.

The people of the Kingdom are become a people of Empire! For nothing less than *Empire* can be attributed to a people whose seed is "*in many waters.*" Indeed, we need not labour the point: it is self-evident.

But, there are two distinguishing features of this people of Empire which call for notice. The first is that of *Maritime Greatness*. For the "seed in many waters" not only implies a numerical increase which necessitates an "overseas" expansion; it (perhaps, still more) denotes that maritime supremacy which enables the "seed" to move in "many waters" without hindrance.

The other feature is that of a *Pre-eminent Kingdom*. The idea behind the term "exalted" is that of a Kingdom which is *acknowledged* to be the greatest of Kingdoms. It is pre-eminence attained by superiority of race. But let it be noted that the strength and prowess (symbolised by the Unicorn and Lion), which signalise the attainment, are powers conferred upon the race by the God Who "brought them forth out of Egypt" (ch. xxiii. 22; xxiv. 8).

"His King shall be higher than Agag." Agag is, probably, an appellative rather than a personal name—as, *e.g.*, Pharaoh, Cæsar, or Emperor. And the King of this people of the seas shall be regarded as higher than these. His title shall be pre-eminent, and his Kingdom an "exalted" (and maritime) Empire. In the title of the British Sovereign, "King" is first and pre-eminent.

There is yet this further thought: a "seed in many *waters*" is, at least, suggestive of *fishes*. And we recall that when Jacob blessed the two sons of Joseph, he said, "Let them grow into a multitude." Literally, in the Hebrew, "Let them *swarm as fishes*" (Gen. xlviii. 16). There seems to be a similar figure of speech in Balaam's words—"His seed shall [swarm as fishes] in many waters."

Turn now to the opening sentence of this 7th verse. "He shall pour the water out of his buckets." A figure which is used elsewhere in Scripture to denote spiritual benefactions (*e.g.*, Isa. xliv. 3): "I will pour water on him that is thirsty. . . . I will pour out My Spirit."

Now let the other sentences of the verse stand together with the first, and note the three figures of speech. Thus: (1) One pouring water out of his buckets; (2) A seed "swarming" in many waters; (3) A King who is greatly exalted. Here we have an extraordinary combination of starry symbols, or Zodiacal signs, which must have filled Balaam's mind with wonder and awe as he perceived, "in visions of the Almighty," the unmistakable meaning of the heavenly "signs" concerning the "heavenly" kingdom of the People of the Lord.

(1) The Hebrew word rendered "buckets" is the name—*Dali*—given to the sign *Aquarius* (the water-bearer) in the Hebrew Zodiac.

(2) Contiguous to this sign is the sign *Pisces* (the Fishes), the Hebrew of which is *Dagim*, as employed in Gen. xlviii. 16, to which reference was made above.

(3) Belonging to this sign, in the Zodiac, is the constellation known as *Cepheus*, the King (with his

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sceptre, cf. verse 17). And his position is high up in the heavens near the Pole Star! His Greek name, we are informed (see "Witness of the Stars," p. 103), "is from the Hebrew, and means *the branch*." Surely, the Branch of David of the "*Lion*" tribe ("I will raise unto David a righteous Branch, and a *King* shall reign and prosper," Jer. xxiii. 5).

Summing up our reflections upon this 3rd parable:—

Balaam's Vision opens upon Israel "dwelling in safety alone," settled, prosperous, and secure, with complete freedom of growth and development.

The poetical imagery of "valleys spread forth" and "gardens by the river's side," the "trees of lign aloes" and "cedar trees beside the waters," all indicate such conditions. Resulting—as we regard them—from the living waters of heavenly (*i.e.*, spiritual) blessings "poured out" upon them.

As the vision unfolds, Balaam perceives the swarming of the race "in many waters": the overseas expansion which develops into Empire. An Empire! Yet still *the Kingdom of one exalted King*.

Finally the vision closes upon scenes of conquest. "The nations his enemies" are broken, and the Empire of the "Lion and Unicorn" is at rest. "He couched . . . he lay down . . . Who shall stir him up?"

These are but points in the outline of Israel's far-flung Empire. The process of filling in the outline will present to you no difficulties when once it is perceived how perfectly the outline fits *that* Empire which, under its new name (cf. Isa. lxii. 2, and lxv. 15—*British*—still retains its ancient title of "*Covenant*" people; and fulfils the provision of the ancient promise: "his seed shall become *an assembly of nations*" (Gen. xlviii. 19, "assembly," from Heb. *Kahal*, to call, or muster, cf. also xxxv. 11).

4th Parable. (Ch. xxiv. 15-19):—

It is out from this same "people of the Kingdom" that the "Star" and the "Sceptre" come forth, which are related to Him "that shall have dominion" (verse 19).

We are still among the heavenly "Signs." The word rendered "Star" is (*Kokab*) the Hebrew for "Messiah." And it seems to have reference to *Comad*=the "Desired"—(cf. Hag. ii. 7, "The Desire (*Comad*) of all nations shall come") in the "sign" of Virgo (The Virgin), which points to Imperial Israel as being also *Christian* Israel. While the "Sceptre" is surely the sceptre of Cepheus the King—to whom reference has already been made—Who sits enthroned in the highest heaven as Lord of all!

It is an inspiring thought that it is Imperial Israel—as Balaam foresaw in "visions of the Almighty"—*the Israel we identify to-day in our own glorious Empire* (and "assembly of nations"), which is destined to become "THE KINGDOM OF OUR LORD AND HIS ANOINTED" (Rev. xi. 15).

NOTICES.

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Notes and News.

Two public meetings will be held in the Central Hall, Westminster, on Friday next, November 28th, in the afternoon at 2.45, and in the evening at 7.30, when British-Israel addresses will be delivered by the Revs. Pascoe Goard, Joseph Gay and Mr. J. J. Morey. Members and Associates of the Federation are requested to invite their friends.

We regret to say that our President, Lord Gisborough, has been laid up for a month. We tender him our sympathy, and we are glad to learn, as we go to press, that he is now better and able to get out a little.

Lord St. John of Bletsoe, one of the Deputy Presidents of the Federation, who was accompanied by Lady St. John, presided over a large audience in the Town Hall, Bedford, on November 14th, when Mr. Garrison gave his illustrated lecture on "Egypt and the Great Pyramid." Colonel A. A. James, the Honorary Secretary of the Bedford Branch, and Mrs. James, with Captain James and the local members are to be congratulated on the success of their organisation in securing such a splendid gathering, which included several of the clergy and ministers, and teachers and senior scholars of the colleges and schools of the town. Copies of *The National Message* and many B.-I. books were purchased.

The Rev. Pascoe Goard preached in Canterbury Cathedral, on Sunday afternoon last, at a special service in commemoration of the Anniversary of the defeat of the Spanish Armada.

The Rev. Joseph Gay and Messrs. Garrison and Morey addressed a meeting at the Forest Hill Baths Hall, on Monday last, preliminary to other meetings in this district. Questions were asked and answered.

The vicar of the Parish Church, Stratford, E., invited Mr. Morey to address his Men's Meeting on three successive Sunday afternoons. The first address was given on Sunday last. Keen interest was displayed, and a profitable discussion took place.

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The Rev. G. H. Lancaster, M.A., has addressed splendid meetings in Scotland—two in Glasgow, one in Edinburgh, and one in Ayr. Mr. W. B. Wallace, Mr. Graham Coltart, the Rev. J. Vavasour Hammond, Mrs. MacDonald, and other friends of the Cause in Glasgow and district, are making great preparations for a mission by the Revs. Pascoe Goard and Merton Smith early in the New Year.

Two successful meetings of the Croydon Branch were held on November 13th, at Eldon House, Wellesley Road. The Rev. Joseph Gay was the speaker on both occasions. Mr. Daniel Farmer presided.

Miss Modin gave two instructive addresses for the St. Leonards and Hastings Branch. She told the story of the Congress in London last month, and conveyed to her audiences some of the enthusiasm of the Congress gatherings. We trust that other delegates will be doing the same in their respective districts. The next meeting is to be held on Thursday evening, November 27, at 7.15, at the Tea Rooms, opposite the Hastings Pier, when the Rev. Robert McKenny will speak on "England the Evangelist of the World."

The Secretary-General addressed the Chiswick Brotherhood on Sunday last. The chairman said he had never before known any audience listen with such intense interest, so that the tick of the clock could be heard after every sentence.

We are very grateful for a number of donations within the past few days, including one of £25, anonymous; "Diss," 10s., and a cheque for £500 from a gentleman who wishes to remain anonymous.

The Rev. Pascoe Goard and the Rev. Joseph Gay are conducting a special mission this week at Bristol for the local branch in the Church House.

The Secretary-General is lecturing twice this week at Sleaford, Lincs, and with the Rev. Merton Smith is addressing a meeting for the Bradford branch on the 21st inst., in the Church House, North Parade, Bradford, the Rev. Guy Waddington in the chair.

The Horsham paper gives long and interesting reports of two lectures given by Mr. Daniel Farmer at the Town Hall, Horsham, for our Branch there.

Mr. J. Griffin is the speaker for the next meeting of the Manchester Branch, on Tuesday next, November 25th, at 7.45 p.m., in the Holdsworth Hall, Deansgate, Manchester.

The most successful B.-I. Mission yet known in Liverpool was that held last week in the Central Hall; there were eight meetings with record attendances. The speakers and chairmen included the Revs. Pascoe Goard, J. J. Armitage, E. W. Dick, and Alderman Paris, J.P., Mr. W. H. Hesketh, J.P., Mr. J. J. Morey, and Mr. Renton Gibbs. The meetings were characterised by remarkable enthusiasm. A large quantity of literature was purchased, and many new members were added to the Liverpool Branch. We congratulate Mr. Steele on the result of his organising work.

Our Wigan friends are highly gratified at the result of the mission there in the first week of this month, and they are asking for another mission in February. A gratifying feature in Wigan was the interest displayed by a number of ministers and local religious leaders.

We have calls for meetings from all parts of the country; to fill them our energies and resources are being taxed to the uttermost.

Correspondence.

THE CORONATION STONE.

To the Editor of THE BANNER OF ISRAEL.

SIR,—We believe the Coronation Stone in Westminster Abbey to be identical with Jacob's pillow, and that it was carried by the Israelites in their years of wandering between Egypt and the Promised Land. St. Paul speaks of it in 1 Cor. x. 3, 4: "They did all eat the same spiritual meat [the manna]: and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ." It represented Christ, as the bread and wine represent His body and blood in Holy Communion. But the valuable lesson to us of Moses' punishment for striking the rock, in Numbers xx. 8, is too much overlooked. We must remember that on the first occasion, in Exodus xvii. 6, Moses was ordered "to smite the rock, and there shall come water out of it"; but on the second occasion, in Numbers xx. 8, Moses was ordered "to speak unto the rock before their eyes, and it shall give forth his water." (The difference in all the words is significant). As Dr. Scofield well says: "The Rock [Christ] once smitten needs not to be smitten [crucified] again." Once smitten for our sins, we have only to speak to Him now and "He will give of the fountain of the water of life freely" (Rev. xxi. 6; xxii. 17).

Our National Prayer Book makes this clear in the prayer of consecration in the Holy Communion: "Jesus Christ, by His one oblation of Himself upon the cross once offered, made a full, perfect and sufficient sacrifice. . . " We must not smite our Rock again.

This lesson cannot be too often pointed out in these days of the sacrifice of the Mass, sacrificing priests, etc.

Yours truly,

FREDK. W. GODSAL.

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Progress in Palestine.

MR. JAMES NEIL'S work, "Every-day Life in the Holy Land" (Cassell, 7s. 6d.), is one of the most original books upon Palestine, and so well worthy of perusal. The object is the picturing of life in that land of never-dying interest, as it is. The author points out that the Syria of to-day is the Syria of hoary antiquity. Here are men and things almost as they were 5,000 years ago. He seeks to portray the simple truth of life's daily round. The thirty-two pictures are admirably to the point—they convey the idea of reality. The Archbishop of Canterbury has observed of it, "This book will, I am certain, be of genuine service."

RESULTS OF TURKISH RULE.

As a specimen of Palestine life just before the war, private letters from Jerusalem stated that, in consequence of the rapid spread of spotted typhus, whooping cough and smallpox, the Turkish Government has closed all the schools in Jerusalem. In Jaffa the plague is spreading, and the schools have been closed.

AUSTRIA IN PALESTINE.

It is not generally noticed that Austria helped Turkey to keep England out of Palestine. But a war notice reported that, according to trustworthy information, the Austrian and German forces sent to Southern Palestine are returning to the north, presumably on account of the Russian offensive. So the doom fell on Austria as well.—*Reuter.*

PALESTINE CENSUS.

In 1922 the Palestine population consisted of Moslems, 580,564; Jews, 83,794; Christians, 73,026; Druses, 7,028; Hindoos, 1,454; Sikhs, 408; Bahais, 265; Samaritans, 163. Of course, the Jews have much increased since then.

THE SITE OF ZION.

Referring to the excavations on Zion (vide No. 2,482), Dr. Masterman says this site is the south-east hill of Jerusalem. On the east side, in the Valley of Kedron, is the Virgin's Fountain, the Gihon of the Old Testament. Solomon's crowning and David's flight are more consistent with a Jerusalem on the south-east hill. So this hill would contain the foundations of Ancient Zion of the Jebusites. Here David erected his palace and capital, and this city of David contained his tomb and of many successors.

PALESTINE JEWS STARVING.

In contrast to the present state of the Jews in Palestine under Britain, it is instructive to read that in 1913 Mr. Nathan Straus, a New York Jewish millionaire, left New York, with his wife, several nurses, and two physicians, for six months in Palestine. He will devote his life to secure political and economic justice for the Jews of Russia and Rumania, and to better the Jews in Palestine. For he will establish twenty soup kitchens in Palestine, where, he said, thousands of Jews were starving.

IRRIGATION OF PALESTINE.

Since my last notes Mr. Albert Hiorth, C.E., of Asker, Norway, has very kindly sent me a copy of his booklet, "Concerning Irrigation in Ancient and Modern Times: The Cultivation and Irrigation of Palestine with the Mediterranean as the Source of Power" (Victoria Institute, 1923, pp. 25, post 8vo., with 14 engravings and two coloured plans). It is a paper read at the Victoria Institute. Apart from the Palestine scheme, it is well worth reading for its varied and interesting information. The maps of Palestine, though small, on the climate, geology, and vegetation, are full of interesting and useful information. The coloured maps showing the reservoirs, connected by underground piping, the aqueducts, power stations, etc., make a fascinating study of a gigantic irrigation system.

A. B. GRIMALDI, M.A.

EXTRACT FROM A LECTURE

delivered before The Institute of Politics, Williamstown, U.S.A., by Professor Ed. Grigg, 1825.

"YET the Empire holds securely together. What has happened then? It is a new discovery. While the Dominions have been growing up, while Great Britain has been holding the seas, each and all have developed and discovered a common allegiance to something greater than any of them—greater even than the old country itself. That is the British Commonwealth—a Commonwealth of Nations if ever there was one; a League of Nations in being, acting together in every great crisis by instinct even more than by choice.

"This, then, is the great secret of the British Empire. It is a new power; a new idea; a new experiment in history—the greatest experiment, as I believe, in all history; the success or failure of which must profoundly influence the future of human society."

SOLUTION TO ENIGMA (No. 17).

ZacchæuS.—Luke xix. 1-9.
E zr A.—Ezra ii.; Neh. viii. 4-6.
P uteol I.—Acts xxviii. 13, 14.
HammeR.—Judges iv. 21.
A hav A.—Ezra viii. 21.
N abot H.—1 Kings xxi.
I saa C.—Genesis xxiv. 63, 64.
A ban A.—2 Kings v. 12.
HeliphaZ.—Job xv. 1.

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Birmingham British-Israel Crusade.

BRITISH-ISRAELITES in this city feel that they have been singularly fortunate to have had Mr. Herbert Garrison among them for two whole days.

When one has been at the heart of things and realises from intimate knowledge the stupendous burden of labour and anxiety lying on the shoulders of our Secretary-General, and, further, that a flying visit to this or that provincial centre does not mean an escape from daily routine, but only the inevitable discharge of the same duties in a different environment plus those other tasks which the visit itself entails, the realisation fills one with wonder at the absolute abandon of the man to the thrall of his vocation; his unsuspected reserves of physical vitality; his alert mentality, and his whole-hearted conviction of the importance of his theme.

Unfortunately, when Mr. Garrison came to Birmingham for his two days' crusade, November 3rd and 4th, he was suffering from a bad cold and chest trouble. However, nothing daunted, he addressed four meetings in Ebenezer Church in very fine style. His two addresses on the Monday, on "Our National Perils, and the Way Out," and "Is Britain Doomed?" were masterly pieces of platform work. On the Tuesday his afternoon address was on "The British-Israel Remedy for Bolshevism and Kindred Evils," and in the evening he described the history, objects and operations of the B.-I.-W.F. to a fascinated "house" delighted with his breezy and cheerful eloquence.

Mr. Garrison was supported in these meetings by the Rev. Kenneth Dodds, who gave us much lucid and valuable B.-I. teaching in his addresses, and added considerably to the esteem in which he was already held by our people. The chairmen were the Rev. A. Pritchard and the Rev. T. H. Whitehouse. Very excellent audiences assembled at all the meetings, especially in the evenings, and we owe a big debt of gratitude both to our dear Secretary-General and to Mr. Dodds for the success of these memorable meetings. We are all looking forward with pleasurable anticipation to January 15th, when we are to have Mr. Garrison here again for one of his superb Empire lantern lectures in the Midland Institute.

T. H. W.

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,, 25.—Manchester, Mr. J. Griffin. "Our Glorious Heritage."
,, 25.—Shepperton Council School, Mr. Daniel Farmer.
,, 26.—Letchworth, Howard Hall, Mr. J. J. Morey, at 8.
,, 27.—South Woodford Congregational Church. Mr. J. J. Morey.
,, 28.—Central Hall, Westminster. Rev. Pascoe Goard.
,, 30.—Stratford Parish Church. Men's Meeting. Mr. Morey.
Dec. 1 and 2.—Birmingham, Rev. J. Gay and Mr. Morey.
,, 3-6.—Birmingham, Rev. Pascoe Goard.
,, 3.—Horsham Town Hall, Rev. Grout. Two lectures.
,, 4.—Cheltenham, public lecture, Mr. Garrison.
,, 4.—Kingston, Mr. J. J. Morey.
,, 5.—Leeds Philosophical Hall, Mr. J. H. Tench. "Parable of the Talents."
,, 8 and 9.—Central Hall meetings.
,, 9.—Manchester, Dr. Waddington. "Dan, the Pioneer of Israel."
,, 10.—Ealing, Mr. J. J. Morey.
,, 10-13.—Nottingham, Federation lecturers.
,, 11.—Croydon monthly meetings.
,, 11 and 12.—Bristol, Rev. Philip Young.
,, 15-18.—Cheltenham, Federation lecturers.
,, 18.—Bristol, Rev. W. E. Woodhams Denham.

THE GREAT PYRAMID.

In Egypt's desert, far away,
A mighty Witness stands,
Built by the Seers of ancient days
At the Lord God's commands:
It held its holy secret long,
For many thousand years;
To-day it speaks with certain voice,
Dispelling doubts and fears.

Held sacred in a bygone age
By Egypt's learned men,
They kept a record, wrote it down,
Of what it spoke to them.
Our Seers now gaze in wonderment;
God's light has been outpoured;
This mighty Witness holds within
A message from the Lord.

F. C.

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The Conquest of Rheumatism.

A PUBLIC BENEFACTOR.

BY J. FRASER.

No public benefactor performs a higher service than he who ameliorates human suffering, banishing pain and bringing new life and hope to the afflicted. And what relief to their near and dear ones, the impotent witnesses of their agonies! The gratitude of these is not the least of his triumphs.

So fearful are we, as a rule, of indulging in false hopes, that we are always inclined to be sceptical when we hear of any remarkable discovery for the cure of long-standing and deeply-rooted physical evils. But all such scepticism must necessarily vanish when we are confronted with living proofs of its efficacy; when we see and talk with the sufferer restored to perfect health; the cripple who, after twenty years of torture, has taken up life anew, rid of all his agonising disability: so that "the years that the locust hath eaten" remain no more than an evil memory.

A GREAT DISCOVERY.

And such are the very wonderful effects achieved by the new discovery for the banishment of Rheumatism and all allied evils. The formula, prepared at the St. Thomas's Laboratories at Portsmouth, is the result of very many years of untiring research and experiment under the direction of Mr. S. Featherby and his chemists. He has worked modern miracles, and the innumerable expressions of gratitude he receives daily are often most touching. "The wonderful results of your treatment . . . I was in a hopeless condition," writes one. "I am perfectly positive I should be a cripple but for 'Kandu,'" says another. Kandu is the registered name under which this remarkable remedy is distributed from St. Thomas's Laboratories by the Baron Products Company, of Commercial Road, Portsmouth. The gratitude of the restored is indeed pathetically similar in expression: "My conscience compels me to write to you"; "I am at a loss to express my sincere thanks," are phrases continually recurring. But the writers themselves are visible proofs of what this wonderful medicine can accomplish. It is indeed a triumph of pharmacy, and is based on certain Mexican herbs—the Mexicans have always been singularly immune from Rheumatism; it was this fact which was the initial inspiration of its scientific discoverer. Kandu can be obtained at all branches of Messrs. Boots the Chemists, Taylor's Drug Stores, Timothy White, Ltd., all the principal London stores, and most chemists throughout the country.

A WIDESPREAD EVIL.

Rheumatism is undoubtedly the most widespread of all our physical ills. This has been attributed both to our uncertain, damp climate and to our food—it is said we consume too much butcher's meat, for one thing. But, whatever be the cause, the effects are devastating. That Rheumatism is often inherited is witnessed by the fact of so many sufferers among quite young people. Rheumatism and the allied ills of Sciatica, Lumbago, Gout and Neuritis are still the rack whereon so many thousands suffer daily torture.

And the evil but increases with age. At its worse the victim is reduced to a pitiable condition: often he is so crippled as to be entirely helpless; his days one long agony; unable even to move without suffering the most excruciating tortures.

Rheumatism and all kindred evils are directly attributable to the presence of both uric and oxalic acid in the blood. These may enter with our daily food, and if they fail to be eliminated they act as irritants, and become the cause of acute suffering, inflammation and deformation of the joints—Rheumatoid Arthritis—and swellings and pains in the tissues and cartilages all result from their presence. To effect a cure it is necessary to eliminate every trace of these evil deposits, and Kandu has been proved beyond any shadow of doubt to effect this completely. It has withstood the most rigorous tests.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q.- Will you kindly tell me the origin of our Anglican orders? Am I not right in thinking that we got them from the Reformation? Were there not priests of Rome who found the Roman system so utterly corrupt that they came out of her? Did we not get a pure Gospel from Luther and our reformers, and were not men ordained to carry on the succession?—Anon. (Leicester).

A.- It is hardly correct to say that we received our Anglican Orders from the Reformation, as there were Bishops, Priests, and Deacons—viz., the Ordained Ministry—in the Church of England from earliest days, and therefore long before the Reformation. The Ministry of the Anglican Church is Apostolic in origin, of which there is abundant proof. In other words there has been no break in the chain of Episcopal Ordination from the time of the Apostles to the present day.

The Reformation acted as a kind of operation which had to be performed in order to remove the growth of foreign origin which had attacked the body of British Christianity. The Roman Church has always tried her hardest to convert the English Church, and at the same time to deny the authority of what we call Apostolic succession in regard to the Holy Orders of the English Church. If you say that we got our Ordained Ministry from the Reformation, you are at once playing into the hands of the Roman Catholics, who are anxious for us to deny the authority of the English Church prior to the Reformation period, which is by no means the case.

Exactly 1,260 years ago there took place the great Council of Whitby, in 664, which was summoned for the express purpose of deciding whether the British or the Roman use should be adopted with authority in our country, a fact which speaks for the existence of the British Ecclesiastical authority at that century and in the preceding Christian centuries.

It must not be forgotten, therefore, that Christianity was established in Britain centuries before St. Augustine came here on his mission from Rome in 597 A.D. The Reformation later on purified the English Church, which had never become a Roman one, although it had become susceptible to Roman ideas and doctrines. Medieval English history tells one long story of the struggle between England and Rome. But with the renaissance, and the translations of the Bible into the English language, aided by the influence of the Reformation, the Anglican Church became more English and less Roman, although the English Apostolic succession had never been broken from its inception in Apostolic days, from the foundation of Glastonbury and onwards. For proof of the Apostolic succession of Holy Orders in the English Church you cannot do better than read Morgan's *St. Paul in Britain*, to be obtained from 6, Buckingham Gate, S.W.

As I have pointed out before in these columns, it is interesting to observe that it is now exactly "time, times and an half" since the Council of Whitby, mentioned above!

G. H. L.

BIRMINGHAM'S SECOND B.-I. ADVENT CONVENTION.

It has been arranged to hold ten meetings at Ebenezer Church, Steelhouse Lane, on the first five days in December, commencing Monday, the 1st, and continuing until Friday, the 5th, inclusive; each day at 3 in the afternoon and 7.30 in the evening. The speakers will be the Revs. W. Pascoe Goard and Joseph Gay and Mr. J. J. Morey, assisted by local clergy and others.

The wonderful and blessed teaching of Holy Scripture on our Lord's Second Advent is scarcely known in the churches, and even in those circles where it is held and taught, even by some of the most godly and devout of Christ's people, there is a distinct lack of completeness in its presentation, easily and painfully discernible by those acquainted with British-Israel Truth. Apart from acknowledgment of our identity with Ephraim-Israel, how can the Gospel of the Kingdom be understood, or preached, with power? And the Kingdom-Gospel finds its goal and consummation in the visible, actual personal reign of our Lord Jesus Christ on earth, sitting on the throne of His father David and reigning over the House of Jacob for ever—even in Jerusalem, before His ancients, gloriously.

The Birmingham Convention will be a great instructional and spiritual effort, designed (a) to give specialised and exact Scriptural teaching respecting our Lord's Second Advent, its reality, inevitability, accompanying events, and the implications to be drawn; all in the light of British-Israel Truth, particularly making clear the indispensability of a restored Israel Nation, distinct from the Jews and identical with ourselves, the British people—inseparable from our Lord's return to reign: (b) to offer a presentation of evangelical teaching in terms of National Redemption and Personal Salvation, both inseparably bound up with the glories of the Advent: (c) to preach Jesus Christ and exalt Him alone, our precious Lord and Saviour, and to direct people towards personal surrender and consecration to Him, our God and King; and to serve Him in fields already white to harvest and calling for converted labourers.

Besides the public meetings as above, there will be daily meetings for prayer and conference. A bookstall will be provided, and there will be a tea-room on the premises.

Visitors from any part will be most gladly welcomed to our meetings and fellowship. Information willingly supplied by the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

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The
BANNER OF ISRAEL
A Weekly Journal dealing with British-Israel Matters.

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"The Unveiling of the Nations."

By MISS WHITE, of Melbourne.

Isaiah xxv. 6-8; Luke ii. 32; II. Cor. iii. 15-16.

I believe in studying the Bible from itself, i.e., I let it be its own commentary. The Bible is like a museum before the various items of which it is composed are arranged in their own compartments. We should pick out all it has to say on the subject of our study and, with the aid of the Holy Spirit, we should fit it together something like a child with a picture puzzle; when they succeed in getting the main pieces in their places, it is comparatively easy to find the right places for the minor pieces. The Bible is composed of two main compartments, named respectively, Old and New Testaments, and I often think it would have been better had they been named Old and New Covenants, which they really are, and should be studied together. "Reading there three passages in conjunction we find (1st) That in this Christian dispensation there is a veil or covering cast over all nations; (2nd) That in the case of the Jews the veil is not over their faces but over their hearts, as stated by St. Paul in II. Cor. iii. 15-16; and by the prophet Isaiah (iii. 9) who, speaking of the Jews, says, "The shew of their countenance doth witness against them"; (3rd) That there is a time coming when this veil or covering will be removed, and their national features clearly distinguished.

I believe that the nations mentioned in the Bible are in the world to-day, but that God, in His wisdom, has cast a veil over them, and so they are known by another name. There are eight veiled nations at least to-day: they are named Israel, Egypt, Assyria (Is. xix. 25), Edom, Philistia (Is. xi. 14), Moab (Jer. xlviii. 47), Ammon (Jer. xlix. 6), Elam (Jer. xlxix. 39). This must be done in order to fulfil Ez. xxxviii. 23.

Isaiah xxv. 6-8.

Verse 6 speaks of the feast which the Lord of Hosts will make unto all people. A feast of fat things, full of marrow and wine, on the lees, well refined in this mountain. Mountain in prophecy indicates a kingdom or Empire, and the marginal reference is to Is. ii. 2-3, and Dan. vii. 14. I take it that when Christ's kingdom is established on the top of, or above, all the other kingdoms, will be the time when God will destroy or (ver. 7, margin) swallow up the face of the covering cast, or covered over all people, or the veil that is spread over all nations.

Verse 8.—At the same time, God will swallow up national death in victory, and it will be a time of great rejoicing, for all tears shall be wiped away, and the rebuke of His people (Israel and Judah) shall He take away from off all the earth. The certainty of it all is expressed thus: "For the Lord hath spoken it."

Luke ii. 32.

Weymouth says that the literal translation of this is "Christ a light for the unveiling of the Gentiles or Nations," as the original word should have been rendered, and the marginal references he gives is Is. xxv. 7, and II. Cor. iii. 15-16. These two verses in II. Cor. of course have reference to the Jews—the veil being over their hearts. First and foremost among these veiled nations is Israel, the Northern Kingdom, whose capital was Samaria. They are repeatedly spoken of in the Bible as "My People," "My Sheep," "Mine Inheritance," "My Chosen," "My Elect." "The Seed of Abraham, My Friend," Isaiah, or rather, God through Isaiah (xiii. 3), calls them "His sanctified Ones."

Gen. xxxii. 28; Israel; Gen. xxxv. 7.

In Gen. xxxii. 28, we have the origin of the name Israel. It was the name given to Jacob by the Man with whom he wrestled all night by the brook Jabbok, and it means, "A Prince of God." If we turn to Gen xxxv. 7 (margin) we will find that El. means God. El-beth-el means the God of the house of God. Israel, the man on his death-bed, transferred his name, Israel, to his two grandsons (Gen. xlviii. 16), Ephraim and Manasseh, who were Joseph's sons, and

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so the descendants of Israel became known as Israelites, until the division of the kingdom, when the name went with the ten tribes, and the two tribes were known as Judah, from which the word Jew has been derived. These highly favoured people were called by his name. They had God's visible presence with them. Ex. xiii. 21; Ex. xiv. 19-24. Their kings sat on God's throne (I. Chron. xxviii. 5; xxix. 23). Notwithstanding all these privileges they ultimately became so rebellious that God caused them to be carried captive for punishment into Assyria, and from this captivity they have never returned. This is spoken of by the prophet Jeremiah (18th chapter), as the Potter remaking the clay, and reminds us of the words of Isaiah (xliii. 21), "This people have I formed for myself; they shall shew forth My praise." (See also Is. lxiv. 8.) Clay in Scripture denotes Israel-pliable-flexible (Jer. xviii. 6). The broken potter's vessel denotes Judah—it cannot be mended (Jer. xix. 11). With the captivity of the house of Israel, their history, so far as the Bible is concerned, ceases. For seven hundred years they are in the Lo-Ammi condition, which lasted until the first advent of Christ the Redeemer of Israel, the Saviour of the world. He came "to seek and to save that which was lost." St. Matthew, in his gospel, twice records that He spoke of the lost sheep of the House of Israel (x. 5-6; xv. 24). Although their history ceases as far as the Bible is concerned, with their captivity, yet the prophetic Scriptures teem with allusions to them during their Lo-Ammi period.

A Backward Glance.

By looking backwards it is easy to see that as far as God was concerned they were divided into two, very early in their national existence. Psalm cxiv. 1-2 says: "When Israel went out of Egypt (B.C. 1490), the House of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion." When Israel, the Patriarch, was going down into Egypt to see his son Joseph, God appeared to him and said, "Fear not to go down into Egypt, for I will there make of thee a great Nation (Gen. xlvi. 3). They went into Egypt seventy souls, and at their first numbering, after leaving Egypt, they numbered 603,550 souls (Numbers i. 46). Moses was their leader through the wilderness of Sinai; Joshua took them over Jordan and subdued the land; then they were governed by Judges; then they asked for a king to go before them into battle, so that they could be like other nations. God granted their request, and gave them first Saul, of the tribe of Benjamin. At his death the kingdom was given to David, of the tribe of Judah, and was entailed, i.e., the kingdom was established in David's line through his son Solomon (I. Kings ix. 5; I. Chron. xxii. 10; II. Chron. vii. 18), by a covenant of salt for ever (II. Chron. xiii. 5). Saul, David, and Solomon each reigned forty years over the twelve tribes, and their reigns were typical, Saul's of the Mosaic dispensation, David's of the Christian (the dispensation of wars), and Solomon's of the peaceful reign of Christ, which will last at least 1,000 years. One of the greatest events recorded in the Bible took place in the reign of Solomon's Son, Rehoboam, viz., the revolt of the ten tribes from the reigning house of Judah, and the setting up of the kingdom of Israel under the government of Jeroboam, the son of Nebat, who made Israel to sin, and we have the emphatic declaration of God's that "This thing is from Me" (I. Kings xii. 24), and the two remaining tribes were not allowed to go to war with their brethren, to bring them back to allegiance to David's house—but provision was made for Jerusalem to remain the capital of the House of Judah, by loaning one tribe of the kingdom to Judah for a specified time, and that tribe was Benjamin, Jerusalem being in Benjamin's territory (Joshua xviii. 28). To take another backward glance, Israel the patriarch, on his deathbed, gave the birthright to Joseph (I. Chron. v. 2), and the sceptre to Judah (Gen. xlix. 10), and God gave the priesthood to Levi.

The Assyrian Captivity.

After having being reigned over by about nineteen kings in the ninth year of Hoshea (about 721 B.C.), the city of Samaria fell to the Assyrians, and the kingdom of Israel that had once held David's throne, came to an inglorious end. The reigning dynasty disappeared, and the people dispersed as captives, into a distant land (Hos. i. 4, latter clause). So complete was the ruin of the whole nation that within a century there remained hardly a trace of a people, once powerful, that had claimed in its own sacred books to be the chosen people of God, and were destined to be the chief of the nations (Jer. xxxi. 7). We may find it difficult to realise how exceeding few are the real sources of information concerning the existence (at that time) of this ancient and at one time highly-favoured people. Beyond the Old Testament, The Apocrypha, the works of Josephus the Jewish Historian, and a few traditions of the Jews, and some allusions in tablets and inscriptions, there remains practically no record of Israel, and yet we get glimpses in the prophecies of them as in Micah iii. 6-7, and Amos viii. 12. This that I am describing is the time that Hosea speaks as the Lo-Ammi (not my people) period, and it lasted 700 years until Christ's first advent. As far as written history is concerned, the race may be said to have vanished into complete oblivion, which would justify the assertion that Israel had been blotted out of God's sight. For a long period they were as the dead, gone and forgotten, and was not this the punishment threatened by Moses again and again, should the Covenant be broken? (Deut. vi. 14-15; vii. 4; vii. 19-20, etc.) Notwithstanding all this, there is a curious assumption throughout the whole Bible that the nation of Israel continued in existence and grew in strength and importance to a position far exceeding anything that they had attained in ancient times, and would continue to exist until the end of time. There is a claim urged again and again that this Nation of Israel, that had been

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carried away by the Assyrians and placed in Media, was by no means annihilated, and that in time every enemy who opposed them would be destroyed, and Israel eventually would rise to be the chief of the Nations (Is. liv. 17; Jer. xxxi. 7). The 1st chapter of Isaiah contains a final appeal to Israel before the captivity, to consider their position, " I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know. My people doth not consider." Their then condition is pictured in heart-rending language, and they are told that " the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord had left us a remnant we should have been as Sodom and Gomorrah," and the chapter ends with gracious assurances of favour (verses 25 to 27). This appeal was made in 760 B.C., but was unavailing, for the captivity took place 721 B.C. They had sunk so low that centuries had to pass before they could rise to their former condition. They had to undergo a slow evolution, which is beautifully expressed in Isaiah xxviii. They had to be weaned from the milk (doctrine) they had absorbed in Media; nor would the process be an easy one. Line must be on line, precept upon precept, here a little and there a little. A field has to be ploughed before it can be sown; corn has to be threshed before it is fit for bread. Isaiah reminds Ephraim of all this, and in ver. 14, he says, " Ye scornful men that rule this people in Jerusalem are warned that God is laying in Zion a stone, but not in haste." The flight of Israel from Media is dated at 608 B.C., in the year of the battle of Carchemish, and it would bring the tribes across the upper Euphrates, through the passes of the Caucasus Mountains, into the vast and barren plains of the Scythian Steppes—the country now known as Southern Russia, which is the wilderness mentioned in Hosea ii. and other prophetic Scriptures. We have a description of this crossing of the Upper Euphrates by the tribes of Israel and their reason for so doing, given in the Apocrypha (II. Edras. xiii. 40-47). In course of time they were lost sight of, swallowed up of the Gentiles (Hos. viii. 8), and became wanderers among the Nations (Hos. ix. 17); in other words Lo-Ammi (not my people). They became a race of barbarians, and God declared He would no more have mercy on them, but He would on Judah (Hos. i. 6-7). So Judah became the chosen, and Israel the cast-off, or rejected (Ps. lxxviii. 67-68; Matt. xxi. 28-31).

When our Lord was on earth, the Jews knew that the Northern Nation had been disinherited in favour of themselves, and they were uneasy as to what might happen even then. If Israel returned, their claim vanished, or at least would have to be shared with them (John vii. 32-36). The 80th Psalm is a recital of the history of Joseph, after the fall of their kingdom.

Their period of punishment was to last 2,520 years, i.e., seven times. They went into captivity (721 B.C.), so that by 1799 A.D., they would be completely restored to Divine favour. We get a glimpse of them as they would be at this time in Deut. xxxii. 16-17, and a latter clause of ver. 26. The prophet Hosea also throws light on their manner of life at that time, which is a very dark picture, and their sufferings must have been very great (Hos. ii. 6-11; Hos. iv. 6), until in the 17th ver., God's patience seems exhausted when He exclaims, " Ephraim is joined to idols; let him alone " and at the end of the next chapter God says, " I will go and return to My place till they acknowledge their offence and seek My face; in their affliction they will seek Me early." And so God hid His face from them (Deut. xxxii. 20): " I will see what their end shall be." *Their end*, not God's ending of them; not by any means their destruction, as we shall see. This prophecy of Moses was uttered about 726 years before their captivity, " I will cause the remembrance of them (Israel) to cease from among men," and about 1511 years before Judah was scattered into corners. This is exactly what has happened to the Jews; but the remembrance of the Jews has never ceased, but it's exactly what has happened to Israel. Mark the word remembrance. They themselves would continue to exist; it was the remembrance that would cease; not they themselves. God would remember Israel still; it is only people that would forget them. Listen to God speaking about them at this period (594 B.C.): " Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come " (Ez. xi. 16). The prophet Jeremiah, speaking about them in 606 B.C., tells of Israel's repentance as follows: " I have surely heard Ephraim bemoaning himself thus " (Jer. xxxi. 18-21). Thus we find in 606 B.C., seventy years after Ephraim had been broken, the prophet Jeremiah declaring that Ephraim had been sufficiently punished, and that henceforth he was to be a Nation (Jer. xxxi. 36), and in the 28th verse we read, " That as God had watched over them in the past, to pluck up, to break down, to throw down, to destroy, and to afflict; so He would watch over them in the future, to build, and to plant." The 36th verse is most important, it is a definite promise, and if it has not been fulfilled, then Jeremiah is not a true prophet. Charles Bradlaugh, the sceptic, challenging this assertion in Jer. xxxi. 36, asked, " Where now is this wonderful people of Israel, who were to be a Nation for ever?" What a pity such a man is not living now, when the world is flooded with the knowledge that Israel does exist as a Nation under another name; for we are living in the days when the veil or covering cast over all Nations is being lifted.

This unveiling of the Nations is close upon us now, the veil is lifting, and none but the wilfully blind need remain ignorant as to which of these veiled Nations will be revealed as Israel, under a new name and speaking a new language, and yet in a very singular degree disclosing Israel's features.

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The Wicked Husbandmen

(Matt. xxi. 33-45.)

By JOHN H. TENCH.

THE importance of this parable of the kingdom may be estimated by its appearance in all three of the synoptic gospels. All commentators are agreed that the first part of the parable refers to the Jews, to their persecutions of the Lord's prophets, and, finally, to their rejection and crucifixion of the Son of God. The Jews evidently understood it so, for in verse 45 Matthew states, "*When the chief priests and Pharisees had heard His parable, they perceived that He spake of them.*" Our Lord had just finished speaking to the chief priests and elders of the people the parable of "The Two Sons," and had identified the Jews as the son who at the Father's bidding, "Go work in My vineyard," said, "I go, sir," and went not. He then went on to relate another parable: "*There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.*"

The opening words suggest and were no doubt intended to suggest a reference to Isa. v. 1-7. He who came not to destroy, but to fulfil, takes up the prophet's words, connects His own appearing with all which had gone before in the history of His people, presents it as the crown and consummation of all God's dealing through a thousand years with Israel. Nor is it to that passage in Isaiah alone that the Lord links on His teaching here. The image of the kingdom of God as a vine-stock, or as a vineyard, runs through the whole Old Testament (Deut. xxxii. 32; Ps. lxxx. 8-16; Isa. xxvii. 1-7; Jer. ii. 21; Ezek. xv. 1-6; xix. 10; Hos. x. 1); and has many fitnesses to recommend it. The vine, the lowest, is at the same time the noblest of plants. Our Lord appropriates it, among earthly symbols, to Himself. It is a tree which spreads and diffuses itself, casts out its tendrils and branches on every side, so that of that Vine which the Lord brought out of Egypt the Psalmist could say, "it filled the land." How true this is in our days of Joseph, "a fruitful bough by a well, whose branches run over the wall." We are told in 1 Chron. vi. 1, "His birthright [Reuben's] was given unto the sons of Joseph, Ephraim and Manasseh [Britain and the United States], whose territories in these latter days are as follows: Britain, with its colonies, possessions, and mandated territories, 16,769,000 square miles, and the United States to 3,300,000 square miles, a total of 20,000,000 square miles. When we consider that the land surface of the earth is 53,000,000 square miles we see that the Psalmist's words are coming true, "it filled the land," and so is the promise to Abraham "that he should be the heir of the world."

The Householder is not only the possessor of this vineyard, but He has Himself planted it. This planting dates back to the times of Moses and Joshua, to the founding of His people Israel in the land of Canaan. Having planted, he also "*hedged it round about, and digged a wine-press in it, and built a tower.*" Whatever may be said of the wine-press and the tower it is certain that the Holy Land, through its geographical position, was hedged round; by the bounty of nature on every side circumscribed and defended; being guarded on the east by the river Jordan and the two lakes, on the south by the desert and mountainous country of Idumœa, on the west by the Mediterranean Sea, and by Autin Libanus on the north.

"*When the time of fruit drew near, He sent His servants to the husbandmen that they might receive the fruits of it. And the husbandmen took His servants, and beat one, and killed another, and stoned another.*" How true is this parable when we examine the Scriptures. The House of Judah, the wicked husbandmen, took His servants, and beat one, and killed another and stoned another, for we read in 2 Chron. xvi. how evilly, Asa, king of Judah, treated Hanani, the prophet, for rebuking the king for relying on the help of the king of Syria, instead of on the Lord God. In verse x. it is written, "Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing." Again in the same book, chap. xxiv., we are told that after the death of the high priest, Jehoida, that king Joash listened to the voice of his princes, and they left the house of the Lord God of their fathers, and served groves and idols, and in verses 20 and 21 it is written, "And the Spirit of God came upon Zechariah, the son of Jehoiada, the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, He hath also forsaken you. And they conspired against him with stones at the commandment of the king, in the court of the house of the Lord." This was the Zachariah whom our Lord mentions when denouncing the wickedness of the Scribes, Pharisees and Lawyers, "I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world may be required of this generation; from the blood of Abel, unto the blood of Zachariah, which perished between the altar and the temple; verily I say unto you, it shall be required of this generation" (Luke xi. 49-51). We likewise read of another of God's prophets whom the princes of Judah, on a false charge, put in the dungeon of Malchiah, a horrible place, where we are told "Jeremiah sank in the mire." If we may trust Jewish tradition, Isaiah was sawn asunder by king Manasseh. The whole of the passage in the parable finds its best commentary in the words of the Epistle to the Hebrews: "And others had trial of cruel mockings and scourgings, yea, moreover,

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of bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slain with the sword . . . of whom the world was not worthy " (xi. 37, 38).

" *But last of all He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come let us kill Him, and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard and slew Him.*" We are informed by Matthew, how with the help of the traitor, Judas, the chief priests and the elders of the people came with a great multitude with swords and staves, and arrested Jesus. They then laid hold on Him, and led Him away to Caiaphas, the high priest. He was then delivered over to the Roman Governor, who would have let Him go free, but the voices of the multitude and the chief priests prevailed, saying, " Crucify Him! Crucify Him! " so Pontius Pilate delivered Jesus to their will. Compare this with the evil counsels of Joseph's brethren against him: " When they saw him afar off, even before he came near unto them, they conspired against him to slay him, and they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him . . . and we shall see what will become of his dreams " (Gen. xxxvii. 19, 20). In the case of Jesus, the king, the wicked husbandmen said, " *This is the heir, come let us kill Him, and let us seize on His inheritance.*" In the same way Joseph, and his sons, Ephraim and Manasseh, had the birthright blessings, and were heirs of the kingdom of heaven, but what said the wicked husbandmen in their case also, " Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession " (Ezek. xi. 15). Therderet says, " The Lord Christ is heir of all things, not as God, but as man; for as God He is maker of all." So He gives the world to Abraham's seed, as Paul says when writing to the Romans, " For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." The will of God in this matter, the wicked husbandmen set themselves to oppose, and were determined, at whatever cost, to resist to the uttermost.

In answer to our Lord's question, " *When the Lord, therefore, of the vineyard cometh, what will He do unto these husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their season.*" Perhaps the Pharisees, to whom Christ addressed the question, making the same appeal to them which Isaiah had made to their fathers (v. 3), and extorting their condemnation from their own lips, had hitherto missed the scope of the parable, and before they were aware, pronounced sentence against themselves: " *He will miserably destroy those wicked men, and will let out His vineyard to other husbandmen, which shall render him the fruits in their seasons.*" This sentence which they pronounced against themselves came literally true when the wicked husbandmen were destroyed at the destruction of Jerusalem by Titus, A.D. 70. Therefore said Jesus, " *The kingdom of God shall be taken from you, and given to a nation* [not the Church] *bringing forth the fruits thereof.*"

Several of our Lord's parables make direct allusion to both houses, the house of Judah and the house of Israel, and there cannot be the least doubt to a Bible student that " *a nation bringing forth the fruits thereof* " must of necessity be the house of Ephraim—Israel. It was given to *a nation*, whereas if it had been given to pure Gentiles, it would have been given to *many nations*. Dean Alford says about this passage in Matt. xxi., " *The nation* here spoken of is not the Gentiles in general but the Church of the truly faithful, the holy nation, the peculiar people of 1 Peter ii. 9." But *the holy nation, a peculiar people*, referred to by Peter in writing to the sojourners of the Israelite dispersion are not *a church*, but must of necessity be the dispersed of Israel, " which in time past were not a people, but are now the people of God." Then again the words quoted by James in Acts xv. 14 are: " Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." What was the name by which the Almighty loved to be called? It was, and is still, " The God of Israel." He takes out of the Gentiles His dispersed and scattered people, and gathers them into the prepared place, the island home, north-west of Palestine, where they become a great and mighty nation, *a nation* bringing forth the fruits of the kingdom. Christ said, He " *will let out His vineyard unto other husbandmen, which shall render Him the fruits in their season.*" What nation is rendering Him the fruits in their season? Not the Jews, for they rejected and crucified the Son of God. They said, " *This is the heir; come let us kill Him and let us seize on His inheritance,*" but the British race, the covenant people, the kingdom of heaven, are bringing forth the fruits thereof.

The statistics of the missionary societies in this country prove that the British race is possessed of this mark. The efforts they are making to obey the King's command, " Go ye into all the world and preach the gospel to every creature " are far in excess of any other people. As soon as they are converted by the Spirit of God they hear His voice saying to them, " So thine iniquity is taken away and thy sin is purged." Then they hear the voice of the Lord saying, " Whom shall I send, and who will go for Us? " and thousands of God's dear children dwelling in the British Isles make answer and say, " Here am I; send me." The wonderful work achieved by the British and Foreign Bible Society,

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which has already translated the Scriptures into 560 languages, and since its inception in 1804 has distributed broadcast throughout the world more than 300,000,000 copies, is evidence that the British race is rendering to Him the fruits in their season.

"*Jesus said unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvellous in our eyes? And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*" Peter quoting this same passage, applies the expression, "the stone which the builders disallowed" to Christ, but we may say without irreverence that it admits of a double interpretation. When we remember the intimate connection between Christ, the King, and His people, Israel, who form the Kingdom, Jesus appears to apply it not to Himself, but to them; the necessary connection being between "the stone" and "the nation" to whom the kingdom would be given. In other passages of Scripture the same expression is used to denote both, for in Gen. xlix., the words "stone" and "shepherd of Israel" are applied to Joseph who received the birthright blessing, and in Hosea xl. 1, it is written, "When Israel was a child, then I loved him, and called My son out of Egypt," whereas Matthew in his second chapter applies it to Jesus, "Out of Egypt have I called My Son." In Psalm ii. 8, the inheritance of the heathen is given to the Son, whereas in Psalm cxi. 6, it is written, "He hath showed His people the power of His works, that He may give them the heritage of the heathen."

Our Lord in this quotation about the stone is evidently referring to the Stone Kingdom of Daniel ii. His words are almost identical, "*on whomsoever it shall fall it will grind him to powder,*" whereas in Nebuchadnezzar's Dream, Daniel said: "Thou, O King sawest . . . that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." History is prophecy fulfilled and illustrates the marvellous accuracy of our Lord's words, "*Whosoever shall fall on this stone shall be broken.*" In the year 1588 Philip II. of Spain fell upon the stone [Great Britain]. He prepared a great fleet of 147 vessels which, in his pride and vain glory, he called "The Invincible Armada," but "The Lord of hosts was with us, the God of Jacob was our refuge." He sent one of His angels—the wind—and more than half of his huge fleet was broken on the coasts of Scotland and Ireland. He sent another of His angels in the shape of scurvy and the rest of the crews were more than decimated, so that when the few remaining ships returned home there was mourning amongst all the families of Spain. This country though broken, still remained a kingdom, though a second-class one, and has a king to this very day, which proves that those interpreters of Scripture were wrong who considered Spain as one of the feet of the image.

Our Lord went on to say, "*But on whomsoever the stone shall fall, it will grind him to powder.*" In connection with this prophetic declaration of our Lord we connect Jeremiah's prophecy of Israel: "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Present-day historians are showing conclusively that God's people Israel fulfilled prophecy in breaking up the four great empires of "the times of the Gentiles." Under the name of the Sac, or house of Isaac, the Babylonian Empire was broken up, under the name of Goths the Roman Empire was broken up into ten kingdoms, which formed the feet and toes of the image that were of iron and clay. The Roman or Empire of the Cæsars would never again be reunited, for "they shall not cleave one to another, even as iron is not mixed with clay."

Napoleon endeavoured to restore the Holy Roman Empire but failed, and in the year 1815, at the battle of Waterloo, the stone fell upon him and ground him to powder. He passes the few remaining years of his life in the isle of St. Helena, and the French Empire becomes a Republic. The Kaiser attempts to restore the Empire of the Cæsars. His very name proclaims his aim and object. We usually pronounce Cæsar with a soft C, but pronounce it as a hard C and you get *Kaiser*. He was continually talking about *his mailed fist*, but all his efforts were in vain to restore the Empire of the Cæsars because "the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." In 1914 the stone (Britain) falls upon the other foot of the image, and breaks it in pieces, "and the wind carried them away and there was no place found for them." Germany, Austria, Turkey as kingdoms or empires have disappeared and become republics. The *despicable British army* was raised in a short time to over two millions and was found in every part of the great image of Daniel ii, in Mesopotamia, Egypt, Palestine, Syria, Asia Minor, Gallipoli, the Balkans, Greece, Italy, France, Belgium. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces *together* and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

The size of the British Empire has already been mentioned in this article, and the figures are taken from Professor Odlum's book, "Great Britain Great." It is only necessary to contrast these figures

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with those of the four great empires of "the times of the Gentiles," and you find that the British Empire is 25 times larger than the Babylonian, 12 times larger than the Medo-Persian, 10 times larger than the Grecian, and 7 times larger than the Roman. So that we are brought irresistibly to the conclusion that the Stone Kingdom of Daniel ii, referred to by our blessed Lord in this parable, is identical with the British Empire.

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

FOUR public meetings will be held in the Central Hall, Westminster, on December 8th and 9th; speakers: the Revs. W. Pascoe Goard, G. H. Lancaster, W. E. Woodhams Denham, Admiral E. A. Taylor, and others. The meetings commence each day at 2.45 and 7.30.

Mr. Garrison is to give his illustrated lecture on "The Keys and Gates of the World" in the Town Hall, Cheltenham, on Thursday next, December 4th, at 8 p.m. Reserved and numbered seats, 2s. 6d.; unreserved seats, 1s. Box office: Messrs. Crichton's Music Warehouse, The Promenade. Leaflets for distribution will gladly be sent to any of our readers residing in the district, if they will kindly send their names and addresses to the Organizing Commissioner, 6, Buckingham Gate, London, S.W.1.

We are thankful to be able to report further donations towards the amount we have to raise for the Forward Movement by Christmas. The amounts range from 5s. to £100.

Mr. Thomas W. Plant has been addressing meetings at Sheffield, Leeds, Doncaster, and Thurnscoe. He is booked for Sheffield again on Wednesday evening, December 10th.

Mr. Daniel Farmer was the speaker at a meeting at Shepperton on November 25th, and he is announced for Wimbledon, for December 1st, on: "Biblical and Historical Identifications of the House of Israel, in the Last Days."

The many friends of the Rev. Ebenezer and Mrs. Fox will be glad to know that the Secretary-General has heard from them since their arrival in Australia, and that they are already talking of another visit to the Motherland. They send greetings to all British-Israelites, and they write with gratitude for the reception they were everywhere accorded in Britain.

Mr. H. A. Marchant has been giving a series of addresses for our Worthing Branch. Meetings are held at 71, Rowlands Road, on the second and fourth Wednesdays in each month, at 5.30 p.m.

Mr. John Leech, K.C., is now giving his seventh series of lectures on Prophecy, in the Clarence Place Hall, Belfast, on Sunday afternoons at 3.30. On the 30th November the subject was: "The Death of the Witnesses, and the 1,260 Days of their Prophesying." On December 7th the subject is: "The Resurrection and Ascension of the Witnesses." On December 14th the subject is: "The Great Earthquake, the Fall of the Tenth Part of the City, and the Death of the Seven Thousand." These lectures are attracting much attention in Belfast. We hope for the privilege of hearing Mr. Leech in London.

The Rev. George B. Berry, B.A., lectured last month, in Plymouth, on: "The Israel of God." The chairman was the Rev. F. Whitfield Daukes, M.A. Mr. Berry has been travelling greatly in recent years. He goes presently to Jerusalem.

The Rev. W. Pascoe Goard and the Rev. Joseph Gay conducted a mission last week for the Bristol Branch, in the Church House. Good audiences assembled each afternoon and evening. Several new members were enrolled. Mr. Gay addressed a large Brotherhood gathering in the Bethesda Chapel on Sunday afternoon last. Mr. Gay and Mr. Morey are to visit Bristol again in January next.

The Rev. Merton Smith and Mr. Herbert Garrison paid a special visit to the Bradford Branch on November 21st, and addressed, in the Church House, the largest meeting of members and friends yet held. The President, the Rev. R. G. F. Waddington, M.A., presided. A number of new members were added to the Branch.

The first B.-I. meeting in Sleaford, Lincolnshire, so far as we know, was held in the Town Hall, on November 20th, when the Secretary-General spoke for two hours to a deeply interested company, under the chairmanship of the Rev. Hector Macturk, M.A., rector of Silk Willoughby, Sleaford. Many booklets were purchased, and another meeting was asked for.

The newspaper for the Forest Hill district gave nearly a column report of the B.-I. meeting held there on November 17th. The headlines were so

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phrased that they were bound to arrest attention; and we venture to think that our next meeting in Forest Hill will be a large one.

The Clerical and Ministerial Association meets each Monday at 11 a.m., at our Headquarters, 6, Buckingham Gate, under the leadership of the Rev. Pascoe Goard.

British-Israelites who subscribe to the S.P.C.K. have expressed indignation at the conduct of the Society in publishing the attack on B.-I. Truth by "Clericus," and refusing to publish the reply thereto. In the meantime, the reply has been published by the Covenant Publishing Company. It is entitled "Truth Triumphant," and may be had from our Book Room, 6, Buckingham Gate, S.W.1, for 7d., post free. All who have read the booklet by "Clericus," and have any sense of fairness, will want to read the reply thereto. Clergymen who have read it, have sent their thanks for it, and expressed their admiration of the effective way in which the arguments of "Clericus" are dealt with.

The Teaching College classes are meeting under the tuition of the Rev. Pascoe Goard, on Mondays and Tuesdays each week, at 3 p.m. and 7.30 p.m. There is a full attendance, and the keenest interest is being manifested in the studies presented. Mr. David Davidson is giving fortnightly lectures on the Pyramid, and subjects related thereto. Any of our readers may join the classes. They are asked to communicate with the Registrar.

Our Kingston Branch is very much alive. Mr. Farmer's meeting at Shepperton, on November 25th, was a great success, and another is asked for. Our hearty thanks to Mr. and Mrs. Matthews for arranging it. Mr. J. J. Morey will give two Second Advent addresses in the Scotch Cafe, Kingston, on December 4th, at 3 and 7.30.

SEVENTY YEARS' SERVICE IN BIBLE LANDS.

A group of rescued Armenian Massacre Orphans will take part in the proceedings on Thursday, December 4th, when the Bible Lands Missions' Aid Society will hold two great thanksgiving meetings, at 3 and 7 o'clock, in Kingsway Hall, Kingsway, W.C., to commemorate the Mission's seventy years' service in Bible lands.

Among the speakers will be Lord Gisborough, Sir William M. Ramsay, Dr. F. B. Meyer, and Dr. G. E. White, the veteran missionary expelled from Turkey.

Early application is advisable by those desiring free reserved seat tickets. Communications should be addressed to the Secretary, the Rev. S. W. Gentle-Cackett, 358, Strand, London, W.C.2.

Correspondence.

PROPHECY CONCERNING ISRAEL.

To the Editor of THE BANNER OF ISRAEL.

DEAR SIR,—To gain from God's Word that which is essential for these latter days, one must have a guide, otherwise some parts must be lost for lack of instruction. By this I do not mean a human instructor: the Spirit of God, which caused the Scriptures to be written for our learning, must be the teacher.

Genesis i. 15 has a depth of meaning which foretold that the spiritual and natural would be at enmity. "The woman," "Jerusalem above," is said to be "the mother of us all" who are born from above. Hence, when God said, "Behold, the days come, saith the Lord, that I will sow the House of Israel, and the House of Judah, with the seed of man (the Spirit of Christ), and the seed of beast" (the spirit of Satan) (Jer. xxxi. 27), God declared, then, what must now be an established fact, because the "falling away" foretold in 2 Thess. 2, 3 is here.

What were the signs to Noah and his family that God was about to send the flood? The building of the Ark was a sign and work of faith: as the work proceeded, the faith of the workers grew. Again, when King Nebuchadnezzar had the golden image made, it was a sign to Shadrach, Meshach, and Abednego, that it was made to be worshipped. This was a sign to them that they would have none of it. They told the indignant king: "We are not careful to answer thee in this matter" (Dan. iii. 16).

Their answer meant that they had seen the signs of the times, and had prayed to God for strength to resist the temptation. Are signs wanting in our day? Cannot we see, year by year, the coming sign of Satan manifest in the flesh? What is our answer to open or secret idolatry? Our minds, by God's grace, are made up: we will have none of it.

—Yours, etc.,
H. HODDINOTT,
West Lodge, South Holmwood, Surrey.

"The Normans were the foremost race of Christendom," writes Lord Macaulay. They had a positive genius for religion, and as such, surely they could be as Benjamin was to be, "the beloved of the Lord." With a population of about two millions there were at the time of the Norman Conquest twenty Dioceses and 8,000 parishes.

Lanfranc, the most learned man of the age, was the Archbishop who advised and guided the Conqueror's policy. All over the country new churches were built, many of which still abound among us, and the church life of every village was forcibly braced by the new religious enthusiasm engendered by Norman-Benjamin.

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Sleaford.

THIS progressive little town, in the heart of Lincolnshire, was greatly favoured on Wednesday and Thursday, November 19th and 20th, by a visit from our Secretary-General, who gave one of his popular lectures illustrated with lantern slides, in the Corn Exchange, on the Wednesday evening. Those who had the good fortune to be present all acknowledged that we had a rare feast of good things. From the start, Mr. Garrison gripped his audience, and kept us spell-bound for two hours. It was magnificent.

During the lecture Mr. Garrison announced that he would give another lecture on the following evening in the Town Hall, to explain the history, origin and destiny of the British race: the announcement was received with applause. Arrangements for this meeting had been made, as Mr. Garrison had a spare day before going on to Bradford.

He put the case of our Identity before this audience of sincere souls in his own eloquent, incomparable manner, piling up facts upon facts, and carrying all before him. The result was that all went away to think and to discuss the matter among their friends, in the hope that, later, a mass meeting may be held, to be addressed by Mr. Garrison, who will no longer be a stranger in Sleaford. Good seed has been sown—may it bear a rich harvest.

(Rev.) HECTOR MACTURK.

Stourbridge Branch.

ON Tuesday evening, November 18th, a special meeting was held for the purpose of reconstituting this Branch. Mrs. Moxon presided, and the Rev. T. H. Whitehouse, who was present as the Midlands representative of the B.-I.-W.F., gave an outline of B.-I. teaching, and dwelt upon the national aspect of the Gospel of the Kingdom. He further described the principles, constitution, objects, and methods of working of the Federation, and the new development of its operations in the appointment of official representatives, to organise provincial areas. An interesting address from Mrs. Moxon was followed by an enthusiastic vote of thanks to her, in grateful acknowledgment of her past arduous work in Stourbridge, on behalf of B.-I. teaching. After discussion, the Branch was duly reformed, on the usual constitutional lines. The Rev. C. M. Stuart-King, Vicar of Lye, was appointed President, Mr. Lunt, Vice-President, Mr. W. J. Foster Hon. Secretary, and Mrs. Moxon Treasurer, with a strong committee to assist. It is hoped that a vigorous campaign, on B.-I. lines, will soon shake the district to its centre.

Mr. J. J. Morey will lecture in the St. George's Hall, Ealing, on Wednesday, December 10th, at 8. Subject: "Will Britain Fall?"

"There is No Spiritual Israel."

BY HENRY G. LOCKE.

ONE of the most striking texts that have been brought prominently forward to prove that the promises made to *Israel* did not refer to the literal Israelites, but to a "*spiritual Israel*," is Gal. iii. 28, 29. Abraham believed God, and it was accounted to him for righteousness. "Know ye, therefore, that they which are of faith, the same are the children of Abraham." And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, "*In thee shall all nations be blessed.*" So then they which be of faith are blessed with faithful Abraham.

"There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in *Christ Jesus*. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise."

This passage of Scripture refers to the blessed position which every human being occupies in relation to salvation through the precious blood of Jesus. It teaches that so far as the forgiveness of sins is concerned, no difference is recognised between Jew or Greek, male or female, bond or free. All who have put on Christ, and appear before God, pleading the merits of His Son, Jesus, will be *accepted*. No distinction of nationality or sex, freedom or slavery, will be considered in relation to *eternal salvation* and *eternal life* in the world to come. All who have put on Christ are the children of the promise made to *Abraham's seed*, which promise is, "And in thy seed shall all the families of the earth be blessed."

If the words of this passage of Scripture (Gal. iii.) are applied to this life they are deceptive, unfaithful and untrue, because they are now, and always have been, both Jew and Greek, male and female, bond and free. Even were they all Christians, to assert that there was no difference in their condition would be untrue and puerile nonsense.

The misconception has arisen by persistently ignoring two-thirds of Christ's mission. His object in coming was not to destroy or alter the covenant which God had made with *His people Israel;* He did not come to cast off the nation of Israel; He did not come to take the promises from them and give them to any Gentile race, indeed, we are told that "He was not sent but to the lost sheep of the *House of Israel.*"

The mission of Jesus, the King of Israel, was threefold:—

1. To redeem Israel from the Mosaic covenant and the bondage of the law.

2. To bring Israel under the covenant made with Abraham, Isaac and Jacob, that they might obtain the promised blessings through the merits of their Redeemer.

3. To offer up Himself as a sacrifice for the sins of the whole world, that all who came to God through Him might have *eternal life*.

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This last clause, although carrying with it temporal blessings, strictly relates to the future *eternal* life. All nationalities who accept the Saviour, and who put on Christ, are called Christians, and come under the blessings connected with this part of *Christ's mission,* and, so far as this part of the mission is concerned, it does not matter whether they be Jew or Greek, male or female, bond or free. But by converting the nations, and baptising them and making them *Christians,* then Christ Jesus will be *glorified;* the Holy Spirit will be made glad, and Israel's King and Redeemer will pour out His grace and love, and all shall know Him from the greatest to the least!

New Israel Hymns (No 16).

By HENRY D. HOUGHTON.

8.7.4. TUNE, "TRIUMPH."

1

Worship, praise and adoration,
Be to Thee, O Lord most High,
For Thy mercies to our nation,
Brought so intimately nigh:
Ever gracious
To Thy needy children's cry.

2

God of all our generations,
Faithful to Thy Holy Name;
Wilt Thou hear our supplications,
Oft as we Thy mercy claim?
Thou art faithful,
Evermore Thou art the same.

3

Merit have we none to offer,
For Thy favours to our Race;
Thou dost of Thy goodness proffer,
Faithful love and saving grace!
May Thy People
Ever see Thy smiling face?

4

Turn us from the guilt of sinning,
Free us from its deadly smart,
Loathing sin at its beginning,
Make us Thine in mind and heart:
As a Nation,
Make us holy, as Thou art.

5

When Thy work in us is finished,
To the glory of Thy grace;
Sin destroyed and sorrow vanquished;
Take then Lord Thy rightful place:—
Reign for ever,
King and Saviour of our race.

Forthcoming Events.

Dec. 1 and 2.—Birmingham, Rev. J. Gay and Mr. Morey.
,, 1-5.—Portsmouth, London Road Baptist Church, Rev. Merton Smith. Wednesday meeting in St. Luke's War Memorial Hall. All at 7.45.
,, Bournemouth, St. John's, Upper Parkstone, the Vicar.
,, 3-6.—Birmingham, Rev. Pascoe Goard and Rev. J. Gay.
,, 3.—Horsham Town Hall, Rev. T. E. Grout. Two lectures.
,, 3.—Bournemouth, Y.M.C.A., Rev. C. W. Thorne, M.A.
,, 4.—Cheltenham, public lecture, Mr. Garrison.
,, 4.—Kingston, Mr. J. J. Morey.
,, 4.—Crouch Hill, St. Saviour's, Mr. D. Farmer.
,, 5.—Leeds Philosophical Hall, Mr. J. H. Tench. "Parable of the Talents."
,, 8 and 9.—Central Hall meetings.
,, 8.—Handsworth, Rev. Stuart King.
,, 9.—Manchester, Dr. Waddington. "Dan, the Pioneer of Israel."
,, 9.—Bournemouth, Y.M.C.A., Mr. Landseer Mackenzie.
,, 10.—Ealing, Mr. J. J. Morey.
,, 10-13.—Nottingham, Federation lecturers.
,, 11.—Croydon monthly meetings.
,, 11.—Bournemouth, St. Clement's, Newton, the Vicar.
,, 11 and 12.—Bristol, Rev. Philip Young.
,, 15-18.—Cheltenham, Federation lecturers.
,, 18.—Bristol, Rev. W. E. Woodhams Denham.
,, 28.—South Wimbledon, Andrew Brotherhood, Wesleyan Church, Mr. J. J. Morey.

A GREATER PALESTINE.

Sometime since a notice was given of an "Extension of Frontier for the Anglo-Zionist State." It was stated that an Anglo-French agreement had just been signed fixing the boundaries of the French and British zones in Syria and Palestine. This gives the Anglo-Zionist State in Palestine a most advantageous extension of frontier by a strip of territory 30 miles long and 20 miles broad, stretching 50 miles from Damascus. It certainly would be most consistent that Damascus should come under British-Israel rule, for Abraham was intimately connected with Damascus, from which city came Eleazer, his steward. Nicolaus of Damascus mentions that "Abram reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon." Josephus says "The name of Abram is even still famous in the country of Damascus; and there is shown the Habitation of Abram."

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The Conquest of Rheumatism.

A PUBLIC BENEFACTOR.

BY J. FRASER.

No public benefactor performs a higher service than he who ameliorates human suffering, banishing pain and bringing new life and hope to the afflicted. And what relief to their near and dear ones, the impotent witnesses of their agonies! The gratitude of these is not the least of his triumphs.

So fearful are we, as a rule, of indulging in false hopes, that we are always inclined to be sceptical when we hear of any remarkable discovery for the cure of long-standing and deeply-rooted physical evils. But all such scepticism must necessarily vanish when we are confronted with living proofs of its efficacy; when we see and talk with the sufferer restored to perfect health; the cripple who, after twenty years of torture, has taken up life anew, rid of all his agonising disability: so that "the years that the locust hath eaten" remain no more than an evil memory.

A GREAT DISCOVERY.

And such are the very wonderful effects achieved by the new discovery for the banishment of Rheumatism and all allied evils. The formula, prepared at the St. Thomas's Laboratories at Portsmouth, is the result of very many years of untiring research and experiment under the direction of Mr. S. Featherby and his chemists. He has worked modern miracles, and the innumerable expressions of gratitude he receives daily are often most touching. "The wonderful results of your treatment . . . I was in a hopeless condition," writes one. "I am perfectly positive I should be a cripple but for 'Kandu,'" says another. Kandu is the registered name under which this remarkable remedy is distributed from St. Thomas's Laboratories by the Baron Products Company, of Commercial Road, Portsmouth. The gratitude of the restored is indeed pathetically similar in expression: "My conscience compels me to write to you"; "I am at a loss to express my sincere thanks," are phrases continually recurring. But the writers themselves are visible proofs of what this wonderful medicine can accomplish. It is indeed a triumph of pharmacy, and is based on certain Mexican herbs—the Mexicans have always been singularly immune from Rheumatism; it was this fact which was the initial inspiration of its scientific discoverer. Kandu can be obtained at all branches of Messrs. Boots the Chemists, Taylor's Drug Stores, Timothy White, Ltd., all the principal London stores, and most chemists throughout the country.

A WIDESPREAD EVIL.

Rheumatism is undoubtedly the most widespread of all our physical ills. This has been attributed both to our uncertain, damp climate and to our food—it is said we consume too much butcher's meat, for one thing. But, whatever be the cause, the effects are devastating. That Rheumatism is often inherited is witnessed by the fact of so many sufferers among quite young people. Rheumatism and the allied ills of Sciatica, Lumbago, Gout and Neuritis are still the rack whereon so many thousands suffer daily torture.

And the evil but increases with age. At its worse the victim is reduced to a pitiable condition: often he is so crippled as to be entirely helpless; his days one long agony; unable even to move without suffering the most excruciating tortures.

Rheumatism and all kindred evils are directly attributable to the presence of both uric and oxalic acid in the blood. These may enter with our daily food, and if they fail to be eliminated they act as irritants, and become the cause of acute suffering, inflammation and deformation of the joints—Rheumatoid Arthritis—and swellings and pains in the tissues and cartilages all result from their presence. To effect a cure it is necessary to eliminate every trace of these evil deposits, and Kandu has been proved beyond any shadow of doubt to effect this completely. It has withstood the most rigorous tests.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. As secretary of the South African British-Israel Association, I have been asked by different members of my association to write to you, as Editor of the BANNER OF ISRAEL, and enquire if you would kindly reply in the "Q. and A." columns:

The following texts have been submitted as dealing with the great command—The Lord has called thee by thy name—Ex. xxxiii. 12, 17; Num. vi. 27; Deut. xxviii. 10; 2 Chron. vii. 14; Isa. xliii. 1, 7; xlv. 3, 4. We all want to know what name. A reply through the BANNER will oblige the many scattered Israelites throughout this large continent.—S. C. R. (Krugersdorp, Transvaal).

A. Your interesting question bears upon a very important point indeed. A knowledge of Eastern manners and customs is a very great help to the study of the Bible, bearing in mind that the Revelation of God was made known through Eastern channels, subject to the conditions of Eastern life, language, and customs. The Bible was originally written, of course, in Eastern languages, and the expression of its Divine Truth is clothed in Eastern thought.

Now, in the East, much importance is always attached to the significance of a name, and to the authority attached to the latter. This appears over and over again in the Bible. Pharaoh gave his signet-ring to Joseph, in order that he might have the authority of Pharaoh's name (Gen. xli. 42) in the ruling of the Egyptian people. When God appeared unto Moses in the burning bush, and received the Revelation of Jehovah, Moses anticipated that the people would ask, "What is His name?" (Ex. iii. 13), thus preparing the way for the answer, "I AM THAT I AM."

The children of Israel were known distinctively under two names, (1) the special name "Israel" and (2) as Jehovah's chosen people.

(1) The name Israel was given to Jacob at Peniel, and it will be noted that Jacob's name was changed as a sign of blessing, for Jacob said to the Angel, "I will not let Thee go except Thou bless me." And then the Angel said: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Hence the name of Israel literally means either "he who strives or persists with God," or "God persists, strives, or perseveres," so that Jacob personally was no longer to be the crafty supplanter, but one who perseveres with God and who is worthy to prevail. His name henceforth becomes the patronymic for his birthright descendants, thus typifying Israel as a people who are the possessors of a name signifying that they have power with God and with men.

(2) But, as is well known, there are numerous references in the Bible showing that Israel are—especially above all nations—Jehovah's chosen people; not that He loved them more than he loved or loves other nations, but that His choice has fallen upon them that they may through all time be the means, through God's prevailing strength, of carrying blessing to all the wide world. Hence God stamped His name upon them, and no human power can eradicate or annul the name which God has given to them, so that Israel is always known as "My people," "His people," etc., because God has so named them, although Israel, as a nation, has not yet recognised the fact that they bear the Lord's name and are His chosen people.

In the East a special significance is attached to the importance of a name. Thus again and again we read of so-an-so who is the son of so-and-so, while it will be noted that the great name of David was passed on to our Lord, who was known as "the Son of David." Again the significance of our Lord's own name will be apparent, as we are told that "the mother of Jesus was there" at the marriage in Cana of Galilee, for it will be observed that it does not say that "Mary was there." This is again emphasised by St. Peter when he said, "there is no other name under heaven given among men whereby we must be saved," viz., other than the name of Jesus (Acts iv. 12).

And just as the Name of Jesus is a sacred name, and soothing to the Christian soul, so the name of Israel is a time-honoured, God-given name, given for ever to the chosen nation who are named by and after Jehovah to be a people unto Himself.

G. H. L.

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The Rev. Prebendary Webb-Peploe *wrote:—*

May I express my sincere gratitude to the Rev. Wm. Pascoe Goard for his book "THE NAMES OF GOD," which I have found of the highest value. It may enable others to grasp the progressive nature of God Himself, His Names, and His Personality.

It is a remarkable discovery, and deserves the closest attention. I have published a book on "THE TITLES OF JEHOVAH." I wish I had known half what Mr. Goard has produced in his book.

I ask him to believe that he has helped a humble servant of Jehovah in his study of the Word.

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The
BANNER OF ISRAEL
A Weekly Journal dealing with British-Israel Matters.

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God's Oath to David.

By HENRY D. HOUGHTON.

GOD has most distinctly stated in His Word that, however bad and wicked Israel may be, and however He may see fit to punish them, *He never will, under any circumstances whatever, wholly and finally cast them off* (Jer. xxxi. 37).

And in order that we may see the full force of this, let us remember that the whole extent of Israel's guilt was known beforehand to the All-seeing Eye. "God hath not cast away His people, whom He foreknew" (Rom. xi. 2). And Ferrar Fenton states it even clearer. "*God has not rejected His pre-ordained people.*" The teachers of theology say that He has! Which shall we believe?

All Israel's sin was foreknown and provided for by God. And lest she herself should be plunged into hopeless despair by her own guilt, God gives them beforehand great messages of cheer, and assurance of final deliverance, as well as full restoration to His favour. "And yet for all that, when they be in the land of their enemies, *I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them*: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt . . . that I might be their God: I am the Lord" (Lev. xxvi. 44). Notice also this great word in Judges ii. 1: "*I will never break My covenant with you.*" And this in 1 Chron. xviii. 22: "*For Thy people Israel didst Thou make Thine own people for ever.*" These quotations are very conclusive.

Another point in connection with this is the assurance that David's house and line has been established as king over Israel by God *for ever*. This is promised in many places, and in the most definite terms: *and has never been revoked.*

"Furthermore I tell thee that the Lord will build thee (David) an house. I will raise up thy seed after thee . . . and I will establish His kingdom. He shall build Me an house, *and I will establish his throne for ever.* . . . *But I will settle him* (Solomon) *in Mine house and in My kingdom for ever;* and his throne shall be established *for evermore*" (1 Chron. xvii. 10-14). These great promises to David and Solomon are repeated many times, and without any conditions attached. "He (Solomon) shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel *for ever*" (1 Chron xxii. 10). "My covenant shall *stand fast* with him (David). . . . His seed also will I make to endure *for ever*, and his throne as the days of heaven." . . . "*Once have I sworn by My holiness that I will not lie unto David*, his seed shall endure *for ever*, and his throne as the sun before Me" (Ps. lxxxix. 28, 36). And ver. 35 is very positive: "*Once have I sworn by My holiness that I will not lie unto David.*"

Now, with all this evidence as to the purpose of Deity to establish for ever David's kingdom, let us ask, how could such purpose ever be fulfilled, if, as the spiritualisers say, the ten-tribed house was cast off irretrievably and lost among the nations? For, remember that Zedekiah, the last king of the other house, Judah, was carried to Babylon, and his sons slain before his eyes, B.C. 588 (2 Kings xxv. 7).

These great promises as to the perpetuity of David's house and kingdom are repeated and confirmed by Jeremiah xxxiii. 17, thus showing that Israel's punishment had in no wise altered the oath and promise of God, nor disturbed in the least His set purpose; for the following words were spoken of David's house 131 years *after ten-tribed Israel had finally disappeared from the land.*

"For thus saith the Lord, David shall *never* want a man to sit upon the throne of the house of Israel. . . . If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he

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should not have a son to reign upon his throne" (Jer. xxxiii. 17, 20).

How impossible it is for man to break God's covenant of the day, and His covenant of the night? *Man cannot break it*! He may raise his armies, multiply his inventions, and even go into tempests of rage at his impotence, but he is absolutely powerless to break God's covenant with His obedient material world. So then God's covenant with David must stand even now unbroken!

Again, if this is so, please see what it involves further. If David's seed and throne are to be perpetuated, there must be also the kingdom over which he is to rule; that must be perpetuated too. A king cannot reign over nothing. *There must of necessity be also the kingdom.* This is confirmed in the remaining verses of the chapter: "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, *that they should be no more a nation before them*" (ver. 24).

This shows exactly the same spirit at work in Jeremiah's day, as is exhibited by our spiritualisers to-day. Both say, "God has cast off His ancient people from being a nation." *But God emphatically repudiates it.* "Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them" (vers. 25, 26). Is it too much to ask from every Christian man and woman a very careful consideration of these great words of God?

Please note *that there is absolutely no condition whatever attached to these great promises.* God, the great eternal One, declares upon His honour, as the Maker of the sun, the moon, the day, the night, that so long as they endure, *so long shall David's line reign as king over Israel's kingdom* ("the throne of the house of Israel," ver. 17), and that no man, or collection of men, however mighty, will be able to thwart His purposes so long as He remains Lord of His universe, of sun, and moon, of day, and of night.

Now, when God said this, did He know or not know what He was talking about? Are these the words and promises of a vain, self-deluding man, or the great God of all the earth? Surely the latter; so, then, they must be true!

Further, let us enquire, what has the Deity to gain by making such promises if He did not intend to fulfil them? Nothing indeed! *But everything to lose*! And remember these very promises appear in the same book in which He appeals to us men for our confidence and trust. Also it is necessary that the promises must be fulfilled, not in some airy, ghostly or spiritual sense, *but in the very same sense in which the words address themselves to us.* For they are *men* to whom God is speaking, not angels, or spirits.

If God is to become the hope and confidence of the human race, *He must show to that same human race that He cannot and will not lie or deceive. And this He has done most emphatically.* But the spiritualisers have discounted His words, and in effect seek to rob God of the great honour of fulfilling His plain word in the common, simple, easy-to-be-understood way in which that word was spoken. That the interpretation here put on God's promises to David is the true one, is evidenced by the fact that God Himself so interprets them. "*Howbeit the Lord would not destroy the house of David, because of the covenant that He had made with David, and as He promised to give a light to him and to his sons for ever*" (2 Chron. xxi. 7). This is God interpreting the Davidic covenant literally, and acting on the same. But let us look at this a little more closely. There cannot be a king without a kingdom. A people without a king is not a kingdom. And a king without a kingdom is no king at all, but only an ordinary man, whatever his pedigree. It has already been proved that David's throne and kingdom of Israel were to endure *for ever.* So, then, God, looking down the ages, sees the sin of David's seed, and with the full knowledge of it all—for He is omniscient—He promises David on oath *that no sin of his seed should ever cause Him to revoke His covenant.* Note how positive these words are. "If his (David's) children forsake My law, . . . if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. *Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me*" (Ps. lxxxix. 29, 36).

Could human language be more definite than this? And God promises all this UPON HIS OATH!

If all this is true, then there is a kingdom of the house of Israel, reigned over by a Davidic king somewhere on the earth to-day, for it is to last for ever! Where is it? It cannot mean Judah, or the Jews; they are not "the house of Israel"; and besides, they are not even a nation, and certainly not a kingdom with a king of David's line.

It is incumbent on the spiritualisers to show how, on their theory of interpretation these great prophecies to David and Solomon can be fulfilled. This is obviously impossible; and they would no doubt seek refuge by saying that they are all fulfilled in Christ. This is not true; for Ps. lxxxix. 30, 32 indicates not only a continuation of the kingly line through a literal and bodily seed; but verses 30, 33 make it quite certain *that it is seed that is liable to sin and iniquity,*

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and to be punished accordingly. This could not be the Christ. He was sinless.

Further, there was *no kingly connecting line right down from David to Christ.* Luke iii. 23, 38 shows us that though Christ was literally and lineally descended from David, *it was by a line that never occupied the throne.* Verse 31 reads: "Which was the son of Melea; which was the son of Menan; which was the son of Mattatha; which was the son of Nathan; which was the son of David."

The above is undoubtedly Christ's line of literal descent traced back through His mother Mary. So that Christ could not in any way fulfil the promise of a *continuous line of kings* of David's seed; for none of His ancestors reigned after David, reckoning Mary's genealogy!

Christ, however, was supposed to be the son of Joseph. This line appears in Matt. I.: "And Jacob *begat Joseph, the husband of Mary,* of whom was born Jesus." It is not right to take Joseph's line as of any account, *because Christ was not his son.* But there is much to be learnt by examining it. Joseph's line in Matt. i. 12 is traced back through Jechonias (also called Coniah), (see Jer. xxxvii. 1). Now God uttered some awful words of this same Coniah, though his was the kingly line that came down through David and Solomon. He announces that in consequence of Coniah's sin, the line of succession through Coniah *should be broken; and no king ever come of his seed.*

"And I will cast thee out, and thy mother that bare thee, into another country, . . . and there shall ye die. . . . Thus saith the Lord, *write ye this man childless, . . . for no man of his seed shall prosper, sitting on the throne of David, and ruling any more in Judah*" (Jer. xxii. 26, 30). This shows that David's kingly line cannot be reckoned either to Christ, or to anyone else, through this infamous man Coniah, or Jeconiah; for God declares most definitely that no king shall come through his seed. As a matter of fact, Coniah's uncle Zedekiah was made king after him, *and was the very last king of David's line that Scripture records* (see 2 Kings xxiv. 17).

Let us now examine something else. Jacob's remarkable prophecy of Judah, cannot, on the spiritual interpretation theory, be fulfilled at all; but breaks down at every point. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto Him shall the gathering of the people be" (Gen. xlix. 10).

"Shiloh" is generally taken to mean Christ. Most probably this is correct. Let us now see if it fits on the spiritualising theory or principle. Suppose we take Christ's first coming as meant, it will not fit: for, as we have already shown, if the Jews are the only Israelites, the sceptre *did* depart from Judah when Zedekiah, the last king of Judah, was carried away to Babylon, B.C. 588, and both his sons were slain as described in II. Kings xxv. 7. So that if Judah was the only "Israel," there was before Christ's or Shiloh's coming a kingless and kingdomless period of 588 years!

Moreover, the words: "To Him shall the gathering of the people be," were not fulfilled at Christ's first coming: for the Jews derided Him, scoffed at Him, repudiated Him.

One poet has described our Lord's shameful treatment as follows:—

"Can this be He, Who wont to stray,
A pilgrim on the world's highway;
Oppressed by power and mocked by pride;
The Nazarene, the crucified?"

Evidently, if the Jews are the only literal people of Israel, this prophecy of Jacob *is broken,* and *never can be fulfilled.*

If, however, we take Christ's second coming as meant, then the blank, kingless interval becomes much larger, and extends from B.C. 588 down to this day!

Just ponder for a moment. From David's day to Zedekiah was about 427 years. Since then up to now, 2,510 kingless and kingdomless years have passed; *i.e.*, supposing the Jews only are "Israel," *would this be keeping covenant with David?* Emphatically not!

But the Jews or Judah are not "the house of Israel" at all! And it is the latter whose throne is promised in perpetuity to David (see Jer. xxxiii. 17). The Jews were to be wanderers, dispersed, few in numbers. On the contrary, "Israel" was to be a great and mighty nation; of immense population; filling up the earth; ruling the seas; and existing as a Kingdom under a King of David's line.

God's promises to David and Solomon, we may rest assured, have been, and are being, fulfilled to the very letter. The prophecy of Jacob also. But we have already shown that, on the theory of the spiritualisers, such fulfilment is absolutely impossible, *therefore that theory is false.*

(To be continued.)

Progress in Palestine.

Perhaps Palestine is unique in having three official languages, which are English, Arabic, and Hebrew; and Arabic being a cognate language to Hebrew, with words of similar import, and derived from it, as a cousin language, it results in having two only, Hebrew, the primitive language and that of Israel, and English, the pure tongue prophesied to Israel in the Latter Days. And as Jewish population is vastly increasing, and Arab population decreasing, Arabic will become more and more useless; and we may hope soon to see only two official languages in Palestine; viz., that of ancient Israel in the Holy Land, and that of Israel restored to Palestine.

A 2,000 Years' Old Street.

In 1923 Professor MacAlister explored the sloping ridge at the S.E. corner of Jerusalem called Ophel, and on one of the sloping terraces into which it was

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artificially formed, at only 3 ft. below the surface, he came upon the foundations of a street of houses. One of the rooms had been paved with white mosaic. This appears to be the last settlement on the site of the ancient Jebusite fortress. D.J.

SALT AND ASPHALT WORKS.

Mr. Hiorth says there are thousands of existing cisterns in Palestine, and imposing waterworks dating back to David, which might be of considerable use in irrigation works. He thinks the canals are referred to in Ezekiel xlvii. 9 (margin); and the cultivation of the fields in 7, 12. By economising during the dry season, water could be obtained to irrigate several hundred thousand acres, and perhaps enough for a third canal between Jordan and the coast, irrigating Sharon and draining towards the sea. (No. 2492.) By pumping up the Dead Sea water, 2 cwt. of chalk-saltpetre per ton of water can be extracted. Any amount of common salt could easily be obtained from the sea-water by allowing it to escape down the sun-baked rocks towards the Dead Sea (ver. 11). There could be a large fishing industry carried on (ver. 10). The shallow parts of the Dead Sea could be reclaimed by means of a dam, and the vast deposits of asphalt in the plains of Sodom and Gomorrah could be developed. There should not be much difficulty in boring the tunnel, and erecting the necessary works. The total cost of the tunnel is estimated at eight millions, and other power, canal, salt, etc., works at 4 millions.

TESTIMONY BY JUDAH.

Mr. Moses Levene thus testified to British work in Palestine, remarking: After five years I revisted Jerusalem. I meditated over the great and historic change that had happened. Jerusalem was actually British. Here war has been all construction and improvement. Thousands of fellahs are repairing the ancient highways. Miles of water pipes are being laid in the streets and lanes of Jerusalem. Scores of shops are selling souvenirs of olive wood and post-cards, the merchants reaping huge profits. There are also numerous watchmakers repairing the soldiers' timepieces, and teashops and restaurants to provide them with Jerusalem meals. E.G., 31.5.'18.

A. B. GRIMALDI, M.A.

Some Difficult Texts.

By The REV. G. H. LANCASTER, M.A.

Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.—ISAIAH xl. 2.

THIS verse is often considered a difficult one, especially in connection with Jerusalem having received "double for all her sins." It may be, therefore, that an explanation of it will be acceptable to our readers. There are some people who think that there is an element of vindictive injustice underlying the latter phrase, since, so they say, God cannot be pleased until He has increased and doubled Jerusalem's punishment.

We will, however, in seeking the rightful explanation, take the verse point by point, by which method we shall better understand the meaning of the whole passage.

1. The expression "speak ye comfortably to Jerusalem" really means "speak ye to the heart of Jerusalem," and is an expression used with words adapted to win the heart (cf. Gen. xxxiv. 3, Judges xix. 3, Hosea ii. 14), as, for example, in the case of Joseph, who comforted his brethren when they asked him to "forgive their trespass" (Gen. l. 21).

2. Her affliction has become full, and therefore is terminated. The Hebrew means military service, then feudal service, and thus hardship generally (cf. Job vii. 1, R.V.). Here it applies to the captivity or exile—that unsheltered bivouac, as it were, of the people who had been transported into a foreign land, and who were living there in bondage, restlessness, and insecurity.

3. Her iniquity is atoned for, and the justice of the Lord is satisfied. *That her iniquity is pardoned* is a remarkable phrase in the Hebrew, meaning that "her guilt is accepted." The Hebrew *nirtsah*, which generally denotes a satisfactory reception, is used here in the sense of meeting with a satisfactory payment, as (Lev. xxvi. 41-43, the only other place where the expression is used) paying off the debt of sin by enduring the punishment of sin. In other words, Judah accepted her guilt, and fully and submissively acknowledged it. The "pardon" is God's act of grace consequent upon the peoples thus acquiescing in the truth respecting themselves. A similar illustration may be found in the Book of Daniel, where Daniel, speaking on behalf of and representing Israel, "accepted the guilt" of the nation, so that Gabriel flew swiftly to announce the approaching "reconciliation for iniquity," and the bringing in of an everlasting righteousness (Dan. ix. 5, 8, 18, 21, 24).

4. The next sentence, and the problem in question, emphasises and sets its seal upon what has been previously said. Jerusalem has, indeed, suffered fully for her sins; in fact, she has already endured a "double" punishment. There is no judicial element in the sentence, for had there been, it would certainly appear as if God were over-rigid, and over-just to the extent of injustice. The people were ready to acknowledge that Jerusalem had not suffered more than her sins had deserved; but God's compassion was so great that He in His mercy regarded her punishment as superabundant. Hence there comes the turning-point from wrath to love, and just as sin has been fully punished in Divine wrath, so God's love is greater than human sin, and will burst forth with a great intensity that no longer need be restrained.

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5. The principle is based upon the old law that a man condemned by the judges should "pay double" (Ex. xxii. 9). But Isaiah teaches that, however heavy the "double" punishment was, it were but light in comparison with the superabounding mercy which was in store for Jerusalem and the chosen people (Jer. xvi. 18, xvii. 18, Isaiah lvi. 7, 8), in view of the redemption (Isaiah xxxv. 10). Hence it will be seen that, although Jehovah Himself is the One Who has meted out the punishment, even to the extent of Jerusalem having had to "pay double" quite justly at her own confession, it is Jehovah after all Who is the Comforter of Israel and Zion (Isaiah xii. 1, xlix. 13, li. 3, 12), since He is still their God, and Israel is ever His chosen nation, wherefore, "Comfort ye, comfort ye my people, saith your God."

"Treasure Hid in a Field"

(Matt. xiii. 44.)

By JOHN H. TENCH.

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

A WRITER on Oriental literature and customs mentions that in the East, on account of the frequent changes of dynasties, and the revolutions which accompany them, many rich men divide their goods into three parts; one they employ in commerce, or for their necessary support; one they turn into jewels, which, should it prove needful to fly, could be easily carried with them; a third they bury. But as they trust no one with the place where the treasure is buried, so should they not return to the spot before their death the treasure is as good as lost to the living, until by chance, a lucky peasant digging in his field, lights upon it. So, when we read in Eastern tales, how a man has found a buried treasure, and in a moment, risen from poverty to great riches, this is, in fact, no strange or rare occurrences, but a natural consequence of the customs of these people.

We frequently see in the Bible how inseparably connected are the Great King and His people Israel. In this parable the kingdom of heaven is likened unto treasure hid in a field, which treasure represents Jesus, the true King of Israel, whereas in the next parable in this chapter under the symbol of a merchant man, we recognise the people of the kingdom, namely, the children of Israel. When the Lord temporarily allowed Israel to have a king like the surrounding nations, He said to prophet Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them" (1 Sam. viii. 7); and later, when David, a king of the tribe of Judah, was succeeded by Solomon, his son, it is recorded, "And of all my sons (for the Lord hath given me many sons), He hath chosen Solomon my son to sit upon *the throne of the kingdom of the Lord over Israel*" (1 Chron. xxviii. 5). The angel Gabriel also, when announcing the birth of Jesus to Mary, said, "The Lord God shall give unto Him, the throne of his father David, and He shall reign over the house of Jacob [Israel] for ever" (Luke i. 32, 33). As God's word is true and the Scripture cannot be broken these verses show irrefutably, as do also this parable, and the "Pearl of Great Price," who is the true king, and who are the real people of that kingdom, whose extent is the wide world, "the utmost bounds of the everlasting hills," promised to Joseph and his sons by the patriarch Jacob on his dying bed.

These truths are fully confirmed by the other Scriptures, as for example: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27). British-Israelites must witness for the truth of the Scriptures; and when present-day teachers tell us that all these prophecies are to be fulfilled by the Jews they simply "darken knowledge" and make the word of God of no effect through their traditions, and they contradict our blessed Saviour Himself, who said of the Jews: "The kingdom of God shall be taken from you and given to *a nation* [Israel] bringing forth the fruits thereof" (Matt. xxi. 43).

Let us now briefly study the parable in order to see that "the treasure hid in field" is our Lord Himself. Douglas A. Onslow in his magnificent work, "The Kingdom of the Lord," says, on page 103: "In Matt. xii. 24, we read the account of the man possessed with a devil, blind and dumb, being brought to Christ and healed by Him! This miracle amazed the people who witnessed it, but the Pharisees said, 'This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.' The Lord, knowing their thoughts, proved to them the folly of their arguments, showing that Satan could not cast out Satan, and then went on to say, 'But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.' Now what does this imply? In what way could the kingdom of God have come to the people, then and there witnesses of the miracle the Lord had wrought, by the Spirit of God, upon the man possessed of the devil, except in the person of the Lord Himself? It seems clear our Lord meant that He actually represented the 'Kingdom of God,' for in what other sense can His words be understood? The kingdom is His. The people who constitute the kingdom now on earth, and which kingdom is in process of expansion and growth, are His. Without Him it could not exist, it could not be maintained. In the Lord Jesus Christ the whole kingdom of God is embodied. He personally represents the whole kingdom." "Moreover, as it appears to us, it makes the Lord's prayer more personally applicable to our Lord Jesus Christ. When we pray

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'Thy kingdom come,' we are supplicating the Father for the return of His Son; for until He returns God's will cannot be done on earth 'as it is in heaven.' In our Lord's Sermon on the Mount, He said, 'Seek ye first the kingdom of God and His righteousness, and all these shall be added unto you.' The kingdom of God and His righteousness must here mean the Lord Himself, for we know that Jesus Christ is the righteousness of God."

What does the man in the parable do when he hath found that hid treasure? Our Lord says, "*He hideth, and for joy thereof he goeth and selleth all that he hath and buyeth that field.*" Peter, speaking for himself and the other disciples, said, "So we have left all and followed Thee." Jesus replied, "Verily I say unto you, there is no man that hath left house, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come—life everlasting." "Verily I say unto you, 'That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, *judging the twelve tribes of Israel*, and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive a hundredfold, and shall inherit everlasting life" (Matt. xix. 28, 29). The Samaritan woman (John vi.) when she came on that memorable day to draw water from the well, anticipated anything rather than lighting on "*the hid treasure*" yet when once found she gave up her evil life—living with a man who was not her husband—in order that she might have the water that should be in her "a well of water springing up into everlasting life." Justin Marty's account of his own conversion, given in his first dialogue with Trypho, in which he tells how he had travelled through the whole circle of Greek philosophy, seeking everywhere for that which would satisfy the deepest needs of his soul, and ever seeking in vain, till he found it at length in Christ. Such as these could say:—

"I tried the broken cisterns Lord,
But ah! the waters failed,
E'en as I stooped to drink they fled,
And mocked me as I wailed,
Now none but Christ can satisfy,
None other name for me,
There's love, and life, and lasting joy,
Lord Jesus found in Thee."

Some commentators draw a distinction between "*the field*" and "*the treasure.*" The first is the Holy Scriptures; the second, the hidden mystery of the knowledge of Christ contained in them, which when a man has partly perceived and got a glimpse of the treasure, he is willing to renounce all meaner aims and objects; that having leisure to search more and more into those Scriptures, to make them his own, he may enrich himself for ever with the knowledge of Christ which is contained therein, and we know this view is correct from the Saviour's own words "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me" (John v. 39).

This treasure "*when a man hath found, he hideth*"; having laid it open in discovering, he covers it up again, while he goes and effects the purchase of the field. This cannot mean that he who has discovered the treasures of wisdom and knowledge hidden in Christ Jesus, will desire to keep his knowledge to himself; since rather he will feel himself, as he never did before, a debtor to all men, to make all partakers of the benefit. He will go to his brother man, like Andrew to Peter, and saying to him, "We have found the Messias" will seek to bring him to Jesus. If he hide the treasure it will be in his own heart, not lest another should find, but lest he himself should lose it. In the first moments that the truth is revealed to a soul, there may well be a tremulous fear lest the blessing found should, by some means or other, escape again.

But having thus secured it for the moment the finder "*for joy thereof, goeth and selleth all that he hath, and buyeth that field.*" Augustine excellently illustrates from his own experience this part of the parable. Describing the crisis of his own conversion, and how easy he found it, through this joy, to give up all which he had long dreaded to be obliged to renounce, which had so long held him fast bound in the chains of evil custom; and which if he renounced, it had seemed to him as though life itself would not be worth living, he exclaims: "How sweet did it at once become to me to want the sweetnesses of those toys! And what I feared to be parted from was now a joy to part with. For Thou didst cast them forth from me, Thou true and highest sweetness. Thou castedst them forth, and in their stead enteredst in Thyself, sweeter than all pleasure." The parting with those sinful delights which hitherto held him bound, was, in Augustine's case, the selling of all that he had that he might buy the field. St. Paul declares how he too sold all that he had, renounced his trust in his own righteousness, in his spiritual and fleshly privileges that he might "win Christ and be found in Him" (Phil. iii. 8, 9). In each of these illustrious instances, the man parted with the dearest thing that he possessed, so to make the treasure his own: though, in each case, the thing parted with how different! When the lover of money renounces his covetousness, the indolent man his ease, the lover of pleasure his delight, the wise man his confidence in worldly wisdom, then each is selling what he has that he may buy the field which contains the treasure. Yet this selling of all is no arbitrary condition, imposed from without, but rather a delightful constraint, acknowledged within; even as a man would willingly fling down pebbles and sand with which he had been filling his hands, if pearls and precious stones were offered him in their stead.

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At a missionary meeting held in Darlington in 1920, I heard the testimony of a native of Sunderland who, thirty-two years ago, gave up a lucrative position to become a missionary in China at the modest salary of a pound a week. He landed at Shanghai, and travelled some 2,000 miles across China, nearly to the borders of Thibet. He met with much opposition, and was looked upon as a foreigner. At first he had no place he could call his own, for the natives refused him a house, and he had to live in inns. He overcame their ill-will; like Jesus, he lived with the natives, adopted their dress and even wore a pig-tail. What marvellous results followed! At the present time in one of his churches he has a congregation of 500, and 50 of them are communicants. When the armistice was declared in 1918 the mandarin of the Chinese province wherein he had laboured, asked this devoted servant of God, at a great meeting of all ranks, to lead them in prayer, and to give thanks to Almighty God for making the Great War to cease.

NOTICES.

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Notes and News.

WE are happy to announce three promises of £500 each, and several donations from £1 to £25 towards the £3,000 required by Christmas for our Great Forward Movement, and we are deeply grateful. It should be understood that it is not absolutely essential that the whole amount required should actually be paid in before Christmas, though, in order to comply with the condition of the generous offer of £500 by one of our members, it is necessary that the amount shall be assured either by gifts or promises. As the time is so short we appeal for a quick response.

The Rev. Merton Smith is conducting a fortnight's special meetings for our Portsmouth and Gosport Branches.

Two meetings were held at Central Hall, Westminster, on November 28th. The Revs. Pascoe Goard and Joseph Gay, Major J. Knowles, Messrs. Garrison and Morey were the speakers.

Our Worthing Branch arranged a special meeting for Monday, December 8th, at 8 p.m., in the Literary Institute, Montague Street, when the Rev. Merton Smith was the speaker, and the Rev. Canon C. J. Hollis, M.A., presided. Mr. H. A. Marchant concludes his course of lectures at the B.-I. Book Depot, at 71, Rowlands Road, to-day (Wednesday) at 5.30 p.m. Subject: "The Tribe of Benjamin."

Mr. W. J. Pilcher gave an address on "A Nation and a Company of Nations," for the South London Branch, at the Y.W.C.A., 195, Lavender Hill, S.W., yesterday (Tuesday).

The Rev. Kenneth Dodds is the speaker for the Croydon Branch to-morrow (Thursday), at Eldon House, Wellesley Road, Croydon. Subject, in the afternoon at 3, "The Coronation Service," and in the evening at 7.45, "The Oratorio."

The Rev. G. H. Lancaster, M.A., has been invited by Laura Lady Grant to give three addresses at her residence, in Eaton Square, S.W., on the afternoons of December 5th, 12th and 19th. Mr. Lancaster will lecture for the Bedford Branch on Thursday evening, December 11th.

An Advent Convention, organised by the Rev. T. H. Whitehouse, was held last week in connection with our Birmingham Branch. Ten meetings were arranged, the speakers being the Revs. Pascoe Goard, Joseph Gay, and Mr. J. J. Morey.

The Rev. Philip Young, L.Th., will lecture for our Teignmouth Branch to-day (Wednesday), at 3.15 p.m., in St. James' Parish Hall, Exeter Road, Teignmouth, Devon. Subject: "Great Britain's Greatest Charter." The Rev. B. B. Liptrott, M.A., vicar of St. James', will preside.

Mr. J. J. Morey has given addresses at Stratford Parish Church, South Woodford Congregational Church Literary Society, and at the Howard Hall, Letchworth; also twice for the Kingston Branch.

Special meetings will be held in the Cheltenham Town Hall as follows: Monday, December 15th, afternoon and evening, Tuesday, December 16th, evening only, Wednesday, December 17th, afternoon and evening, Thursday, December 18th, evening only. Speakers: Revs. Pascoe Goard and Joseph Gay, Mr. Herbert Garrison, and others.

Our members and associates are asked to pray earnestly for some of our members, who are very ill and suffering severely.

Mr. J. J. Morey will lecture in the St. George's Hall, Ealing, on Wednesday, December 10th, at 8. Subject: "Will Britain Fall?" Rev. Gregory Bestall will preside.

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Israel Expansion.

Israel was Ordained to Push the Aborigines of Her Colonies into the Corners of the World.

By Henry G. Locke.

The Aborigines referred to were not only destined to be supplanted thus, but were actually to die out before advancing *Israel*. "For I am with thee, saith the Lord," to Israel, "to save thee, and though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether." And the same is again repeated in Jeremiah xlvi. Thus we see that God declares that He would not only make a full end of the original inhabitants of Israel's colonies, but that He would not suffer *them* to die out. Now, this means of identification points very cleary to England, for, wherever we have planted colonies, the Aborigines are dying out, or have died out, before us; and this is especially the case in Australia, where, notwithstanding all that the Government has been doing for the past thirty years or more to protect the natives of that colony, those poor people are decreasing, year by year, in certain fulfilment of the Divine decree. Some years ago, it was recorded in the *Melbourne Argus*, the death of the last remaining native in the large and once populous Island of Tasmania. And it is calculated that at the present rate of decrease among the Maories of New Zealand that people will be extinct in about twenty years; and, also, that forty will suffice to see the last of the Indians of North America. And have we not had a still more remarkable proof of this fact when the newspapers announced the death, from an epidemic, of no less than 50,000 of the natives of the Figi Islands, and that so lately added to the already long list of our colonial dependencies? Take this fact in connection with that the Aborigines of countries colonised by *other* nations have not died away before *them*, and you will not fail to recognise the hand of the Lord in establishing the *British Nation* wherever they settle as the "coming race," which are *now*, and which are ordained to become, the dominant people of the earth.

In reading a work called "*Greater Britain*," by a very intelligent writer, the late Sir Charles Wentworth Dilke, and published in the year 1869, I was much struck by his remarks on the wonderful strides by which the British race is overspreading the globe. "The Anglo-Saxon," he says, is the only extirpating race on the earth." Even in Brazil they believe that the Anglo-Saxon is destined to become the world's dominant race. And, again, he writes, "After all, there is not in America a greater wonder than the Englishman himself, for it is to this continent you must come to find him in full possession of his powers." Some three hundred and fifty millions, approximately, speak the English tongue and inhabit a third part of the habitable globe; but at the present rate of increase, in sixty years (1939) there will be two hundred and fifty millions of Englishmen (approximately) dwelling in the United States alone. How can it be possible, when the time comes, for any obscure people, or any nation other than the *British*, to be found fulfilling the promise made to Abraham that his seed should be as the stars of heaven, or as the sand upon the seashore?

Our brethren of the United States of America also afford another and a very remarkable identity, and that is, *Israel* must have a nation springing from her; and do we not see in the United States a great powerful nation that has sprung from us and become totally independent of *Great Britain*! Our brethren of the United States of America took their part nobly in the late awful war of 1914-1919, thus cementing the two brother nations for ever! They have the same ideals, the same Gospel of Christ, the same race and language. It is said that when Mr. Moody, the great evangelist, put one hand on the *continent of England*, and the other on the *continent of the United States of America*, both continents rocked *towards God*. There is no God like the God of Israel; He is our God for *ever;* He has been our help and stay throughout all our generations, and happy are the people that put their trust implicitly in Him; and looking unto Israel's King, Saviour and Redeemer none shall make us afraid!

Quotations From Plutarch's Lives.

Roman Section, Vol. I. Life of Caius Marius.

Page 281.

Reports were spread of an invasion from *The Teutones* and *The Cimbri*, although the accounts of the numbers of their armies seemed at first incredible. This vast multitude wanted lands on which they might subsist, and cities wherein to settle, as they had heard *The Celtæ*, before them, had expelled the Tuscans, and possessed themselves the best part of Italy.

As for those who now hovered like a cloud over *Gaul* and Italy, it was not known who they were, or whence they came. It was conjected, indeed, by the *largeness of their stature and the blueness of their eyes*, as well as because the Germans called them *Cimbri*, that they were some of those German nations who dwell by the Northern Sea.

The Cimbri were descended from the ancient *Gomerians* or *Celtes*; *Cimri* or *Cymbri* being only a harsher pronounciation of *Gomerai*. They were in all probability the most ancient people of Germany. They gave their name to the Cimbrica Chersonesus, which was a kind of peninsula from the mouth of the river Elbe into the North Sea. They were all supposed the same with the *Cimmerians* that inhabited

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the countries about the *Palus Maeotis* (*Sea of Azov*), which is probable both from the likeness of their names, and from the descendants of *Gomer* having spread themselves over all that northern tract.

Page 282.

Some assert that the country of *The Celtæ* is of such vast extent that it stretches from the Western Ocean to *Lake Mæotis* (Sea of Azov) and that part of *Scythia* which borders upon *Pontus*. That there the two nations (Teutones and Cimbri) mingle, and thence issue; *not all at once*, nor at all seasons, *but in the spring of every year*: That by means of these annual supplies, they had gradually opened themselves a way over the greatest part of the European continent: *and that, though they are distinguished by different names according to their tribes, yet their whole body is comprehended under the general name of Celto-Scythæ.* Others say, they were a small part of the *Cimmerians*, well known to the Ancient Greeks.

Numerous as the Sand. From pages 286-7.

"They packed their baggage, therefore, and marched by the Roman Camp. Then it was that the immensity of their numbers appeared in the clearest light, from the length of their train, and the time they took up in passing; for it is said that, though they moved on without intermission, they were 6 days in going by Marius's camp."

CERTAINLY NOT SAVAGES. See Page 285.

Marius's commands to his soldiers, preparatory to fighting with the invading *Cimbri*:—

"As for the common soldiers, he made them mount guard by turns on the ramparts, to accustom them to bear the looks of the enemy, and *to make them acquainted with their arms and their way of using them.*"

A few random names mentioned.

Page 291.—"Boiorix, King of the Cimbri, came with a small party and challenged Marius to appoint a time and place where they should fight and decide to whom the country should belong."

Page 291.—The Barbarians (The Cimbri) after having captured some prisoners, admired their bravery, set them at liberty after having made them "Swear to them upon *A Brazen Bull* (the mark of Ephraim).

Page 225 speaks of the *Dardanians*.

BRADFORD BRANCH.

On Friday, December 19th, 1924, at 7.30 p.m., in the Church House, North Parade, Bradford, Rev. R. G. F. Waddington will lecture upon the subjects: "Is Jesus Messiah?" "Is Britain Israel?"

Saxon Religion and Constitution.—"The form of government, civil and ecclesiastical, for ages maintained by the Anglo-Saxons, presents the nearest approach to the Jewish form of government of any other.—J. C. S. Kroneig ("England's Divine Mission in the East").

What Has Philology to Say *re* British-Israel?

BY REV. COMMANDER ROBERTS.

IT is well known by many Celtic writers that the ancient Erse tongue, or pure Irish, is Hebrew. The Pœnulus of Plautus was in Hebrew. The Welsh is the nearest approach to Hebrew possible.

AYLETT SAMMES, 1676, "History of Britain," would say we were Hebrews from our language alone; but he says we must be evidently Phœnician.

POSTE'S "British and Gaulish Coins" says there are 7,000 Hebrew roots in the English tongue.

CANON LYSON'S "Our British Ancestors" says there are 5,000, and he enumerates them. I have myself added many more.

BARBER'S "Suggestions on Ancient Britons" gives a whole series of Hebrew stanzas and poetical folklore, and states that 600,000 ancient Hebrews amongst the Cymry were prostrate before Christ Jesus.

REV. ELIEZER WILLIAMS proves the idiomatic structure as well as the language of the Welsh to be purely Hebrew, and demonstrates it from affixes, suffixes, position of nominative and verb, so contrary to Latin, Teuton or Assyrian, also in the manner of expression thoroughly Hebrew.

SIR WM. BETHAM, ULSTER KING-OF-ARMS, in "Etruria Celtica," makes the Irish language, or Celtic, Hebrew.

REV. MOSES MARGOLIOUTH, "Jews in Britain," makes the Cornish language originally Hebrew.

The *Monthly Magazine*, 1796, Vol. II., p. 543, says:—"It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and that there are whole sentences in both languages exactly the same in the very words."

If language is a proof of origin, here we have it sure enough.

But let us remember also the names in our Christian families, and notice they are just as evidential in their testimony. Then as to nomenclature, not only Cornwall, Ireland, Wales, and Scotland abound in Hebrew names, but all over England we come across undoubted proof of whence we came. But here is enough to satisfy the most unbiassed mind that Scripture does not point to the Isles of the Western ocean without a witnessing proof in names everywhere—Marazion, Mount St. Michael, Jacobston, Isaac, Jew, Caer, Peran Zabulo, and others, innumerable Pens, etc., etc.

CROYDON BRANCH.

Special meetings will be held on Thursday, 11th December, at 3 and 7.45 p.m., at Eldon House, Wellesley Road, Croydon. Speaker, Rev. Kenneth Dodds, Vicar of Christ Church, High Wycombe. Subject, afternoon: "The Coronation Service"; evening: "The Oratorio."

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Forthcoming Events.

Dec. 8 and 9.—Central Hall meetings.
,, 8.—Handsworth, Rev. Stuart King.
,, 9.—Manchester, Dr. Waddington. "Dan, the Pioneer of Israel."
,, 9.—Bournemouth, Y.M.C.A., Mr. Landseer Mackenzie.
,, 10.—Ealing, Mr. J. J. Morey.
,, 10-13.—Nottingham, Federation lecturers.
,, 11.—Croydon monthly meetings.
,, 11.—Bournemouth, St. Clement's, Newton, the Vicar.
,, 11 and 12.—Bristol, Rev. Philip Young.
,, 15-18.—Cheltenham, Federation lecturers.
,, 18.—Bristol, Rev. W. E. Woodhams Denham.
,, 28.—South Wimbledon, Andrew Brotherhood, Wesleyan Church, Mr. J. J. Morey.

1925.
Jan. 4-8.—Portsmouth. Rev. Joseph Gay and Mr. J. J. Morey.
,, 12-16.—Bradford. Federation Lecturers.
,, 13.—Ealing. Mr. J. J. Morey.
,, 14.—Horsham. Mr. D. Farmer.
,, 15.—Birmingham. Mr. Herbert Garrison.
Jan. 15.—Becontree. Mr. J. J. Morey.
,, 18-23.—Bristol. Rev. Joseph Gay and Mr. J. J. Morey.
,, 21, 22.—Central Hall Meetings, Westminster.
,, 25-31.—Sheffield. Federation Lecturers.

REV. MERTON SMITH AT GOSPORT.

OUR Gosport friends have experienced a real spiritual uplift and inspiration from the visit of the Rev. Merton Smith.

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The visions of the Flying Roll and the Ephah were especially helpful, and the lectures brought many texts which had hitherto been obscure into the light of day. Mr. Smith's visit will long be remembered, and the Gosport friends are full of gratitude to the lecturer, and to the Federation, for securing him. W. RICHES, Senr.

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British Sovereigns: Ante B.C. 55.

No.		Reigned.	Began A.A.
	The succession of kings in Britain, who reigned previous to the landing here of the Romans, under Julius Cœsa, in 55 B.C. is rarely found in Books of Histories, and it may be convenient therefore, to have a copy of them in the BANNER for purposes of reference and comparison, in the study of British History. The Royal Catalogue is from the Chronicle of J. Harding, an English Annalist, 1378-1466. Also from David Powell, it seems, a famous Welsh Antiquarian and Minister, about 1552-1590. (Rich. Cyclopædia of Biography, 1854, pp. 305, 614.)		
1	Brutus I., great grandson to Eneas, B.C. 1115. (Harding, 60, Powell.) Corinus came into Britain with Brutus, and became Prince of Cornwall.	15	2859
2	Locrine. (Harding, 10.)	20	2874
3	Guendolen: daughter of Corineus; she was divorced, married Locrinus. After the death of Corineus; she was divorced, and retired into Cornwall. Temp. Samuel raised an army, routed and killed Locrine, got the kingdom, and ruled during her son's minority, on which Madan became king.	15	2894
4	Madan, son of Guendolen and Locrinus. Guendolen retired to Cornwall, where she ruled for life. (H. P.)	40	2909
5	Mempricius. (Omitted by Harding), temp. Saul. P. (Here some leaves have been torn to pieces by wolves.)	20	2949
6	Ebranc. (H., 60, P.)	40	2969
7	Brutus II., alias Goreneshylde.	12	3009
8	Leyle, alias Leir. He built Carlisle or Car Leil. [Shakespeare.]	25	3012
9	Rudhedebras (alias Hudibras). (H., 39, P.)	29	3046
10	Bladud. He built Bath [vide ruins at Bath].	20	3085
11	Leir II. (omitted by Harding). He reigned partly by and partly with Maglan and Heninus, Duke of Cornwall, who married Raguna, daughter of King Leir II., with whom he had only half of the island, but were afterwards dispossessed, and what was given with Regina taken from him by Leir and given to his other daughter, Cordeille. (P.)	40	
12	Cordell, alias Cordeilla V.	5	3141
13	Cunedagaus, alias Coudage; he reigned with his kinsman, Morgan, and alone, and succeeded his father, Heninus, in the Duchy of Cornwall and Combra. He took Cordeilla prisoner; she killed herself in prison; he and his cousin-German, Morgan, divided Britain between them. Morgan had all N. of Humber, Cunedagriss the rest. A quarrel ensued, Morgan was slain. Cunedaprus became sole king, B.C. 759.	33	3170
14	Riveall, alias Rivallus. (H., 22, P.)	46	3203
15	Gurgustius; a pacific prince, but addicted to drinking. (H., 15, P.)	37	3249
16	Sicilius; alias Sisilius. (H., 14, P.)	49	3287
17	Jago; alias Jacobus. (H., 10, P.)	28	3336
18	Kymar; alias Kynmarcus; alias Kinimacus. (H., 28, P.)	54	3364
19	Gorbonian; alias Gorbodug. (H., 11, P.)	63	3418
20	Clotane; alias Cloteius. He was Duke of Cornwall, and next heir. At this time Britain was divided into 5 parts betwixt Rudac, King of Wales, Clotenus, King of Cornwall, Pinnork of Locgria, Staterus, King of Albany, Ywen (or Owen), King of Bernicia. (H.)	10	
21	Dunwallo, Moluncius, alias Mulenatius, alias Molmutius, so of 20. He overcame the other princes and became sole king of Britain.	40	
22	Belinus and Brennus, reigned conjointly, being sons of Dunwallo. Belinus took as eldest Loegra, Cambria, and Cornwall. Brennus took from the Humber to Caithness in Scotland. The two brothers quarrelled, and Belinus takes all. Belinus makes a great way the whole length of the island. Belinus established laws, which Gildas turned into Latin and Alfred into English. Cornuenna makes peace between her sons, Belinus and Brennus. The two brothers unite, subdue a great part of Gaul, and conquer Rome. (H., 41, P.)	26	3574
23	Gurgwin, son of Belinus; alias Gurgwintus Barbtrucus. (H., 30, P.)	19	3596
24	Guytelin Batrus. (H., 10, P.)	27	3614
25	Sicilius II., alias Sisillus. (H., 24, P.)	7	3650
26	Kymar II. (H., 21, P.)	3	3657
27	Danus or Elanius. (H., 10, P.)	8	3661
28	Morvyle or Morindus. (H., 17, P.)	8	3669
29	Gorbonian; eldest son of Morvyle	10	3676
30	Arthegal, or Archigallo, second son of Morvyle. He was deposed.	1	3686
31	Eledour, or Elidurus, or Heliodorus Pius, third son of Morvyle. (5)	3	3687
32	Arthegal; he was restored to the throne, vide No. 30.	10	3690

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No.		Reigned.	Began A.A.
33	Eledour; he came again to the throne. (H., 13, P.)	1	3700
34	Jugen; or Vigenius; or Ingenius; or Oenus. (H.)	reigned 7	3701
35	Peredour; or Peredurus (P.)	8 jointly	
36	Peredour, reigned alone.		
37	Eledour; he came a third time to the throne. (H., 10, P.)	4	
38	Gorbonian III., or Resus Gorboniani, son of Gorbonian. (29)	10	
39	Morgan, son of Arthegal. (30)	14	
40	Emman; or Emerianus; or Anianus; or Eneon; brother to Morgan. (59)	7	
41	Ival; or Idvallo; or Edvallus, son of Jugen. (34)	20	
42	Rimo; or Runo; son of Peredour. (35)	16	
43	Gerennes; or Geruntius, son of Peredour. (35)	20	
44	Catellus; son of Gerennes. (43)	10	
45	Coyle; or Coyllus; or Coelus.	20	
46	Porrex.	5	
47	Cheryn; or Cherimus.	1	
48	Fulgen, son of Cheryn. (47)	1	
49	Eldred; or Eldadus, son of Cheryn. (47)	1	
50	Andragius III., son of Cheryn. (47)	1	
51	Uryan; son of Andragius III.	3	
52	Elride; or Elvidius.	5	
53	Dedancius; or Dedacus; Cledancus.	5	
54	Detenus; or Clotenus.	2	
55	Gurguntius; or Gurgeneus.	2	
56	Merianus; or Meiriannus.	2	
57	Bledud.	2	
58	Cappe; or Caphus.	2	
59	Owen.	2	
60	Sisillius III. or Siselleas.	2	
61	Beldud II., or Blegabridus; or Blegoredus	10	
62	Archyval; or Archemailles.	2	
63	Eldol; or Aido.	2	
64	Redon; or Redion.	2	
65	Redrike; or Rothericus.	2	
66	Samuel; or Penisel.	? 2	
67	Pierre; or Pir and Pyrrhus.	2	
68	Peneysel.	2	
69	Capre; or Capoirus.	2	
70	Elyrguellus; or Gligueilus; or Gilguellus, son of Capre. (69)	7	
71	Hely; or Bely; or Beli Mawr; or Belinus the Great. (Geoffrey, 40, H.)	60	
72	Ludus; son of Hely. (71) (H., 40 P.)	11	3895
73	Cassibelan; or Cavivelaunus, brother of Ludus.	15	3908
	Julius Cæsar invaded Britain.	B.C.	55

The prophet predicted that one of the effects of the Restoration of Israel to their long lost home in the land of Palestine would be a restoration; and we may conclude that this would include such useful literary works as have been lost. Some such recoveries have already taken place. And thus by degrees Israel's lost history will be recovered and built up again. Some of the names seem to be Latinised, from passing through Latin-using authors; and all would have to be revised before final acceptance.

A. B. GRIMALDI, M.A.

The Mathematics of Historical Science

and its connection with

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Isaiah's Message to the Nation.

By REV. WM. PASCOE GOARD.

ISAIAH has attracted a vast amount of attention. I do not know anything that has been written on Isaiah that has not started out with the assumption that it is an ecclesiastical book. Therefore it may seem like presumption to start off with saying that Isaiah is *not* an ecclesiastical book. It is a compilation of national messages.

It is not necessary to speak about the authorship of Isaiah; it is a gathering together of hymns and songs, but the collection has a definite end in view. It is not wholly made up of hymns and songs. There is a considerable amount of straight writing in the Book of Isaiah. Now a peculiarity of this book is that it contains a number of distinctive messages to different peoples. To take the book as written to one people or as addressed indiscriminately to all people is to get immediately into a tangle of confusion; but to take the book as a series of messages, each sent to a different people, each carrying a distinctive message, then immediately we get out of the confusion into which we have fallen.

Every single message in Isaiah carries with it its own address, just as surely as your correspondence carries the name and the address of the person to whom you write. It is necessary then when reading the Book of Isaiah that we should be able to assign each part of the book to the person or nation to whom it is addressed.

I have selected the three leading messages—first, to Judah; second, to the House of David; and the third to Israel—as clear-cut and distinct as language can make the three addresses.

"The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah." Now the period covered by that vision is clearly given here. We have in the first chapter a wonderful introductory chapter. In the second chapter we have, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem." And then, in the third chapter, "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem, and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." And then right on to the fifth chapter. Now that is sufficient to show you that the limitation of the message is very clear cut in the vision of Isaiah. That is our starting point. It is not a general message to all Israel. It is certainly not a message to the Christian Church. It is a message that is distinctly addressed to Judah and Jerusalem. Take the fourth verse of the first chapter, "Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint." Then take the tenth verse: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." In their ordinances, in their faith, they were true to God; but in their national demonstration they were estranged from Him. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (ver. 16). "The shew of their countenance doth witness against them" (iii, 9). Now what a tremendous message there is in chapter v, in what I take to be the final destruction of the national organisation. "Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them; and the hills did tremble, and their carcases were torn in the midst of the streets" (ver. 25, and on to the end of the chapter). I wonder if there ever was such a picture! I wonder if there ever was such a pathetic passage written in human literature! I do not know of any. That is

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the end of the message to Judah. There are promises concerning Judah in connection with Israel in the latter days, but Judah as a nation vanishes there, vanishes with the tremendous destruction and the final scattering of the nations when they have rejected the Lord. In the 6th chapter there is the judgment day of the whole people. Absolute darkness and blindness that fell upon Judah, and the blindness, in part, that happened unto Israel. You find that this 6th chapter of Isaiah is the fountain head of all those references to darkness and desolation, the pronouncement of the tremendous sentence of that judgment of which Isaiah became the messenger.

Let us come to the next phase. In chapters vii. to xii. you get God's message to the House of David. This particular division is written to the House of David, and to no one else. It is necessary that we should keep in view constantly this: that in the Bible at the time we are now reading the Isaiah message, 700 B.C., there stand out three clear-cut divisions in connection with God's people—Judah the nation, Israel the nation, and the kingly House of David, having its own privileges. Go to the 2nd Psalm, and read there of the establishment of that kingdom, the kingdom of David, and read this: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now the heathen and the uttermost parts of the earth were not given to Israel or to Judah.* There is a mighty charter there carrying a broader area than even the land that was covenanted to Abraham. And it is given to the House of David. Those Dominions and Colonies which are subject to and loyal to the British throne absolutely refuse to come under the control of the British nation. You cannot pass legislative action in Westminster that will be obeyed in the Dominion of Canada. Canada is absolutely loyal to the British throne, but it claims absolute equality with the British people. Have we got that into our minds?—that in addition to Judah being separate, and Israel being separate, the throne of David stands on its own charter. Now I have shown to you this fact, that, at all events, there is a division. Take chapters vii. to xii., and you will see that they are addressed neither to Judah nor to Israel, but to the House of David. "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, King of Judah, that Rezin the King of Syria, and Pekah, the son of Remaliah, King of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the House of David, saying, Syria is confederate with Ephraim," and so on. Then in the 14th verse: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel." The prophet was making a distinct appeal to the faith of the House of David—faith in what? Faith in God's covenant with David, the progenitor of that House. Is not that the case? God had entered into the most solemn covenant with the House of David. Now, then, the appeal is to faith: faith in the covenant that had been made, and faith in the Son that should be born in the future. You will see that involved in the Virgin birth was the choice or the refusal of the evil. Not only were there attempts being made to break down the House of David right along the line of history, but there was a tremendous attack made to break down the loyalty of Jesus Christ, heir to the throne. You have here the temptation: "The devil showed Him all the kingdoms of the world, and the glory of them." Now, on the one hand, He was born heir to the throne of David; and on the other hand, the Devil offered to Him the Babylonian dominion, the kingdoms of this world. It is declared that there would be a perpetual association of peoples, who would try to break down the throne of David, and thus in the 8th chapter we have this: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us" (ver. 9). And so he goes right on telling the story of the combinations until he comes to ver. 5 of the 9th chapter. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." This war constantly waging around the throne of David should increase in intensity and in bitterness, and then right in the midst of that, "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." Yet there is that promise that the throne shall be established in peace, in justice, in judgment, right on through the ages, in spite of the increasing intensity of the efforts to break it down. Now that takes into consideration the birth of the Lord. St. Luke takes up the story there.

In the 11th chapter, we come to the time when the Christ Himself shall sit upon the throne. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." And then in the 12th chapter, one of the most triumphant chapters in all the Bible: "In that day (when the righteous Branch shall reign) thou shalt say, O Lord, I will praise thee. . . . Great is the Holy One of Israel in the midst of thee." That ends the Levitic message. It begins with the establishment of the

*Zech. ix. 10 seems perhaps ambiguous and will no doubt receive explanation later.

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throne, it brings it down to the birth of the Lord, and it carries it on triumphantly to the reign of the Righteous Branch, and ends with a glorious burst of music. Look at the 13th chapter. Our attention is turned to another people. "The burden of Babylon, which Isaiah the son of Amoz did see. Turn on to the succeeding chapters, and you will find that it has a message practically to every nation. "The burden of Moab," "the burden of Damascus," "the burden of Egypt," "the burden of the desert of the sea," "the burden of the valley of vision," "the burden of Tyre."

We have seen that there is a specific message, a terrible message to Judah and Jerusalem; and there is a specific message, a triumphant message to the House of David. Now, then, we are to see the last national message of Isaiah. It begins with the 40th chapter, and goes right on to the end of the book, and is entirely to the People of Israel. And what a glorious message it is! There is a general introduction in Isaiah xl. 1, which sets the keynote for Israel's mission in the earth. And how gloriously she is going to fulfil it! It was the privilege of Capt. Smith and myself to see the rolling westward of the great tide of Israel's migration. And what a march it has been! The tramp of multitudes, marching of the feet of the sons and daughters of the Kingdom. The parable of the sower and the seed is a missionary parable, the preachers' parable, the ecclesiastical parable; the parable of the tares and the wheat is the colonisation parable. Christ Himself declared that the good seed are the children of the Kingdom, and the tares are the children of the wicked one, and we have seen the planting of a great field in the Kingdom of the Lord. "The voice of one crying in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God." Oh, how gloriously the Spirit of God has swept across that great North American continent! "Every valley shall be exalted." Do you remember the Battle Hymn of America? The author scarcely knew what she was writing. "And the glory of the Lord shall be revealed."

In foreshadowing the great kingdom of Israel, he gives the first indication of its world-girdling extent. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He (Jehovah, the God of Israel) that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (xl., 21, 22). Now, then, having come to the general introduction in the 40th chapter, he suddenly breaks away, and addresses his message to the colony of Israel people dwelling in the distant islands. "Keep silence before Me, O Islands" (xli. 1), "Who raised up the righteous man from the east,"—that is Abraham, of course—"called him to his foot, gave the nations before him, and made him rule over kings?" That is the beginning, and now here is the ending. "I am Alpha and Omega, the beginning and the ending, the first and the last, which was, and which is, and which is to come, the Almighty." The same Voice. "I am the Lord, the first, and with the last; I am He." (Isa. xli. 4). "The isles saw it, and feared; the ends of the earth were afraid, drew near, and came." Now we have heard chapter after chapter of most glorious messages issued to the Brith Colony in the British Isles. You must read them for yourselves. I cannot cover this most glorious [illegible] messages. But let me say that the [illegible]* people have nothing to do with this first message to Israel in the isles. They are the ancient Brith colony. Now we come on to the 48th chapter, verse 20. This is important, for he is giving to Israel its marching orders out from the land of their captivity. "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob." And in the next chapter we find them in the isles. "Listen, O isles, unto Me; and hearken, ye people from far." And so he goes on with this message appointing to them their task. "Remember the rock from which ye were hewn." Teaching them again their Abrahamic connection. The first section of this Israel message in Isaiah is addressed to Israel in the isles, to the ancient Brith colony; and then the second section is addressed to both the Brith colony and the Ten Tribes—or Saxon house which came in 800 to 1,000 years after the throne was established there. You will see that he says in regard to these people: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (xlix. 15). In chapter liv. 17, comes this declaration: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." There you see, then, is a message with two sections in it.

Now come on to the 63rd chapter, and from there right on to the end of the book you have Israel marching home again to take possession of its own land. "Who is this that cometh from Edom, with dyed garments from Bozrah?" (lxiii. 1). Somebody says, Oh, yes, that is the Lord Jesus Christ. "Wherefore art Thou red in thine apparel, and thy garments like Him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me." This is the second time He stained His raiment. He stained His raiment in Gethsemane when He sweat great drops of blood. Now He says another thing. "The day of vengeance is in Mine heart, and the year of My redeemed is come" (ver. 4). "Their blood shall be sprinkled

*By this expression is meant "The Ten-tribed Captivity Section of Israel."

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upon My garments, and I will stain all My raiment" (ver. 3). Do not make a mistake. It is not Jesus in Gethsemane, or on the Cross. It is Jesus riding triumphant at the head of the Israel hosts, accomplishing the kingly part of His mission. At the outbreak of the war I used to hear Professor Odlum say that it was the march of Israel home again. "Who is this that cometh from Edom?" Well, who is it? Where did we begin our westward march? Out from the east, westward, and westward and westward, having girdled the earth. We began at Bozrah in ancient Edom. The last stage of Israel's journey homeward again was in 1917, when Allenby marched into Jerusalem, and the Cross of St. George was first hoisted on the hill called Calvary, and it then found its way back to its birthplace; and once more Zion resounded with the footsteps of the soldiers under the administration of the House of David. There was the fulfilment of that thing. And you will find that from the 63rd chapter right on to the end of the book he is speaking of the developments which are rapidly taking place in the Homeland. And then catching a vision beyond the time of the Coming of the Lord, and beyond the time of the end of His thousand years' reign, this is what he declares in the last chapter: 'For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain" (ver. 22). We know that it is God's message to the nation, especially to Judah, and to the House of David, and to Israel, and that each of these is entirely distinct from the other.

God's Oath to David.

By HENRY D. HOUGHTON.

(*Continued from page 623.*)

But now let us look at the theory of British-Israel, and see how that fits the case.

Zedekiah, as has been stated, was the last king of David's line reigning over Judah that Scripture records. But if Scripture is to be proved true, David's line must in some way be transferred to the other house—the house of Israel—but this is nowhere in plain language recorded; though often promised.

There is, however, in Ezek. xvii. a most remarkable parable or riddle spoken of the house of Israel, which indicates a transference and replanting of a twig of the royal house from Judah to Israel. This warning and prophecy—for it is both—was spoken B.C. 594, or about six years before the extinction of the royal male line by the murder of Zedekiah's sons (2 Kings xxv. 7). The riddle begins in the first verse, but verses 22, 23, 24 read as follows: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, *and will set it;* I will crop off from the top of his young twigs a tender one, *and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it*: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell."

Zedekiah, the last of Judah's kings, was undoubtedly the highest branch of the cedar—the royal house of David. The "tender one" must be one of the king's daughters, both of whom were taken down to Egypt (Jer. xliii. 6), accompanied by Jeremiah and Baruch, but all forcibly carried there by Johanan against Jeremiah's advice.

Jeremiah, who had charge of the royal ladies, would not think of staying in Egypt, for he foretells in the same chapter that Egypt was to be captured and occupied by Nebuchadnezzar. Jeremiah, knowing this, would quickly move with his royal charges into a place of safety. They could not go back to Judah: that was over-run by the Babylonish hordes.

But to proceed. This daughter, or "tender one," was to be planted in the mountain of *the height of Israel*, and prosper exceedingly. It was not to be planted in "Judah"; indeed, if in Judah there would be no need for any setting or planting at all; it was to be *in "the height of Israel."* And *here* it would need planting, for Israel, when banished into Assyria, lost their king; and even he was not of David's line at all! God's promise, having been kept only through the kings of Judah reigning not only over Judah, *but also over Benjamin, representing the house of Israel. For Benjamin, though lent to Judah, was part of the house of Israel.* And herein is a wonderful provision of God for keeping His own word.

If this transference or replanting had to be done, who so suitable as Jeremiah to take charge of the matter? For the king's daughters were in his care, and his mission to Judah was closed.

Jeremiah himself had announced (Jer. xliv. 26, 27) the total destruction of the men of Judah who stayed in Egypt; so no doubt immediately he was free he, with his charges, would flee from the doom he had himself announced.

Jeremiah had been told by the Lord, when he was first commissioned (Jer. i. 10), "See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, *to build and to plant.*" The first part of this terrible mission we know was accomplished; and he saw the whole of Judah carried away captive or destroyed. He also foretold the destruction of Babylon, Moab, Ammon and other heathen nations. *But nowhere does Scripture record any fulfilment of the latter part,* "TO BUILD AND TO PLANT." But it must have been done! Does not all this fit in to Ezekiel's singular parable? Is it not most probable that the building and planting was the transference and replanting of the twig of the royal house, the tender one, from Judah to Israel? And if so, would

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not Jeremiah follow the " house of Israel " with his charges?

So far the ground is sure beneath our feet, for everything is founded on God's unfailing word. But that word carries us no further. The Bible does not tell us what became of Jeremiah or his charges. History does not help us much. It is, however, well established that the tribe of Dan, in Solomon's time or before, had formed a colony in Spain. Dan also established himself in the north of Ireland, and were locally known as the Tuatha-de-Danan, the Tribe of Dan.

So when Jeremiah found he could not stay in Egypt, nor go back to Judah, nor yet go south, east, or west, for it was desert, what more likely than that with his precious charges he should go by ship to find the pioneer tribe of Dan, and there plant the tender twig in the height of Israel, which part of his commission—to build and to plant—was as yet unfulfilled?

At any rate, there is a legend that an eastern princess did come to Ireland, accompanied by two guardians, and that she married the then ruler of Ireland; and from them sprang the race of Irish and Scottish kings and through them our king. Professor Odlum, in his remarkable book, " God's Covenant Man," gives in detail the line of Zedekiah's daughter, and the line of Heremon, her husband, both traced down from the patriarch Israel, till the line joins again in their children.

Whether this is so or not, may not be absolutely certain. This article is chiefly concerned with Scripture, and that is silent. But this is mentioned to show that it is quite within the bounds of possibility. Seeing that God had determined to perpetuate David's house and kingdom, we may safely leave it to Him to show how it has been done.

But how very singular it is that the portion of Jeremiah's life work, " *to build and to plant* " (Jer. i. 10) was to *come after the pulling down.* This latter culminated in the overthrow of Judah; and then the prophet mysteriously disappears; nor does Scripture tell us what he planted or where; but of necessity it must have come *after* the throwing down. Further, it is only fair to suppose that he accomplished that work, for God specially appointed him for that very purpose (see Jer. i. 5-10).

One thing is indisputable—that the Jews or Judah have now no king, either of David's line or any other, and have not had since Zedekiah. So if God's promises to David and Solomon are to be kept inviolate, and if Jacob's prophecy, " the sceptre shall not depart from Judah . . . until Shiloh come," is also to be fulfilled, then the royal line of Judah and David must be somewhere *at this present moment reigning over the other house of " Israel."* Without doubt God has kept His every word to David and Solomon, and in the very sense in which He spoke them; further still, *in the very same literal way in which both David and Solomon took them.*

The Flood.

A MENTAL PICTURE.

By C. C. Ogilvy Van Lennep.

" THERE went . . . Noah into the ark (Gen. vii. 9) . . . " and it came to pass after seven days that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights " (vii. 10-12). " And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed and were increased greatly upon the earth, and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered " (vii. 17-20). " And it came to pass at the end of forty days that Noah . . . sent forth a raven . . . also . . . a dove. The dove found no rest for the sole of her foot and . . . returned . . . and . . . yet seven days . . . again he sent forth the dove. And the dove returned to him . . . in her mouth an olive leaf. . . . Yet other seven days (he) sent forth the dove; which returned not to him any more " (viii. 6-12). " And the waters prevailed upon the earth an hundred and fifty days " (vii. 24). " And the waters returned from off the earth continually, and after the end of the hundred and fifty days the waters were abated " (viii. 3). (This was five months after the beginning of the Flood.) " And the ark rested in the seventh month on the seventh day of the month upon the mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth on the first of the month were the tops of the mountains seen " (viii. 4, 5). " And . . . in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth . . . and in the second month on the seventh and twentieth day of the month, was the earth dried " (13, 14). " And Noah went forth . . . out of the ark " (viii. 18, 19). " The length of the ark three hundred cubits; the breadth of it fifty cubits, and the height of it thirty cubits " (vi. 15). (Dimensions, therefore, 600 feet long, beam 100 feet, height to deck 60 feet. The size of a large liner.)

Such are the materials of our mental picture!

Readers of THE BANNER are certainly amongst those who would hesitate and hesitate again before they allowed doubt of the truth of these words to assail them, in spite of the modern fashion among scientists to deny the possibility of a Flood, and to substitute " Glacial " and other " Ages," myriads of years in length. It is in the spirit of the words

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of the Bible, above quoted, that I would attempt to describe the scene.

From the first we cannot but be struck by the awful suddenness of that, "Seventeenth day of the month," on which the "fountains of the great deep were broken up." What *had* happened? Certainly no mere *rain* storm only, although of forty days duration. Just consider—the water was over the top of the mountains. Of the two peaks of Ararat the highest is to-day 17,000 feet. Mount Elbruz nearby is 18,500 feet, Everest, perhaps a thousand miles away only, is 29,000 feet. Something very stupendous must have happened! Water roaring over the earth thousands of feet deep! Under such circumstances can one marvel that tremendous traces were left? Can one marvel, for instance, that our own land was cut off ("without hands") from the Continent, as though some gigantic plough had cut a furrow through the chalk, leaving the great white perpendicular cliffs between our island and France? Can one marvel that marine shells and fossils and other sea-wrack are found four and even six thousand feet up, on mountain tops? Truly those mountains *were* under the sea, not perhaps for aeons of years, but at least for one hundred and fifty days! Can one marvel at the strange formation of mountain lakes, of puzzling "moraines" on mountain sides, at the presence of strange boulders in unexpected places? Finally, can one marvel if the whole of the Artic ice were lifted off and deposited elsewhere, to make a "glacial age," and to leave remains, as in Siberia to the present day, of ice fields, measured to 100 feet deep without reaching bottom, which lie under the surace soil, and contain remains of subtropical mammoth elephants *with their food still in their teeth*, unrotted, *their stomachs full*, and their flesh edible. No sophistry can deny the *suddenness* of *their* engulfing!

But how did the Flood occur? How came such stupendous masses of water to pour over the earth?

An answer has been given to these two questions by the Rev. W. B. Galloway, in 1872, in his two books, "Science and Geology in relation to the Universal Deluge," and "Physical Facts and Scriptural Record" (Chas. J. Thynne, Whitefriars, E.C.4). His theory, convincingly argued both as to the reason why and as to the means of action, is that the earth became overweighted upon one part of its surface, and that it swung over, suddenly and rapidly, to regain its equilibrium. The extent of the swing, at least in its final result, is shown, by many evidences, to have been 18½ degrees of latitude, about 1,000 miles, I believe. Obviously such a movement would account for very much indeed! Certainly its immediate effect would be to swish all water out of its old basins, just as one can swish water out of a hand-basin by a sudden jerk. All ice would go with the water, and the rush would break off all loose rock, and stones; would churn up into mud, mingled with the stones, all clay formations; and generally would act like a river in flood, but multiplied to an extent beyond the powers of imagination. When the earth movement had stilled, and equilibrium was established, the waters would flow back into the lower parts of the earth's surface, depositing these detrita, forming new strata, visible on the higher levels, invisible under what are now the oceans and seas of the world.

Of course this theory is not commonly accepted, though Galloway speaks of scientists of his day who, while holding the common view, could not declare his theory to be wrong. Therein it is like the British-Israel belief, it is not the belief of all. Yet, just as the British-Israel belief solves many problems of history and of prophecy otherwise insoluble, so this theory of the Flood solves otherwise insoluble problems of geology and physics.

Let us now draw a mental picture of the scenes, first considering the seven days, during which Noah had embarked, before the fatal seventeenth day of the second month. The ark herself, a great mastless ship or barque, well ventilated, very strong to resist the rush and swirl, shored up on land. Her situation was doubtless such that she would not receive the first shock of the tempest, where probably a barrier of mountains protected her until she was safely afloat, and where the water could rise rapidly, but where the first huge wave would not directly strike the ark. Possibly crowds of men watched and mocked her! Noah's grandfather was then 968 years and 1 month old. Too old to take. He must have died in the Flood itself.

Then the beginning of the 17th day! We may be sure Noah was at his "window" watching. He must first of all have seen either the sun, or the stars, in apparent rapid motion! He would, then at least, if he did not know before, realise just what to expect! Next the water came filtering through the protecting barrier of mountains, and the ark lifted, rising higher and higher. Then a steep mountain of water rushing towards Noah as he watched, up which, groaning and creaking, his great ark, none too big, indeed like a skiff in a Biscayan storm, struggled upwards! The sun still careering through the sky (there is an ancient Egyptian tradition that the sun set in the East twice running, perhaps a memory of this), and water raging around. Water rushing, the ark rushing along with it, beside the ark great bergs of ice, dead bodies of men and animals, and rain, rain such as Noah had never seen, and the like of which *we* have never seen, lashing ark, and water, and ice! Those first two or three days must have been the most awful torture to man and beast inside the ark. Perhaps the conditions improved rather than deteriorated up to the end of the first forty days, when the rain ceased, after which no further force than gravity moved those masses of water. Perhaps, even, it was comparatively calm. For Noah sent out his raven and his dove. The raven found food to *its* taste, but

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the dove found nothing and so returned. Seven days later Noah sent out the dove again. She doubtless found an olive tree high up upon some tropical mountain and brought him a leaf of it. Seven days later she went out again and returned no more.

After exactly five months, there is a sudden bump and grind, and the ark is ashore upon the mountains of twin Ararat. Noah's terrific headlong journey is over. How many thousands of miles had he drifted, first in that gigantic maelstrom, afterwards in the flow downwards what time the flood was finding its lower levels! From the top of Ararat he watches the waters recede, the lower hills appear, then the plains, all sodden in a sea of mud. He watched them dry slowly, until at last, three hundred and seventy-seven days after he had entered his ark, Noah, his sons, his wife, his daughters-in-law, his animals, at God's word, came forth joyfully, full of praise and thanksgiving for their great and merciful deliverance!

The Hidden Text Calendar of Identity Truth.

A TEXT FOR EVERY DAY.

THE following passages contain a hidden text of thirty-one words:—

December 1st, Monday.—My mercy will I keep for him for evermore, and My covenant shall stand fast with him. Psa. lxxxix. 28.

December 2nd, Tuesday.—The Lord loveth the gates of Zion more than all the dwellings of Jacob. Psa. lxxxvii. 2

December 3rd, Wednesday.—Lord, Thou hast been our dwelling-place in all generations. Psa. xc. 1.

December 4th, Thursday.—God Himself that formed the earth and made it, He hath established it. Isa. xlv.

December 5th, Friday.—The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee. Deut. xxviii. 9.

December 6th, Saturday.—Say not in thine heart, . . . Who shall descend into the deep? But . . . The word is nigh thee even in thy mouth and in thy heart. Rom. x. 6-7-8.

December 7th, Sunday.—As far as the East is from the West, so far hath He removed our transgressions from us. Psa. ciii. 11.

December 8th, Monday.—It shall be established for ever as the moon, and as a faithful witness in heaven. Psa. lxxxix. 37.

December 9th, Tuesday.—I have made a covenant with My chosen, I have sworn unto David, My servant. Psa. lxxxix. 3.

December 10th, Wednesday.—The Lord hath chosen thee to be a peculiar people unto Himself. Deut. xiv. 2.

December 11th, Thursday.—The Lord his God is with him, and the shout of a king is among them. Num. xxiii. 21.

December 12th, Friday.—I will make a new covenant with the house of Israel, and with the house of Judah. Jer. xxxi. 31.

December 13th, Saturday.—Behold, the Lord God will help me; who is he that shall condemn me? Isa. l. 9.

December 14th, Sunday.—In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice. Gen. xxii. 18.

December 15th, Monday.—The remnant shall return, even the remnant of Jacob, unto the mighty God. Isa. x. 21.

December 16th, Tuesday.—I am the Lord thy God . . . which leadeth thee by the way that thou shouldest go. Isa. xlviii. 17.

December 17th, Wednesday.—The Lord Himself shall descend from heaven with a shout, with the voice of the archangel. I. Thess. iv. 16.

December 18th, Thursday.—Behold, heaven and the heaven of heavens cannot contain Thee. II. Chron. vi. 18.

December 19th, Friday.—The redeemed of the Lord shall return, and come with singing unto Zion. Isa. li. 11.

December 20th, Saturday.—The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Jer. xxxi. 11.

December 21st, Sunday.—We shall not all sleep, but we shall all be changed. In a moment . . . at the last trump: . . . and the dead shall be raised incorruptible. I. Cor. xv. 51-52.

December 22nd, Monday.—They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord. Jer. xxxi. 12.

December 23rd, Tuesday.—Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. Isa. xlix. 5.

December 24th, Wednesday.—He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jer. xxxi. 10.

December 25th, Thursday.—The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. Isa. xxxv. 10.

December 26th, Friday.—Now is Christ risen from the dead, and become the first-fruits of them that slept. I. Cor. xv 20.

December 27th, Saturday.—They shall be Mine, saith the Lord of Hosts; in that day when I make up My jewels. Mal. iii. 17.

December 28th, Sunday.—When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Col. iii. 4.

December 29th, Monday.—Then we which are alive and remain shall be caught up together with them in the clouds. I. Thess. iv. 17.

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December 30th, Tuesday.—Now will I rise, saith the Lord; now will I be exalted. Isa. xxxiii. 10.

December 31st, Wednesday.—Knowing this first, that no prophecy of the Scripture is of any private interpretation. II. Peter i. 20.

The hidden text for October is Psalm xxxi. 19.

Correct answers received from:—R. Nurcombe, Bristol; Mrs. Heald, Ashtead, Surrey; Mr. J. Washington, Hoylake, Cheshire.

Solutions for December can be sent to Miss Florence H. Lee, 119, Hyde Park Road, Leeds, and the names of the finders will be announced.

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Notes and News.

Mr. Garrison lectured on "The Keys and Gates of the World, Where and What they are, Who Holds them and Why," in the Town Hall, Cheltenham, on December 4th, preliminary to the mission to be held there next week, when meetings are to take place in the same hall on Monday, December 15th, afternoon and evening, Tuesday evening, Wednesday afternoon and evening, and Thursday evening; speakers: the Revs. Pascoe Goard, and Joseph Gay, Messrs. Garrison and Morey. Our readers in Cheltenham and district are cordially invited to attend, and to assist in making the meetings known to their friends.

The Rev. Joseph Gay, A.T.S., who is well known throughout the country as an exponent of Dickens, will give the "Christmas Carol," at our Headquarters, 6, Buckingham Gate, S.W., on Monday evening, December 22nd, at 8, in aid of the funds of the Federation. Admission free, silver collection. As an elocutionist and reciter of Dickens' subjects, Mr. Gay has appeared before a great number of the societies and colleges of Britain. We shall expect to see our rooms well filled for this interesting occasion.

We are very grateful for further donations and promises for the amount required by Christmas, but a large sum has yet to be raised if we are to be in a position to claim the £500 conditionally promised by one of our members, and we have less than a fortnight in which to secure it. We most earnestly appeal to all who can help our glorious cause to come to its aid. We are in the midst of a mighty Forward Movement, which is taxing our resources, and the strength and energy of our speakers and workers to the utmost. An enormous correspondence is bringing urgent calls from all parts of the country for lectures and meetings. We could put twenty men in the field at once if we had the means. On all sides it is being urged that we must be up and doing if the tides of materialism, modernism, irreligion, and all disruptive forces are to be met and overcome. We are convinced that no movement to-day is more worthy of support than that for which Israel truth stands. No effort can be too great, and no sacrifice too much for a cause which has been so wonderfully blessed by God, and which has brought light, joy, and a new devotion to many thousands of our land. Two elderly ladies in a pathetic letter write:—"We enclose a postal order for 10s., and wish it could be more, but that is not possible with a quickly vanishing income. We believe our Heavenly Father will take us home before all is spent; while it lasts it must be shared with the workers. The cause is always in our thoughts, and we thank God for the blessings He has showered on the British-Israel-World Federation, which we constantly remember in our prayers."

Major J. Knowles, O.B.E., presided at the Central Hall meeting on Monday afternoon last, when the speakers were the Rev. G. H. Lancaster, M.A., and the Rev. T. E. Grout, O.B.E. The latter made a fine impression on this his first appearance on our London B.-I. platform. He received a very cordial welcome. He spoke of how much he owed to the teaching of the Rev. Pascoe Goard at the Ministerial Association, and the Teaching College at our Headquarters. Mr. Grout saw much active service as a captain during the Great War in many fields of operation, and he took part in the entry into Jerusalem. His first addresses on our platform were given last week at the Horsham Town Hall, for our branch there, and he had a warm reception. He will, we are sure, be a welcome visitor at many of our branches, and a distinct acquisition to our forces. Mr. Morey presided at the evening meeting at Central Hall on Monday, when the Rev. Pascoe Goard gave a beautiful and most impressive address, followed by a forceful speech by the Rev. W. E. Woodhams Denham. On Tuesday afternoon the chairman was General Coventry Williams, C.B., and lectures were given by Rear Admiral E. A. Taylor, and Mr. Herbert Garrison, on "The British Navy; What of its future?" illustrated by lantern pictures. On Tuesday evening, our President, Lord Gisborough presided, and Mr. David Davidson, M.C., and Mr. Garrison lectured on "Egypt and the wonders of the Great Pyramid," with lantern illustrations.

Mr. Daniel Farmer has lectured with much acceptance at Wimbledon, Shepperton, and St. Saviour's,

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Hanley Road, Stroud Green, London, N. At the last-named, the chairman was the Rev. W. H. Stuart-Fox, M.A., the vicar.

Mr. Morey gave two excellent addresses last week for the Kingston Branch; at one of these the chairman was a local Wesleyan minister. Ours can truly be called an interdenominational platform.

The special mission at Birmingham last week was of a deeply spiritual character. Ten meetings were held. The speakers were the Revs. Pascoe Goard, Joseph Gay, T. H. Whitehouse, and Mr. J. J. Morey.

The first Secretary-General's Round Table in the New Year will be held at our Headquarters, 6, Buckingham Gate, on Wednesday, January 14th. Tea and conversation from 4 to 5.15; addresses at 5.30.

The next public meetings in Central Hall, Westminster, will be held on January 21st and 22nd.

We are in need of help in regard to our Benevolent Fund, and we feel sure that our friends will not during the coming festive season forget their less fortunate fellow-members.

Our Nottingham Branch held a mission last week in the Albert Hall Institute. The Federation supplied the speakers—the Revs. Pascoe Goard and Joseph Gay. There were four evening meetings from Wednesday to Saturday inclusive.

BRADFORD BRANCH.

On Friday, December 19th, 1924, at 7.30 p.m., in the Church House, North Parade, Bradford, Rev. R. G. F. Waddington will lecture upon "Is Jesus Messiah?" "Is Britain Israel?"

THE NAMES OF ABRAHAM AND ISAAC.

In "The Wanderer's Trail," by Melvin E. King, in this day's "Banner," the writer has stated better than his explanation. His derivation of the Sax-sons is most evident. But surely Abraham is not to be left out. The promise to Abraham (Gen. xviii. 15-16) conveys a promise which we little realise. The Abrahamic seed has never been expelled from that land, but has held it since the blessing took effect in one or more of his "many nations" (xvii. 4). But, on studying Dr. George Moore's "Saxons East and West," we cannot but arrive at the conclusion that a very large portion of the Sax-sons went into Hindooston. We have Keturah's children to account for, and the name Brahmin is surely as near a resemblance to Abraham as Gacæ, Sukki Sac-son is to Isaac.

L. G. A. ROBERTS.

The Bible and the British Empire.

Lectures by the REV. G. H. LANCASTER, M.A.

By kind invitation of Laura Lady Grant, one of the Vice-Patrons of the British-Israel-World Federation, the Rev. G. H. Lancaster, M.A., Vicar of St. Stephen's, Bow, E., is giving a series of three lectures on the subject of "The Bible and the British Empire." The Chair is being taken by the Rev. M. E. Bisset, M.A., until lately the popular chaplain of the Guard's Chapel, Wellington Barracks, S.W.

Mr. Lancaster announced that he would take the above subject on these three occasions in the light of (1) the Past, (2) the Present, and (3) the Future. Dealing on the first occasion with the British Empire in the light of the Past, Mr. Lancaster referred to the fact that the British, the Angles, Saxons, Jutes, Danes and Normans, who came over to our shores in successive waves of migration in the course of many long centuries, were all of one common stock, and that stock was Israel. He explained that there is no other occasion in the history of the world in which a series of peoples have migrated to the same country, and have then settled down peaceably, all adopting the same language, and possessing the same customs, and upholding one ideal common to them all. In this way, Mr. Lancaster pointed out that no one man, or succession of men, were founders of the British Empire. Its Founder is God, since the Empire has never been fashioned and developed by human hands, a fact which is historically contradictory to the experience of other empires from the days of Egypt and Babylon down to Germany.

The lecturer made it quite clear, quoting from the classical historians, that the early Britons were not savages as is so often taught in our schools and colleges. It was explained that the early Britons were a highly civilised people both in religion and culture, of whom the Romans were always in constant fear.

After working out the above facts in closer detail, Mr. Lancaster then dealt with Isaiah liv. 17, and showed that although Great Britain and America, as Israel, had always had great foes thrust against them, these latter had never prospered. He then illustrated from our past national history how, that God, Who is faithful to His promise, had always allowed us to be victorious, *e.g.*, in the cases of Spain (1588), the South African War, the Great War, and now so recently as in the last few weeks when God intervened and prevented the weapon of Bolshevism from prospering in our midst.

"The mightiest champion of Christianity for sixty-three years was the throne of England. I believe that no throne since the throne of David, the throne of Hezekiah, the throne of Esther, has been in such constant touch with the throne of Heaven as the throne of Queen Victoria."—*Dr. Talmage.*

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Shakesperiana.

By Rev. A. B. Grimaldi, M.A.

A peculiarity about the National Poet is the interest that he and his environment cause to his countrymen, even now, 308 years after his death, and 360 years after his birth; and this amongst people who have never seen a play acted of his, and have never entered a theatre in their lives. The reading of his plays may count for a good deal of the interest, and his attractive personality for more. He appears to have possessed a genial, amiable disposition, courteous to all, and friendly to many, and to his great credit, despite the searching after the smallest atom of personal biography, no breath has tarnished his moral charactr, or suggested any lack of propriety in his personal conduct, in an age only too lax in its general habits.

The Tercentenary Abroad.

At Berlin, *King Lear* and *The Merry Wives of Windsor* were performed, as well as *As You Like It*, and simultaneously by presentations at three of the German capital's best playhouses, though these had nothing to do with the Folio Tercentenary, but was a normal feature in the Berlin theatrical season. In Vienna the Austrians were favoured with *Antony and Cleopatra* in a new setting, at the Municipal Theatre, which already has six of his plays in its repertoire. So Shakespeare still holds his own on the Continent, despite the war.

Shakespeare and Swinburne.

The expurgated edition of Shakespeare's plays, by Mr. Bowdler, seems almost forgotten now, yet the idea was good, though it would require very judicious editing to carry it out effectively. It was through this edition that the poet Swinburne, the friend of Ruskin, first became acquainted with the national poet, of whom he was afterwards so fervent an admirer. Swinburne's cousin, Lord Redesdale, relates that when "Algernon entered Eton, at the beginning of the summer half of 1849, Admiral Swinburne and my aunt, Lady Jane, sent for me to put him under my care. . . Under his arm he hugged his Bowdler's Shakespeare, a very precious treasure, bound in brown leather, with a blue silk book-marker."

Shakespeare in Bermondsey.

In 1923 there might have been seen Shakespeare from a lorry. On this novel movable stage members of the Oxford and Bermondsey Club gave, as far as it could be, the dramatist's historical play of *Henry V*. They chose, for the site of the performance, the position in Southwark which was the site of an old Shakespearian theatre. This was probably the first time the poet was dramatised on a lorry; though the itinerant players of Shakespeare's age acted on travelling theatres akin to a lorry. Of course, no scenery was needed.

Shakespeare in Modern Costume.

In 1923 Shakespeare's birthday was celebrated by the Birmingham Repertory Company reproducing *Cymbeline*, all the scenes which were played being performed by actors in ordinary modern costume. A matinee was also performed at the Shaftesbury Theatre, given by the British Empire Shakespeare Society, the actors being in ordinary modern costume.

Shakespeare on a Lorry.

During the celebrations in 1923, Mr. Delmage, who is blind, played Shakespeare with true Elizabethan touch, taking part in the selections from plays given by the Oxford and Bermondsey Club, having a lorry for a stage. They began at Park Street, near the site of the Elizabethan Playhouse. Here, in full costume, they acted scenes from *Henry V*. They next moved to the yard of the old George Inn, in the Borough, acting the Wolsey Cromwell farewell scene from *Henry VIII*., and selections from *Hamlet*. Another celebration was at St. Mary Aldermanbury, where Heminge and Condell, Shakespeare's friends, fellow-actors, and editors of the First Folio, were churchwardens. At the celebration in Southwark Cathedral, where the Archbishop preached, the anthem was "O God of Battles," the words of which are from *Henry V*., the lessons being read by Mr. Harvey, of the Victoria Theatre.

Shakespeare at St. Paul's.

St. Paul's also formed a memorial to Shakespeare. Cut into the green turf, in the graveyard of the Cathedral, close to the South door gateway, near the remains of the St. Paul's of Shakespeare's day, are the noble words from *Hamlet*: "To thine own self be true, and it must follow as the night the day, thou can'st not then be false to any man." Surrounding the motto Shakespeare flowers, as primroses and daffodils, formed a congenial setting. Sir Sidney Lee, the chief authority on Shakespeare, mentioned at Southwark that the dramatist came to Southwark to escape payment of his income tax. But the Bishopsgate tax-collector found him out and pursued him. Still, the Shakespeare of *Hamlet* and *Macbeth* will appeal to us, as long as human nature is what it is.

Shakespeare Played by Women.

At Westerham, Kent, a remarkable and unique exposition of *Henry VIII*. was given, all the characters being played by women in the open air, at Charto Edge, lent by Lady Evelyn Giffard for the three days' performances. The performers consisted of girls from the elementary school, teachers, daughters of the local gentry, wives of tradesmen, acting under supervision of the Westerham Women's Institute, of which Lady Evelyn Giffard is a member. The Tudor costumes were designed and stitched by the female actors, their lovely, glowing colours being given by dyes which the women

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have learnt to compound from plants at the Institute. The wonderful dresses were made in Westerham, under the supervision of Miss Gosling. The gorgeous coronation dress was made out of some valuable old curtains given for it. A local doctor lent some Stuart chairs. Some of the workers visited the Tower, Hampton Court, and the British Museum so as to copy ancient devices and emblems. Miss Robinson, the schoolmistress, was Buckingham; Mrs. Strathfield, C.B.C., was Wolsey, in Irving's scarlet robes; Mrs. Bowles was the Cardinal's secretary; Hon. Margaret Colville as the Duke of Norfolk; Miss Fox as Henry VIII.; Mrs. Hugh Grace as Queen Catherine, and Mrs. Wood (*æt.* 69) as one of the sympathisers of Buckingham. If Shakespeare is to be acted, as well as read, this seems the most suitable form.

SHAKESPEARE PLAYED BY BOYS.

Another instance of lay actors dealing with Shakespeare is that of the milk-boys and newspaper lads, who are scholars of St. Matthew's School, Westminster, who greatly enjoyed the novel experiment as a change from their everyday life, of presenting *Julius Cæsar*, duly arrayed in chlamys and the purple-edged toga, in 1924.

"We, too, are a chosen people. It were blasphemy to deny our birthrights and responsibility." —*Sir Oliver Lodge.*

Forthcoming Events.

Dec. 15.-18.—Cheltenham, Federation lecturers.
,, 18.—Bristol, Rev. W. E. Woodhams Denham.
,, 28.—South Wimbledon, Andrew Brotherhood, Wesleyan Church, Mr. J. J. Morey.

1925.

Jan. 4-8.—Portsmouth. Rev. Joseph Gay and Mr. J. J. Morey.
,, 12-16.—Bradford. Federation Lecturers.
,, 13.—Ealing. Mr. J. J. Morey.
,, 14.—Horsham. Mr. D. Farmer.
,, 15.—Birmingham. Mr. Herbert Garrison.
15.—Becontree. Mr. J. J. Morey.
,, 18-23.—Bristol. Rev. Joseph Gay and Mr. J. J. Morey.
,, 21, 22.—Central Hall Meetings, Westminster.
,, 25-31.—Sheffield. Federation Lecturers.

Democracy, where would it be?
Tossed on a wild unguarded sea,
The sport of evil destiny,
If England died to-night.

What of the little peoples then?
What of their liberties and when?
Where should we find the conquering men,
If England died to-night!

J. Levering Jones, U.S.A.

At St. Stephen's, Bow, E.

A GRAPHIC PICTURE OF THE CONDITIONS IN BOW AND OLD FORD.

AMONGST the many poor parishes in the East End of London where widespread spiritual and social work is being carried on, there are few where more is being done than at St. Stephen's, North Bow, where the Rev. G. H. Lancaster, M.A., is vicar.

Mr. Lancaster is known personally to a very wide circle of friends, but he has an even wider sphere of influence through his writings, notably his outstanding book, "PROPHECY—THE WAR AND THE NEAR EAST," which attained a sale of many thousands of copies, running through five editions. Its accuracy, thoughtfulness and clearness, stamp it as one of the best prophetic books published during the world war.

Some of the Difficulties.

Mr. Lancaster's volumes of Bible studies on the Old and New Testaments also bear witness to the deep research which he has undertaken. In his parish work, Mr. Lancaster brings to bear the same insight and consideration of detail which mark his writings. He is faced with difficulties of every sort, mostly the difficulties of others, and in his study of human nature he has learned to give wise help and wise advice, for he understands the perils which beset the path of the poor, the trials that they experience, the temptations by which they are beset, and, realising all this, he knows that a full measure of sympathy is due to the troubled ones.

Unemployment's Hardships.

Unemployment is always present in such a parish as this; even in prosperous times a certain percentage of the population is without paid occupation, and although unemployment payment and parish relief do much to tide over these troublous times, there must of necessity be many who by reason of age and other causes do not come within the scope of this relief.

In health their difficulties are great, but in sickness they are terribly accentuated. Homes which are poor become poorer: articles of furniture are reluctantly parted with, and unless assistance is forthcoming from some generous friend, the sufferers are faced with sheer disaster.

The Vicarage of St. Stephen's has an ever open door for the needy ones, and Mr. Lancaster works untiringly to relieve distress, so far as lies in his power. He is supported in his work by a self-sacrificing band of workers who cheerfully labour amongst 10,000 souls—Gentiles and Jews—in the parish. These workers undertake the visitation of the sick and poor, nursing, relieving necessity, and are in many other ways striving to share the burdens of their brethren.

Caring For Old and Young.

For both old and young there are classes, meetings, institutions and training organisations, many of which are specially calculated to uplift and train the young during their most impressionable years, that they may in the future become helpful citizens.

Mr. Lancaster and his workers take as their motto, "The work of the Gospel must not fail: the Master has entrusted it to our care," and with these heartening words ever in their minds they make the preaching and the living of the Christian life their foremost consideration, that in all they do for others they may bear witness to Him whom they serve.

It is not often that Mr. Lancaster appeals to his friends for help in his work, but in such a season as this he is compelled to bring these matters before those who are able to share with him the burden of this work. He asks that those who can do so will come forward with a generous measure of help at the present time, accepting as a privilege their part in succouring the poor of the East End of London; making their gifts in a joyful spirit of sacrifice, not as a burden.

The Coming Winter.

There must of necessity, during the coming winter, be many calls for help—coals, blankets and other household necessities will be in great demand, for the winter months are the most trying time, and unfortunately the housing shortage adds considerably to the suffering, for it enforces crowded conditions which hinder recovery from sickness, and often contribute largely to ill-health.

May St. Stephen's, Bow, be much in the minds of our readers during this winter, and may Mr. Lancaster and his band of workers be strengthened and encouraged to go forward by the help and sympathy they receive.

The Editor of THE BANNER OF ISRAEL will welcome gifts for this needy parish.

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MANY LIVES LOST!

Thousands Destitute & Homeless!!

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by the

Terrific Hurricane in the W. Indies!!!

Do we appreciate His goodness to us in this country because we are immune from these devastations?

If so, let us send the help, so urgently needed, **at once** to these poor sufferers; numbers of them God's people.

Address:—

The Rev. EDGAR SWAINSON, *Secretary*,

LONDON ASSOCIATION IN AID OF

MORAVIAN MISSIONS

OFFICES:

7, New Court Lincoln's Inn, London, W.C.2

QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

Q.—(i.) Could there be any connection between the names Tudor and Judah? A young girl joined my Sunday Class. I thought she was a Jewess, for she has the Jewish features very strongly marked. The nose was typically Jewish in type, and could not be mistaken. But when I asked her name she said it was Tudor, and that she was Welsh.

(ii.) What is the origin of the *Ionians*? Did the name originate in Ijon, the Israelite town behind Tyre?—E. N. (Manchester).

A.—(i.) As I have explained before in the BANNER, the "Jewish nose" is not necessarily a feature by which the Jewish racial type may be identified. A Jewish doctor once told me that the only way to recognise the Jews is by a general rotundity of feature, or figure, from head to foot, seen either from the back or the front. Thus it is possible to recognise a Jew or a Jewess when walking behind him or her.

But your question about the names *Tudor* and *Judah* is a very interesting one, and worthy of consideration and study.

The Welsh people are undoubtedly descended from one of the Tribes. This accounts for the number of Biblical names, such as David, Zion, Bethesda, Bethel, etc., which are to be found in connection with the people and their Chapels in Wales.

The name *Tudor* (i.e., the House of Tudor, which gave five sovereigns to England), is derived by all the Welsh genealogists from Ednyfed Vychan of Tregarnedd in Anglesey, who is named in 1232 as steward of Llywelyn, prince of North Wales. His pedigree has been traced back by Lewys Dwnn to Brutus, the great-grandson of Aeneas, and who, according to Geoffrey of Monmouth (*British History*, Lib. I., Chap xvi.), called our island "Britain" after himself, and "the language of the nation, which at first bore the name of Trojan, or rough Greek, he called 'British.'" The name Tudor was first given to the grandson of Ednyfed Vychan. He was called Tudor Hen, or the old Tudor, and the Carmelite Friary at Bangor was founded by him. The famous Owen Tudor, who lived in the reign of Henry VI., was a descendant.

It is difficult to know how far "assonances" may be pressed, but caution must always be used in this connection. Of course the Welsh people have no "Jewish features." They have long since developed their own national characteristics and features. But it is more than probable that all national characteristics and racial types are the outcome more of environment than of heredity. Possibly your young friend has what we call Jewish blood in her veins, or it may be a case of atavism, i.e., "reversion to ancestral type."

On the other hand, the most likely derivation of the name *Tudor* is from the Greek "Thedoros," i.e., "Gift of God," and thus *Tudor*, which is a very common Welsh name, would be the Welsh equivalent. In this connection it may be noted that "Theodore" and "Dorothy" each mean "The gift of God," the two halves of the name being reversed for the feminine in the case of "Dorothy."

(ii.) It is very difficult to say that there is any connection between the *Ionians* and the town *Ijon*, situated behind Tyre (1 Kings xv. 20; 2 Kings xv. 29; 2 Chron. xvi. 4). The latter city was not built by the Israelites, for the only town which they ever built in Canaan was Samaria. When the Hebrews entered the land, they occupied the cities of the Canaanites, as often as not retaining the ancient Semitic name of the city, as in the case of the above town. Little is known about Ijon, save that it was taken by the captains of the armies of Benhadad, and that it was captured also by Tiglath-Pileser. The name is thought to survive in the modern *Merj 'Ayun* or "meadow of springs," a plateau N.W. of Dan.

The *Ionians* were regarded as being descended from *Ion* (Ἴων), their mythical ancestor, who was the son of Xuthus (Apollo) and Creusa, the daughter of Erectheus, king of Athens (Herodotus vii. 94, viii. 44). *Ionia* was a district on the west coast of Asia Minor, from which area the Ionians, about 1000 B.C., drove out the Carians who were inhabiting Miletus and Ephesus, which latter were two of the twelve great cities which established the importance of Ionia. It is important to observe that the inhabitants of these twelve cities were not originally or exclusively of Ionian descent. Traditions of the original colonisation and the historical accounts of the same agree in representing them as peopled by a great mixture, not only of Hellenic races, but also of these with the early inhabitants, such as Carians, Lydians, Cretans, and Pelasgians, some of which peoples were probably Abrahamic by descent.

If there should be any connection between the names *Ijon* and *Ionlon*, it is difficult to understand why so small and insignificant a town as Ijon should give its name to so great and important a people as the Ionians, in addition to which Ijon was situated in Canaan, and therefore a considerable distance from Ephesus, the chief city of Ionia. G. H. L.

ACKNOWLEDGMENTS.

DONATIONS for all accredited Christian Agencies are thankfully received by the Editor of the BANNER OF ISRAEL, and acknowledged, under initials only, in the next issue of this paper. There are no deductions whatever for expenses. All postages, bank charges, etc., are paid by the proprietors. Cheques and Postal Orders should be crossed "London Joint City and Midland Bank," payable to the Editor of THE BANNER OF ISRAEL, and sent to 6, Buckingham Gate, S.W.1.

The following amount has been received during the week ending December 12:—

B.-I.-W.F. DISTRIBUTION FUND. — Miss Ada Mullett, in memory of the late Miss Mullett, £1.

B.-I.-W.F. Funds.—Anon., £1; Anon., £1; Anon., 10s.; T. O., £10; Anon., 5s.; Anon., £1.

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The
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"Thy Words Be True."

By HENRY D. HOUGHTON.

I.

IN 2 Samuel vii. there is recorded the remarkable prayer of David when Nathan had been sent to him by God to announce to him the permanency of his Kingdom. These words are used: "*And what one nation in the earth is like Thy people, even like Israel, whom God sent to redeem for a people to Himself, and to make Him a name. . . . For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever; and Thou, Lord, art become their God.*"

What marvellous words these are! How deep, how intense, how positive, how unyielding!

If these words are not true they are the most presumptuous words that ever were uttered.

But the statement is not only made, *it is confirmed.*

Confirmed? What does that mean? The dictionary says, "*strengthen*," "*ratify.*"

But man says that God has cast them off! David, however, in this wonderful prayer, told God that He had confirmed them, *strengthened them, ratified them, to be a people unto Him* FOR EVER!

What? After all their wilderness revolts? Yes! After all their wickedness and disobedience in the time of the Judges, and Saul, and even of David? Yes! After all their unknown (and yet to God, known) future sins and failures through all the ages of time? Yes! "For Thou hast confirmed"—strengthened, ratified—"Thy people Israel *to be a people unto Thee*, FOR EVER." If I read that correctly, it knows no end!

But there is something more yet.

This people Israel, confirmed to be a people unto God for ever, are the people whom God redeems to Himself, *on purpose to make Him a name!*

This making of a name for God through Israel *is contemporaneous with their existence as His people, which is* FOR EVER! Therefore, and most positively, God must now be making Himself a name through them. *This is Israel a Christianised Missionary people!* Making God a name as long as they exist.

But David's prayer continues: "*And now, O Lord God, . . . Thy words be true, and Thou hast promised this goodness unto Thy servant: therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before thee: for Thou, O Lord God, hast spoken it*: and with Thy blessing let the house of Thy servant be blessed *for ever*" 2 Samuel vii. Is that clear?

Seven times does this one chapter speak of Israel, and of David's house over Israel, being established FOR EVER! And King David in his thankful believing prayer says to God, "*Thy words be true!*"

Dare any one, however presumptuous, say that they are untrue? And if true, these words of God declare: "For Thou *hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever!*"

Ought not these words alone to be an end of all contention and dispute?

How dare anyone, after that, limit the blessing to the few years of the reigns of King David and Solomon, especially as, seven times over, these unending words are used "FOR EVER."

Neither time, nor circumstances, nor failures, nor disobedience, can finally break or revoke the abiding certainty of that covenant.

Neither men, nor devils, nor elements, nor powers of darkness, nor all these combined, can break a solemn covenant entered into by God, especially when it has been *confirmed, strengthened, ratified.*

The whole of Scripture and of History is a further confirmation, a further strengthening, a further ratifying of that covenant!

This covenant is not one that concerns the line of the kingship only, and therefore could not be held to be fulfilled in Christ. *It is a covenant to the people Israel, to take them to be a people unto Him for ever!* And this is the convenant that is strengthened, ratified and confirmed!

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Where is that people?

Not even the wildest dreamer could pretend that these things were spoken of the Gentile Church.

Nor can they be fulfilled in the reigns of David and Solomon; for David in his prayer said, "*Thou hast spoken of Thy servant's house for a great while to come*" v. 19, showing that it was a great space of time that was being spoken of.

Now in the case of David, as in the case of Abraham, it *was something already done* that excited the unbounded admiration of God.

When Abraham offered up Isaac, the only son, the promised one, God's message came to him, "*By Myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,* that in blessing I will bless thee," and so on. So that the impelling motive with God *was something already done by Abraham*! Therefore, God could not, and cannot refrain from fulfilling His part. To do so would be fraud and deceit of the basest kind.

So with David. He had set his heart on building God a house, there again is the impelling motive—and the reply comes, "*Also the Lord telleth thee that He will make thee an house*" v. 11.

Now God cannot withdraw from that. It is utterly impossible for Him to revoke it. *David's part was fulfilled.* He had asked nothing from the Lord. But God was so mightily pleased with David's purpose to plan, to build Him a house, that spontaneously He poured all these blessings upon David. "*For thy word's sake, and according to thine own heart, hast thou done all these great things*" v. 21.

How can God withdraw from the promise? Even men would not, except wicked, lying men! And David particularly says, "*And is this the manner of man, O Lord God?*"

Obviously not. God, as He is higher, nobler, purer than man, must take an higher course. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

This great occasion established eight things:—

(1) Israel an everlasting nation.

(2) David's line an everlasting line of kings over Israel.

(3) Punishment for each individual transgressor, but the line never to cease as it did with Saul.

(4) Israel—*God's people* for ever!

(5) *God their God* for ever!

(6) A new home was to be provided for Israel to which they were to be taken as a blessing not as a curse.

(7) Israel is appointed for ever as the great magnifier of God's name. "And what nation is like Thy people Israel, whom God went to redeem for a people to Himself, *and to make Him a name*" v. 23.

"Do as Thou hast said, let it even be established, that Thy name may be magnified for ever, saying the Lord of Hosts is the God of Israel" 1 Chron. xvii. 24.

(8) *There is the establishing of these things in never-ending continuance*!

For 1 Chron. xvii., exactly like 2 Samuel vii., in telling this incident, uses those very definite words "FOR EVER" seven separate times!

Now this chapter does not say, "Thy words will be true if Israel is obedient." Or, "Thy words will be true if Thy people fulfil all the conditions." There were none! And so it says: "O Lord God, Thou art that God, *and Thy words be true, and Thou hast promised this goodness unto Thy servant. . . . For Thou, O Lord God, hast spoken it*" v. 28-29.

Is there any escape from that?

Take as a confirmation of this the very clear statement in Psalms lxxxix. 34-37, "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David." This is a further confirming ratifying of that very covenant. "His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Does the sun still rule the day? It does!

Does the moon still exist? It does!

Then David's throne over Israel does also if God is God! And the man who does not take God's words as true, but begins to put forward some excuse, or offer some substitute, does no honour to God, nor yet His word.

II.

Scattered up and down Scripture there are words so pronounced, indications so clear, promises and predictions so very definite, that to the really honest seeker after truth if he sits down and carefully weighs them, conviction is absolutely certain. This covenant to David, and to Israel the people, is one of them.

If words have any meaning at all, and if God has any power at all to bring to pass those predictions which so vitally affect the honour of His name, and if "*Thy words be true*" as David said, then there is a people Israel to-day, not only the chosen people of God, but "*chosen to make Him a name,*" and ruled over by David's house. And, most obviously, the Jews do not fill the bill. There must be another section of the tribes somewhere, taking the honoured first place as the people of God, Christianised, blessed, *and whom God has specially called to make Him a name.*

Surely, surely, in those few words there can be seen the portrait of the favoured nation of whom we all form a part. For if we do not fill the bill, *most certainly no other nation on the face of the earth does.*

And further, can you see the alternative? If the British race are not this people, then God's word has failed, and His Name associated with Israel *for ever is disgraced and dishonoured.* For no other nation or race has any claim even in the remotest degree to the strange and distinctive marks of Israel clearly set forth in Scripture.

Three hundred years after the time of David, God said through Isaiah, "But thou, Israel, art My

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servant, Jacob whom I have chosen, the seed of Abraham My friend. . . . *Thou art My servant, I have chosen thee, and not cast thee away. Fear thou not: for I am with thee, be not dismayed: for I am thy God: I will strengthen thee; yea, I will help thee*" Isaiah xli. 8, 10. And again, "*I am the Lord, your Holy One, the creator of Israel, your King*" Isaiah xliii. 15.

One hundred and six years later still God says through Jeremiah xxxi. 1, "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people."

Here we have God keeping His covenant with Abraham, and again confirming His words to David.

Many passages of Scripture could be quoted showing that the great covenant is still in force.

God speaking through Ezekiel of a time yet future says: "*Thus shall they know that I the Lord their God am with them, and that they even the house of Israel are My people saith the Lord God*" xxxiv. 30.

"Neither shall they defile themselves any more with their idols; . . . but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so shall they be My people, and I will be their God." . . . "And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" xxxvii. 23-28.

"*So the house of Israel shall know that I am the Lord their God from that day and forward*" Eze. xxxix. 22.

Then they do not know it now! O how true that is! But they shall know! And even the heathen shall know!

Observe, 3,800 years ago, God said to Abraham concerning his seed, "*I will be their God*" Gen. xvii. 7-8.

To Jeremiah the message was, "I will be their God, and they shall be My people" xxxi. 33.

To Ezekiel, "*I will be their God, and they shall be My people*" xxxvii. 27.

To Hosea, "*Thou art My people, and they shall say Thou art My God.*"

To Joel, "*And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else*" ii. 27.

To Zephaniah, "*Sing, O daughter of Zion, shout, O Israel, the Lord hath taken away thy judgments*" (or as F. Fenton translates it, "The Lord has revoked your conviction") "*The King of Israel, even the Lord, is in the midst of thee; thou shall not see evil any more*" iii. 14-15.

How utterly delightful are all these words. And St. Paul confirms them, and augments them when he says in Rom. xi. 26-27. "*And so all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant with them when I shall take away their sins.*"

Thus does the New Testament show how "Thy words be true"; for Israel ever remains God's people, the Deliverer coming out of Sion to turn ungodliness from Jacob, and to "take away their sins."

Here again we have God still mindful of His covenant to Abraham, and to David; finally bringing in for Israel that cleansing which is so distinctly promised and which is so much needed.

All this wonderfully confirms all those old predictions and promises so freely interspersed in the Great Book, declaring a removal of Israel's sins, a cleansing, and a washing, the giving to them of a new heart, the taking away of the stoney heart; the giving to them as Jeremiah says of one heart and one way, and the causing them to walk in His statutes, and making everyone to know the Lord.

These words of St. Paul in Romans xi. 26, 27, show with certainty one of two things.

(1) *Either the forgiveness of Israel's sins was in the Old Abrahamic Covenant, or*

(2) *God is going one better than His word!*

And in either case the result is so surprisingly glorious, that we may wait with perfect confidence to see which horn of the dilemma our opponents will choose.

St. Peter had previously declared a similar thing with the same confidence and certainty. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins," Acts v. 31.

This very forceful passage declares that the very purpose of Christ's exaltation *was the giving of repentance to Israel, and the forgiveness of their sins.*" And it is put in immediate and violent contrast with the work of the Jews, in the previous verse. "The God of our fathers raised up Jesus, *whom ye slew and hanged on a tree.*"

Christ Himself had previously declared, "I am not sent but unto the lost sheep of the house of Israel." He did not, however, tell us the full effect of that work upon Israel. But St. Peter and St. Paul both declare most emphatically that the purpose of Christ's coming was, "To give repentance to Israel and forgiveness of sins," to "turn ungodliness from Jacob."

Please do not say, "This means the Church." That would prove too much!

It would prove that the Church is full of sins and ungodliness and needs repentance: *and would be a glaring case of self-contradiction.*

It is a national message to a wicked, ungodly people, Jacob or Israel, bringing them through His abounding mercy, repentance and forgiveness; turning ungodliness from Jacob, actually and literally, and for ever taking away their sins.

The great Book is full of these promises, utterly neglected, entirely disbelieved.

Listen to this: "*In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.*" Jer. l. 20. Is not that definite?

Now turn to Ezekiel xxxvi. 25-34. "Then will I

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sprinkle clean water upon you, and ye shall be clean" (a national promise not an individual one) "from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Notice all this is in the first person "I." It is the great "I" of God! This is what Eternal Might is going to do; not what man is going to accomplish. "And *I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them.*"

Please do not say that is the Church, for look at the next verse, "*And ye shall dwell in the land* that I gave to your fathers: and ye shall be my people, and I will be your God."

This is not a conditional promise! It is a positive decaration, a Treaty which the Lord God Almighty Himself undertakes. No man can put in either to take away or to add thereto; and it can know no failure!

It is a work God announces, a spontaneous act of His own free will, out of His heart of love, and from regard for His holy name!

And the verses that follow are some of the most appealing in the Old Testament. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight for your iniquities and for your abominations.

"Not for your own sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel."

The close association of all this with the renewed tilling of the land, and the building of the cities show very clearly of whom He is speaking. "And the wastes shall be builded and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

Isaiah says: "They shall call them the Holy people, the redeemed of the Lord," lxii. 12. "Thy people shall be all righteous," lx. 21. "And all thy children shall be taught of the Lord," liv. 13. "But Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded world without end," xlv. 17. "*In the Lord shall all the seed of Israel be justified and shall glory*," xlv. 25.

Surely the most obtuse of us must have some inkling of a depth of meaning in these tremendous passages, far beyond the generally received conception.

But the churches are like Elisha's servant, who, waiting continually upon the prophet, was utterly unable to see what the prophet saw. But Elisha prayed, "*Lord open his eyes that he may see.*" Then, when he did see, he saw "The mountain was full of horses and chariots of fire round about Elisha" And all till that moment absolutely unsuspected.

Surely there is great need for us to utter a like prayer in this day, not only for the Churches, but for the whole of Israel, "*Lord open their eyes that they may see.*"

In my garden there stands fastened to the palings of the fence two fruitful loganberry trees. They have been this year full of fruit. But it is all over, and in cutting down the old wood to secure the new wood, I have found hidden by the luxuriant foilage, and protected by thousands of prickly spines, quite a number of loganberries hidden away that had never been seen, and so never gathered.

Now it is easy to understand that. But what is more difficult to understand is, that day by day when gathering the ripe fruit I frequently came across large berries, delicious and over-ripe, *not hidden away under the foliage*, but out in the open, looking at me, and asking to be gathered. And I have asked myself, "Why didn't I see these yesterday, and the day before? I must have been blind!"

Now these promises of God are exactly like that, open, plain, obtruding themselves upon our notice, *and yet we must have been blind, for they have not been seen!*

They have not been hidden under signs and figures, nor covered up by dense cloudy metaphor! No! They hung on the outside asking to be noticed. But the Church has been blind, is now blind, and cannot see them!

And strange to say, it imagines because of its shortness of sight, that they are not there. *Wilful closing of the eyes will never do away with the promises and the purposes of God!* It will intensify our ignorance, and make us utterly incapable of understanding His declared intentions and plans.

When the Church believes that the Bible is really the Book of God, and its words the words of the Living God, then we shall see great changes, not only in the Church, but in the nation. Then that word will be fulfilled which says, "*And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.*" Isa. xxix. 18.

Progress in Palestine.

IN the light of the late serious events in Egypt, so close is its connection with Palestine, that it is suitable to recall the appointment of the first High Commissioner for Palestine. Mr. Herbert Louis Samuel (a Jewish gentleman) was appointed to this high post by the King in 1920, who then conferred on him the Grand Cross of the Order of the British Empire (G.B.E.). On his elevation he remarked: "It is a high task to aid in the upbuilding of the Holy Land." Again: "Complete religious liberty will be maintained. Places sacred to the great religions will remain in the control of the adherents to those religions." Further, he remarked: "The yearnings of the Jewish people for 2,000 years, of which the modern Zionist movement is the latest expression, will at last be realised." These high

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principles, are, in their essence, suited to the case of Egypt also.

PERSONAL SAFETY IN PALESTINE.

But even the equal-handed rule of this well-selected High Commissioner did not immediately allay all fears, so deep were the furrows of Turkish mis-rule. Riots took place in Jerusalem, while the Dean of Rochester and Mrs. Storrs were visiting the Holy City, and though their son, General Storrs, was Governor of Jerusalem, yet their friends in England were somewhat anxious.

ARABS AND JEWS.

That the Turkish virus was still in some of the Arab population, after the wise rule of Sir Samuel was in operation, was seen in October, 1922, when an outbreak occurred at Jaffa, between Arabs and Jews, caused apparently by Arab jealousy, when twenty were killed and one hundred and fifty wounded. Troops were hurried to Ludd (Lydda, where St. George's tomb is), and order restored. But Zionist authorities in London gave the figures as twenty-two Jews killed and eighty wounded.

NEW PILGRIM FATHERS.

Sir A. Mond, on return from being the guest of the High Commissioner at Jerusalem, remarked: "There has been coming into Palestine a very fine class of young Jews from the Ukraine and Galicia. They have been organised by the Zionist movement into co-operate units to undertake Government work. These young men and women are roadmaking, constructing railways and assisting in the reconstruction of the country with enthusiasm and real patriotism. Many are university men with degrees. They are all anti-Bolshevik. Nearly all the work on the land is being done by Jews. One Persian Jew walked from Persia to Bombay to get to Palestine. Some are Canadian Jewish farmers from beyond Winnipeg; and they plan to bring over others with tractors and capital. There were also Armenians, some repairing a Mosque in Jerusalem under an English architect. The American Jews are doing a wonderful work medically The Zionist Medical Union has been spending £12,000 a month. One of the most impressive things was the young generation of Jews, whose parents were born in Russian Ghettoes; who are fruit growers and farmers. Sir Herbert had obtained the confidence of the Arab leaders, and convinced them of his desire to assist them. The Government is opening up one hundred and twenty Arab schools. Great schemes of public works are going forward, and the Civil administration is paid for out of the country's funds. An Arab and Jewish police force is established, and a militia is contemplated; also a loan.

THE MACCABEES.

Since the Russian persecution of the Jews, a new element settled in Palestine—which is opposed to the Mystics, and called "The Young People of Zion." They are filled with free thought fanaticism to show that "New Israel" will be built on national not religious ideas. The Socialists support them. With the Russian Jews they formed the Maccabees Society, who celebrated Purim month with a picnic in Bethlehem. It was on Sabbath, and they even carried lunches. The orthodox Jews were scandalised. Then they placarded Jerusalem for a masked ball by Mr. Seingold, a Russian Jew! The Rabbinate on Purim, to be held in "Mizpah," a house built published a Herem against them. Numbers xvi. 21: But the recked not. *Prayer and Work for Israel*, No. 259. A. B. GRIMALDI, M.A.

Why Egyptian Independence Will Be Revoked.

BY SARAH F. LOYD.

DEEP declension in vital belief is assailing all men everywhere, yet we live in an age in which the fulfilment of prophecy is very plain.

Should independence be given to Egypt?

Is not the question answered in Isaiah, "There shall no more be a prince of the land of Egypt"?

For more than 2,000 years the events predicted have been amply verified. Egypt had often tyrannised over Judea and the neighbouring nations, and when Isaiah wrote (evidently after the earthquake in the reign of Uzziah) was then "a shadow" of its former greatness, but still had princes of its own.

Indeed, for more than 2,000 years *previous* to the prophet's denunciation, Egypt has owned the sway of the greatest kings in history. No nation whether of ancient or modern times has ever erected such great and durable monuments. The Pyramids of Egypt without record of their date have withstood the ravages of time. The dynasty of Egypt takes precedence in antiquity of every other. The learning of the Egyptians was proverbial. Egypt was called the granary of the world, and we are told by Herodotus that its cities numbered 20,000 and were most densely populated.

Yet the word of God declared that Egypt shall become "a base kingdom, and never *exalt itself any more above the nations.*"

Many of the prophecies have been fulfilled. "The sceptre of Egypt shall pass away"; "the basest of all kingdoms"; "I will sell the land into the hand of the wicked"; "The pride of her power shall come down"; "I will make the land waste by the hand of *strangers.*"

Egypt became entirely subject to the Persians about B.C. 350. It was afterwards subdued by the Macedonians and governed by the Ptolemies for 294 years, and B.C. 30 it became a province of the Roman Empire. In A.D. 641 it became the dominion of the Saracens, and in 1250 the Mamelukes deposed their rulers and became masters of Egypt.

These Mamelukes established and maintained the

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most extraordinary government that has ever existed.

The Mamalukes were *purchased* as slaves, and introduced as soldiers but soon usurped all the power and elected a leader. Gibbon says: "A more unjust and absurd constitution has never been devised, than that which condemns the natives of the country to perpetual servitude under the arbitary dominion of *strangers and slaves*. Yet such was the state of Egypt for more than 500 years. The most illustrious Sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the twenty-four Beys have ever been succeeded, not by their sons, but by their servants."

"The waters shall fail from the sea and the river shall be wasted and dried up" (Isa. xix. 5). The turning away of the rivers or branches of the Nile from their course, and the drying up of the canals, and consequent emptying of the brooks which spread fertility over Egypt may be considered the immediate and most influential cause of the desolation which spread over the greater part of the land.

It was about 1878 that Britain began to be disturbed about the condition of Egypt which was nearing bankruptcy under the rule of the Khedive Ismail, and in 1880, Lord Cromer commenced his great work of raising to prosperity the Land of the Pharaohs. It was under his wise administration that the great barrage of the Nile at Assuam was completed, and after twenty years of arduous work he was succeeded by Lord Milner, and the work of healing went on apace. "The Lord shall smite Egypt. He shall smite and *heal* it."

Egypt has now a degree of political importance, and power unknown to it for many centuries.

We read that at the time of the restoration of the Jews to Palestine, they (the Jews) will "seek to strengthen themselves in the strength of Pharaoh, and to trust in the *shadow* of Egypt"; but whatever strength Egypt has it will be but a "shadow."

"The Lord shall smite Egypt and heal it, and they shall return to the Lord, and he shall be entreated of them and shall heal them." "The Egyptian shall *serve* with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people and Assyria the work of My hands, and Israel mine inheritance" (Isa. xix. 25).

Of the time when Israel shall be saved it is written, "And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away, and I will strengthen them (Israel) in the Lord, and they shall walk up and down in His name, saith Jehovah" (Zech. x. 11-12).

"Scatter thou the people that delight in war. Princes (*i.e.*, Israelites) shall come out of Egypt. Ethopia shall soon stretch out her hands unto God" (Ps. lxviii. 31). Israel as we know means "prince." Israel will come *again* out of Egypt.

The last few years the Egyptians have had the chance to prove of what they were capable, but in every department of Egyptian administration, there is the trail of venality and incompetence. "The Princes of Zoan are fools" (Isa. xix. 11).

The Egyptians are the most volatile and unreliable race in the world, and, consequently, as prophesied, have never since the days of the Pharaohs, been able to maintain their independence.

When a people treat assassination as the corner-stone of self-government, it forfeits all right to be treated as worthy of self-government.

Like Joseph of old the British are in Egypt for the benefit of the Egyptian people. We saved them from ruin by coming in, and if they are not governed from outside they will again sink into ruin and chaos. "There shall no more be a prince of the land of Egypt."

Egypt is the vital artery of the British Empire. Through it runs our line of communication with India, Australia and New Zealand.

The land promised to Abraham was from the Nile to the Euphrates, therefore Egyptian independence will be revoked.

"Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II. Peter i. 21).

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

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Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

THE Council of the British-Israel-World Federation have sold the premises at 14, Fetter Lane, therefore the whole of the business connected with our weekly journals, books, and all publications has been transferred to our new Headquarters, 6, Buckingham Gate, S.W.1 (immediately opposite the side entrance to Buckingham Palace), where all correspondence should be addressed, and where visitors may inspect our well-stocked book room. They will be cordially welcomed, and they will find such a body of literature as cannot be found in any other book room in the kingdom.

The sessions of the Teaching College are being suspended during the Christmas vacation, the last of the classes having been held on Tuesday week last, December 16th. The College will be re-opened

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on Monday, January 12th, and full details of the work for the new sessions will be published in due course. These free lectures have been a great success, and have proved to be the means by which many have become introduced to B.-I. Truth for the first time. With the commencement of the New Year sessions, the Rev. W. Pascoe Goard will continue his greatly-valued expositions of the Bible, and Mr. Davidson will come down from Leeds twice in each month to continue his series of lectures on "The Great Pyramid."

The next "Pyramid" lecture will be given on Tuesday evening, January 20th, at 7.30 p.m. The Rev. Woodhams Denham, on January 13th, will resume his series of lectures on "The National Message of the Prayer Book," and thereafter, on alternate Tuesday evenings, at the usual hour (7.30 p.m.).

The Rev. Philip Young, L.Th., formerly Dean of Nassau, addressed the Teignmouth Branch on Dec. 10th on "Great Britain's Greatest Charter." Arrangements are being made for the Secretary-General to lecture at Teignmouth, Paignton, Torquay and Plymouth early in the New Year.

The Rev. Joseph B. Gratton has addressed the Southport, Sheffield, and Nottingham Branches. He is acting as organiser for portion of the Midland area.

Mr. J. J. Morey has concluded a series of addresses at Stratford, and has spoken at drawing-room meetings at Teddington and elsewhere.

The Secretary-General preached at Richmond Road Church, Hackney, on Sunday last. During the week he has been conducting a series of special meetings at the Town Hall, Cheltenham, supported by the Revs. Pascoe Goard and Joseph Gay, also Mr. Morey.

Mr. Henry D. Houghton was the speaker for the Leicester Branch on December 2nd, at the Victoria Road Institute. The subject—"The Repentance and Restoration of Ten-Tribed Israel," proved very helpful to a deeply-interested company.

The Revs. Pascoe Goard's and Joseph Gay's addresses for the Nottingham Branch gave great pleasure to good audiences. On Sunday last Mr. Gay was the speaker at the Catford Brotherhood.

By the courtesy of the Vicar of Tittensor, Stoke-on-Trent, and through the activities of Gresham Copeland, Esq., an opportunity was afforded for the presentation of British-Israel Truth, with excellent results. On November 29th a lecture was given by the Rev. T. H. Whitehouse on "The place of the British Race and Empire in God's Plan of World Settlement." Mr. Copeland presided, and was supported by the Vicar; and both spoke with entire approval of our Kingdom teaching, as also did others. On Sunday, November 30th, Mr. Whitehouse preached twice in the Parish Church. His subject in the morning was "God's Israel Adventurers," and in the evening "Daniel's Interpretation of Nebuchadnezzar's Dream Image and the Stone Kingdom." In the afternoon Mr. Whitehouse addressed the Men's Service (C.E.M.S.) on "The Coronation Stone." Thus, building upon the foundations already laid by the Vicar—the Rev. G. C. W. Pinbury—and by Mr. Copeland, it is hoped that the interest aroused will lead to the formation of a branch of the B.-I.-W.F.

The Rev. Arthur Pritchard's original and most helpful presentation of the special message contained in every Sunday's Collect, Epistle, and Gospel has now been published in book form under the title "Sunday Keywords." With its gilt edges, its neat violet binding, and its white incised lettering, the book, as one has said, "is really high-class"; and no better and more useful present for the New Year could be made to users of the Prayer Book, whether clergy or laity. The book is published by the Covenant Publishing Company, 6, Buckingham Gate, S.W.1, at the really low price of 4s. 6d. net, or 5s. post free.

Among many donations towards the amount required by Christmas for which receipts have been forwarded, we beg to acknowledge with thanks the following, sent anonymously: T. O., £10; "Peter Wynkenstorff," £2; A. E. W., £1; Anon., £1; "Portsmouth," 10s.; Anon., 5s.; Anon., 2s. 6d. We plead for gifts or promises to reach us by Christmas Day.

The Lady Knightley, Rev. G. B. Berry, B.A., and Mr. H. O. Soutter, M.A., J.P., have been elected by the Executive Committee as Life-Members of the Federation.

We are happy to record daily accessions to our membership. Our readers are invited to send for forms. The member's subscription, one guinea annually; associates 5s. We want double the membership during 1925.

Members having Million Shilling Fund cards are invited to send them in for renewal by December 30th.

A statesman in New Zealand read a lengthy extract from an article in *The National Message* by the Rev. W. Pascoe Goard in support of an argument he was making in the New Zealand Parliament. Many of the clergy and ministers are, on their own confession, basing their sermons on articles in this journal.

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Birmingham British-Israel "Keswick" Week.

OUR second British-Israel Advent Convention has been held, and a much more successful week has to be recorded than even that of a year ago. We have painfully discovered that for the masses of the people the theme of our Lord's Second Coming has no appeal; indeed, the thoughtless and ignorant are repelled by the very suggestion of His returning speedily; while many actually shrink from the thought in terror. Even the congregations of the various churches are profoundly apathetic, doubtless because of the unsympathetic attitude of their ministers towards Advent teaching. But many of us have learned to look forward with intense desire and prayerful yearning to the consummation of our glorious hope of seeing Him soon; for we know He will come for the deliverance of stricken and bewildered humanity, and the regeneration of the life, thought and activities of all mankind. We clearly see in our Lord's triumphant reign on earth the goal of the Israel-Kingdom evangel; and it is because so many are coming to the knowledge of this inspiring truth, and to join us in rejoicing expectancy, that day by day streams of devout Israel believers found their way to our Convention meetings from Monday, December 1st, to Friday, the 5th, twice each day. Two years ago we made Ebenezer Church, Steelhouse Lane, our local headquarters. Since then we have had glorious times, and witnessed many scenes of wonderful power; but never has the atmosphere of our meetings been so charged with spiritual dynamic as during these five days of the Convention. There can be no doubt that the great contributing factor to this was the daily after-tea meeting for prayer, when volumes of fervent supplication ascended for heavenly direction and blessing by the presence and power of the Holy Spirit.

Six of the meetings were conducted by the Rev. T. H. Whitehouse, two by the Rev. A. Pritchard, one by the Rev. A. Stevens, and one by the Rev. Joseph Gay. For the first five meetings the Rev. Joseph Gay and Mr. J. J. Morey held the platform, their eloquent instruction, exposition and exhortation being listened to with absorbed interest. The remaining five meetings were addressed by the Rev. W. Pascoe Goard, assisted by the Revs. A. Pritchard and Joseph Gay. The writer feels that no words of his can adequately describe these addresses, or the tense feeling with which the people followed our greatly-inspired teacher; nor, perhaps, can one do better than quote here a line or two from letters since to hand, typical of many similar expressions of gratitude for blessing received at the Convention. "I would like to express my most grateful thanks for the glorious week you so ably arranged for us. The teaching is marvellous: it makes all things new; and whereas formerly fear predominated, love and joy are taking its place. Thank you, thank you!" And again: ". . . And I was sorry to leave Ebenezer Church on Friday without saying 'Good-night,' or without even thanking you for the glorious week of great spiritual good, and uplift, and deep instruction we had received and enjoyed. We tried to do so, but you were so in demand," etc. How thankful we are to the B.-I.-W.F. for sending such men! As always, our splendid band of workers carried through their tasks perfectly, contributing enthusiasm, efficiency and devotional fervour in unstinted measure. May our gracious God abundantly bless the efforts of one and all, and give precious increase.

T. H. W.

MANCHESTER AND SALFORD BRANCH.

THE Annual Social of this Branch will be held in the Council Chamber, Church House, Deansgate, Manchester, on January 13th, 1925, tea at 6.30 p.m., at a charge of 1s. 6d. There will be a public meeting afterwards at 7.45, when a lecture will be given by Rev. J. J. R. Armitage, M.A., of Liverpool. Will all those members who intend coming to tea kindly notify the secretary, Mrs. N. S. Witham, Heathcote, Strines, near Stockport, so that there will be some idea of the number for which to cater?

ISRAEL'S SCRIPTURE AND PRAYER UNION.

BALANCE SHEET, 1924.

RECEIPTS.

	£	s.	d.
Balance from 1923	0	0	3
Subscriptions for cards	9	3	6
	9	3	9

EXPENDITURE.

	£	s.	d.
Postage	1	5	10
Printing circulars to send to clergy	0	14	6
For Cards and Syllabus	3	12	6
To B.-I. Distribution Fund	3	10	0
Balance to 1925	0	0	11
	9	3	9

Examined and found correct, G. E. Daunt.

Nov. 18th, 1924.

L. G. A. ROBERTS, *Hon Sec.*

Will members kindly signify their desire for a renewal of cards of membership for 1925 to the Hon. Secretary?

Should we not direct our prayers to the Almighty to frustrate the devices of those who in the "National Assembly" are seeking to destroy the Protestant character of our Prayer Book and to mutilate His Holy Word? We see their divided councils! What will it be, if any Romanising of our Communion Service is allowed to take place? Surely we are right in asking God to "confound their politics and frustrate their knavish tricks"!

The Croft, L. G. A. ROBERTS.
Mainwaring Road, Lincoln.

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A Christmas Message.

By the Rev. G. H. Lancaster, M.A.

" For unto us a Child is born,
Unto us a Son is given;
And the government shall be upon His shoulder."
(Isaiah lx. 6.)

The above well-known words contain the very essence of the Christmas message, which once again in the annals of time comes within the threshold of our hearts, and conveys words of joy and gladness, as we celebrate the Birth of Him who is the Prince of peace, the Redeemer of Israel, and the Saviour of the World.

The chapter from which this message is taken is appointed to be read on Christmas Day, for those divines who were guided to select the Lessons for the Kalendar of the Church were rightly guided to choose a portion of the above chapter as being suitably appropriate for the world-wide commemoration of the Nativity of Christ. And we are herein reminded that Christmas is not merely a great social festivity. It is also a great spiritual Festival. Certainly is it right that Christmas should be the greatest social and domestic festivity in the family life of the nation. It is good to gather round the family board, and to partake in mutual happiness of the festive meal, which unites the family ties, and strengthens the bonds of family love. " The keystone to England's greatness," said a statesman once, " is the hearthstone." And few homes, outside the homes of Israel, know the fuller and richer joys contained in that most blessed word " home." In fact, many other nations lack the word " home " in their vocabulary. The French translate it *chez moi,* or *chez nous.* The Teutons say *nach Hause.* The modern Greeks go κατ' οἶκον (*kat' oikon, i.e.,* towards house). But the British, in their language, which is yet going to be the language of the whole world, use the simple word " home," so simple, so expressive, and so dear to us all.

Its Spiritual Bearing.

Turning from the domestic to the spiritual, the deeper side of Christmas must not be forgotten. There would never have been any social and domestic Yuletide joys were it not for the spiritual and historic associations connected with the Birth of Christ, in fulfilment of the ancient prophecies. The spiritual therefore transcends the social as the light of the sun transcends that of the moon. But oh! how small, after all, is the spiritual rejoicing at Christmas time compared with the social! How few among the families of Israel enter into the deeper significance of the Birth of Israel's Redeemer! And yet it was expressly for the sake of Israel that Christ came into this world " born of a woman." It has been urged by critics of the Christian faith that the mission of our Lord was an abject failure, that the Jews rejected Him, and that the Jewish nation, as a result, broke up, and lost its state, its land, and its aspirations. But Christ did not come for the sake of the Jews. He came to visit and redeem His people Israel. This He succeeded in doing, with the result that the Incarnation and Atonement proved to be the most efficacious, effectual, and permanently successful event in the history of the world. The mission of Christ and the redemption of Israel, with all the concomitant circumstances connected with the progress and evolution of the Gospel of the Kingdom, have evidenced once and for all the omnipotent and absolute success of our Lord's visit to this earth, and for all time the historical and spiritual truth of His birth and Incarnate life have been established beyond dispute or denial.

Hence we are herein concerned with the spiritual truths connected with the message of Christmas, spiritual truths which are based upon an historical foundation, and which are interwoven with these social festivities which endear Christmas and its associations to our hearts and homes.

The Babe.

The first part of the message tells us that "unto us a Child is born." This is the prophetic announcement, made centuries before the event came to pass, that the Babe of Bethlehem has been born into this world. Fashioned in the likeness of man, divinely born of the substance of His mother, Holy Child of a Holy God, God of God, Christ, the actual and representative Seed of Israel, God manifest in the flesh, came as a Babe into this world in order that He might restore His people Israel into covenant grace with God. In the earliest days of Israel's infancy were the promises made unto the Fathers. In the earliest moments of Christ's infancy, Simeon, the aged priest of the Lord, saw in the Person of the Holy Babe "the Consolation of Israel," for He came to visit and redeem His people.

And so the infancy of the Child Jesus reminds us, from the first moment when He took that name, that He came to save His people from their sins, and to redeem the House of Israel, in order that, through Israel redeemed, the whole world might enter into the joy of salvation and service.

The Boy.

The second part says, " Unto us a Son is given." Here we have the picture of the Babe seen in the light of maturity, the Heir to His Father's inheritance. And it will be observed that there is a difference between childhood and sonship. The *child* is the babe unconsciously born into his father's family. The *son* is the child who is old enough to know the meaning of the word *father,* and to know that he will one day enter into the inheritance, for sonship connotes heirdom. In childhood there is irresponsibility; in sonship there is responsibility. Thus, in the parable of the Prodigal Son, the Greek

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literally reads, "Child, thou art ever with me," and not, "Son, thou art ever with me." The elder boy in the parable was behaving more as a foolish child than a responsible son.

And so Christ, as the Son of God, laid aside through the Incarnation, for the time being, His Divine glory, in order that He might receive Israel's inheritance, and so bring Israel through its own birthright privilege into Sonship relation with God the Father. Hence Christmas throws a light upon our national inheritance, telling us that we are, through the birth of Christ, brought into covenant relationship with the God of our Fathers.

THE BRIDEGROOM.

The third clause in this text says, "And the government shall be upon His shoulder." Thus we have the three stages in the history of man: the Babe, the Boy, and now the Bridegroom. This metaphor is based upon the manners and customs of Palestinian weddings. For many long centuries it has been the custom, at the time of the wedding, for the bride to stand next to the bridegroom with her face covered by a veil. At the right moment in the ceremony the bridegroom pulls the veil from off the face of his bride and throws it across his own shoulder. This is intended to signify that not only is he taking upon himself the responsibility of a wife and a home, but also that "the government" of the home will be his responsible care. The shoulder is the place of strength. It is where the porter will carry one's bag. And so the bridegroom shows that all his strength will be employed in loving devotion for his wife, and in "shouldering" the burdens of the future.

Thus Christ is Israel's Bridegroom, and Christmas tells us that He will shoulder all Israel's burdens, for He is Israel's Bridegroom, Israel's Governor, and Israel's King.

ACKNOWLEDGMENTS.

BRITISH-ISRAEL NATIONAL UNION.

SUBSCRIPTIONS AND DONATIONS since close of last financial year:—

N.E.A.-I.C., £1 14s. 6d.; A. P., £1 1s.; E. H. H., 10s.; J. K., 2s. 6d.; E. M. H., 2s. 6d.; W. W., £25; A. B., 5s. 6d.

CAPITATION FEES.—Southern Council, 5s.; Southport, £1 1s.; Leeds, 12s. 6d.; Halifax, 5s.

S. E. STEELE, *Hon. Sec.*

THE BRITISH ISLES.

IN 1874, *Leisure Hour* contains a map showing Britain to be a part of the Continent of Europe.

In Harmsworth's *History of the World*, 1907, there is a map which shows Europe before the British Isles were disconnected. The coast line is given of prehistoric Europe.

Ephorus, a writer of 400 B.C., tells us that the Kimmerians came into these lands before they were separated from the continent.

Britain's Position in Prophecy.

BY THE REV. COMMANDER L. G. A. ROBERTS, R.N.

TO understand the position Britain holds in prophecy, it is absolutely necessary to see things as they are represented in the Bible. Two great divisions are made, and these stand in contrast one with the other. This cannot be better stated than: "When the Most High divided unto the nations their inheritance when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people: Jacob is the lot of His inheritance." Here we have a distinction made between God's people Israel and all other nations in the world (Deut. xxxii. 8-9).

An enquiry into this arrangement will show that the reason is that the Lord chose Abraham and his seed to be a medium or dispenser of blessing to all the nations of the earth. In fact He has called them to separation as a peculiar people. More than this, His foresight and foreknowledge, as well as the predestination of the people, is clearly stated in Gen. xviii. 18-19. "Shall I hide from Abraham that thing which I do seeing that Abraham is to be a great and a mighty nation, for I know Abraham that he will command his children after him, and they shall keep justice and judgment, that the Lord may bring upon Abraham that which He hath promised him." This is the key of the whole subject, which if we have time we may look into a little.

The history of the people, notwithstanding all God did for them, was one of continuous rebellion and idolatry. And there was no remedy left but to punish them, yet in love, for their sin. This sin culminated in the time of Solomon, and after all God had done for David, and the beautiful temple he had prepared for. Solomon, the beloved of God, after all his zeal and wisdom, himself disobeyed God, and introduced the idolatry of all the surrounding nations. For this the Kingdom (of God) was taken away from the house of David, only one tribe being left (Benjamin) for David's sake and Jerusalem's The kingdom was given to Jeroboam, who led Israel to sin and forbade the people to go up to Jerusalem. But this separation of Israel from Judah was from the Lord, and since that day the two houses have never been united. Israel was taken captive to Assyria. The Jews, or Judah, also falling into idolatry, went to Babylon. After seventy years some of them returned to Judea and they fulfilled the measure of their iniquity, by crucifying the Lord Jesus.

But the work of Jesus Christ was to redeem Israel, and to remove from them the curse of the law. As Zacharias tells us, and we sing every Sunday. Now this is a literal people and we are the people spoken of in this Canticle.

Now let it be clearly understood that many of Israel broke away from Palastine long before the time of the separation of Israel from Judah: they also came into these islands in the North and the

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West, as is clearly foretold they would do in Isaiah xxiv. 13-16, xlix. 1-12.

Camden's "Britannia," written in the latter part of the seventeenth century, makes mention of a commentator (Postellius) of Pomponius Mela, who lived in A.D. 86, who makes out that Ireland was called Jewsland (Jurin, *i.e.*, Trin) because the Jews, knowing that the Empire of the world would eventually come to the people in these islands, came over and colonised Ireland at a very early date. The colonisation of Spain is authentically acknowledged to have taken place by Hebrews before the time of Solomon.

Sharon Turner, in his history of the Anglo-Saxons, says that the Kimmerian and the Saxon came from the very region, Media, where we know the Bible leaves the ten tribes in captivity. He says these Kymry and Anglo-Saxons are the same race. The Assyrian name for Israel was Beth-Omri, *i.e.*, Khumri, and the Behistun Rock gives us the Sakai as the Ethnic affinity of the Khumri.

We know the Khumri passed northward into the Crimea, called after them, where numerous gravestones written in Hebrew character were found, and are now deposited in the Museum at Petrograd (St. Petersburg). On all old maps both these names, Kimmerian and Saxon, occur to the north-west of the Black Sea. The Kymry writings state that they came from this very region. They call themselves, "The people of Jehovah," and their language was Hebrew, as is proved by Rev. Dr. Margohouth in his "Jews in Britain" (written in 1846). Many writers, who have gone out of the usually misleading rut of Roman and German literature, have shown the Hebrew original of the British race, and that there are 5,000 to 6,000 Hebrew roots in the English tongue. Even Tyndale, in his translation of his Bible, says our English tongue agreeth one thousand times more with the Hebrew than with the Latin or Greek. The ancient coinage of Britain came from Macedonia, Asia Minor, and Palestine, and follows the race right through the very localities we have traced them through.

The Fifth Empire of Daniel.

Those who have made a study of Daniel ii. and Daniel vii, will know that there are but four empires in the composition of the image of Nebuchadnezzar, and only four beasts in the corresponding vision of Daniel vii. That this Gentile domination was to last only "seven times" is seen from Daniel iv. 16, 23, 25, 32, mentioned four times, and is to correspond with the seven times of Israel's punishment (Lev. xxvi. 18, 21, 24, 28). This is clearly intimated by our Lord in the words, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24). During these "seven times," Israel was to grow into a multitude in the midst of the earth, and to become "a multitude of nations." This is in Rom. xi. 26, called "the fulness of the Gentiles," by which figure is portrayed the salvation of Israel. Now this growth is the growing of the Stone of Daniel (ii. 34-45). Looking at the image of Daniel, we are told, "Thou sawest till that a stone was cut out of the mountain without hands." If the image is laid on its back with its head upon Babylon, which was 700,000 square miles, its breast and arms on Medi-Persia, 2,000,000 square miles, his belly and thighs of brass, Greece or Macedonia, 2,500,000 square miles, and his legs of iron and feet part of iron and part of clay, Rome, 2,500,000 square miles, the feet are then Spain and France. Now look beyond, and where Scripture tells us in "the isles afar off" to the North and West, beyond the coasts of the earth, there is "a stone cut out of the mountain." This literally from a geological point of view, and also metaphorically from a historical point, as the people in these islands, as is well known, came from Media and Babylon, passing through the whole of Europe until they landed in these islands as Brythons, Cymry, Lleogrys (Kelts so called), then Saxons, Jutes, Frisians, Angles and Danes (Saxons, so called), and finally Normans. After they had thus assembled, as in Jer. xxxi. 1-11, we find our wars on the Continent begin—Crecy, Poitiers, Agincourt, etc., 218 odd battles with France, we smite the right foot of the image, until at Waterloo we destroy his power. We have also the wars with Spain, about 35; and at the Spanish Armada, "God blew with His wind and scattered the enemy." After this, in the time of Queen Elizabeth, the stone began to grow into a great mountain, now 13,909,782 square miles, or, with the U.S., 17,653,311, and one-third of all the inhibitants under rule of the Anglo-Saxon and British race, Abraham's chosen seed. Now, what have we told us about this kingdom? Is it left out of all calculation? Certainly it is not reckoned amongst the nations; it is separate in its religion, in its laws, in its government, in its freedom, in its Sabbath-keeping, in its justice, in its humanity, in its doing good to all nations, in its preaching the Gospel and circulation of the Word of God amongst all the nations of the earth. A blessing wherever it comes. Now, it is said, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed, and it shall not be given to another people"; but Dan. vii. 18, 22, 27, says this kingdom is "the saints of the Most High," therefore this must be Israel, as Ps. cxlviii. 9, says they are. This kingdom is not of a late origin, for it existed in the days of these four kings or kingdoms. But Babylon passed away in B.C. 536. And we find in Ezek. xxix. 21, the horn of Israel was to bud at the very time that Nebuchadnezzar went into Egypt. Its budding is the subject of Ezek. xvii. 22-24, which we should find on enquiry to be in Ireland. This, then, is the fifth kingdom, but as they are the saints of the Most High, they are also, as Hos. i. 10 says, "The children of the living God." We should remember that when our Lord took the kingdom of God from the

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Jew, He said He would give it to a nation bringing forth the fruit thereof, and whosoever should fall on this stone shall be broken, but upon whomsoever it shall fall shall be ground to powder." This nation is the nation of Israel, whose time of punishment ran out in 1799, the very year when our great missionary works commenced. The nation, however, had been in training for close on 1,800 years, and had learnt many important things; and how especially to present the Gospel to others.

We must now look at some especial promises. Isa. xli., liv. and Micah v. 8 promise invulnerability; 2 Sam vii. 10 promises that our home shall be free from aggression; Jer. xxx. 11 and xlvi. 28 bear this out.

We are not yet the righteous nation, nor do we yet inherit these blessings to the full; for we are being punished in love for our sins. But Isa. xxxii. 15 and Joel ii. 28, with Acts ii. 17, promise the outpouring of the Holy Spirit upon us. This we hope may be the result of this last war. Acts iii. 19-21, when we have time to consider.

Professor Huxley, in "Racial Origins," states:—"I miss no opportunity of uprooting the notion that the people who form the British nation are descended from various races. All the detachments who flowed into Britain are branches of the self-same race."

"He shall save His people from their sins."

If we realise the truth of these words and look back to Isa. xlii., xliii., we see that God will not give His glory to another, nor His praise to graven images. All Israel's training has been opposed to sacerdotalism, to image worship, to anything to do with the Beast, his image or his mark.

Let us make it a theme of our prayers, that it may ever be so.

Forthcoming Events.

Dec. 28.—South Wimbledon, Andrew Brotherhood, Wesleyan Church, Mr. J. J. Morey.

1925.

Jan. 4-8.—Portsmouth. Rev. Joseph Gay and Mr. J. J. Morey.
,, 12-16.—Bradford. Federation Lecturers.
,, 13.—Ealing. Mr. J. J. Morey.
,, 14.—Horsham. Mr. D. Farmer.
,, 15.—Birmingham. Mr. Herbert Garrison.
15.—Becontree. Mr. J. J. Morey.
,, 18-23.—Bristol. Rev. Joseph Gay and Mr. J. J. Morey.
,, 21, 22.—Central Hall Meetings, Westminster.
,, 25-31.—Sheffield. Federation Lecturers.

Notice.

ALL Communications should be addressed to: 6, Buckingham Gate, London, S.W.1., as we have now vacated the old premises at 14, Fetter Lane.

Five Places For the Bible.

"Oh, how I love Thy Law" (Ps. cxix. 97).

By Daniel Farmer.

7.6.7.6. tune.

1. The Bible in the Home.

'Tis grand to see the Bible
In every British home,
The volume which informs us
That God has bid us come
To share His heavenly mansion,
When here our work is done;
And bids us all bright welcome
Through faith in His dear Son.

2. The Bible in the Hand.

We all should learn to handle
This wondrous heavenly Book,
And on its sacred pages
Should oft and closely look.
To us have been entrusted
Throughout this present age,
The guardianship of Scripture,
The teaching of its page.

3. The Bible in the Head.

The truths of Holy Scripture
Should well inform the mind,
For there our highest wisdom
And greatest good we find.
But ignorance of Scripture
Will end in grief and pain,
If, finding lasting treasure,
We thus have failed to gain.

4. The Bible in the Heart.

But, like the Hebrew psalmist,
Let's hide it in our heart,
That from its wise true teaching
Our lives may ne'er depart,
For from the heart the issues
Of human life proceed,
And he who'd win the battle,
Of it will feel his need.

5. The Bible in the Life.

To form a holy people,
In conduct like their Lord,
Is the supreme great purpose
For which God gave His Word,
And all who yield obedience
His children thus shall be,
To here not only serve Him,
But there eternally.

"I regard the British Empire as the most potent instrument that has been fashioned or conceived by man for spreading the blessings of equal rights and impartial justice, of Christian service and true chivalry, all over the earth."

—*Earl Grey, when Governor-General of Canada.*

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The
BANNER OF ISRAEL

A Weekly Journal dealing with British-Israel Matters.

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"The Clash of Colour."

BY JOHN H. TENCH.

THE sermons preached on behalf of our missionary societies and addresses given at exhibitions of the S.P.G. or the C.M.S. nearly all allude to this race enmity, and the speakers appear to be full of fear as to the result of *the clash of colour* between the white and yellow races, or between the white and the black races. Quotations are mostly taken from a remarkable book, "*The Clash of Colour,*" by Basil Matthews, which has already run into six editions in the present year, 1924. One quotation which I recently heard in an address on the American negro is as follows:—

"When we have summed up all the desires of the American negro—education, economic justice, the ballot, security, freedom from ostracism—they crystalise into one demand, *i.e.*, for liberty and the opportunity for self-development, self-expression and self-determination. In a word, *they make common cause with every people in the world that is under white tutelage to-day in the cry for self-determination.*

How, then, does the American negro propose to attempt to achieve this aim? Broadly speaking, there are three great schools of thought advocating widely diverging methods of campaign. One school, which has gained strength enormously since the war, is out for militant, aggressive agitation—vehement, fiery propaganda, that will even break out into the use of organised force, if need be. This school is brilliantly led by the outstanding negro writer and orator, Du Bois, who (speaking after the war) thus sums up his vision of the fight of the "subject races": "Wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the white world cease. The dark world is going to submit to its present treatment just as long as it must, and not one moment longer."

Very different is the hoarse, vibrant voice of Marcus Garvey, native of the West Indies, creator of the Negro Improvement Association, and the African Communities' League, with *The Negro World* as its organ. Marcus Garvey is a tremendous demagogue. The following sentences, hurled at an audience of 20,000 negroes, are characteristic: "What is good for the white man is good for the negro—namely, freedom, liberty and democracy. We have no apology, no compromise to offer. If the English claim England, the French France, and the Italians Italy, then the negroes claim Africa, and will shed blood for their claim. We shall draw up a Bill of Rights for all negro races, with a constitution to govern their destinies." Then he clinched his argument with this diabolically inflammatory sentence: "The bloodiest of all wars is yet to come, when Europe will match its strength against Asia, and that will be the negroes' opportunity to draw the sword for Africa's redemption."

The third great school of thought is carried on among many able men and women. It is the principle of (a) pressing forward the education of the negro in the faith, that as he becomes more efficient he will win an ever-increasing place in the life of his country, and (b) co-operation with the white man by processes demanding infinite patience on both sides. This is the line which Dr. Aggrey, a negro professor, takes, and preaches, and practises it. He was a friend of Basil Matthews, who says of him: "He served in France with the American negro troops during the war. He received a telegram recently from two of his white friends asking if he could come over to them—some hundreds of miles across America—for a day's conference. He came, travelling through the night, spent the day in counsel, and journeyed back again through the night to his lecturing. My friend, who was a prince of high rank among the Fanti tribe, was educated in a Christian school on the West Coast of Africa.

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He is now a graduate doctor of philosophy of Columbia by examination, and a university lecturer, but, because of his colour, he was obliged to travel both ways sitting up in a 'Jim Crow' car, as no sleeping berth on the railway was available for negroes. Would not most of us in such circumstances flame with a sense of injustice into burning resentment? As a matter of fact his own power to rise above these ignominies is purely spiritual: it rests on a sturdy and radiant Christianity. And, as a result, he uses all his educational influence, his quite extraordinary powers of racy, convincing oratory, and his wit and wisdom as a committee-man—in fact, his whole life—in the interests of co-operation and mutual understanding between the races."

Our judgment of this third great school of thought will be decided by our attitude to education; if the outlook and the powers of a whole people can be transformed by a really adapted education, then the African can be equipped to stand shoulder to shoulder with the other races in a world co-operation. The whole may be summed up as expressed by Sir Frederick Lugard, formerly Governor of Nigeria:—

"Here, then, is the true conception of the inter-relation of colour: complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race purity and race pride; equality in things spiritual, agreed divergence in the physical and material."

To work out those ideals on the actual soil of Africa in detailed administration is a long and difficult process. To that aim the British Commonwealth of Nations, with its officials in Africa, is committed, and will ultimately achieve success, because this British Empire is the one foretold of Abraham's seed—"A father of many nations have I made thee"; the commonwealth of nations promised to Jacob: "A nation and a company of nations shall be of thee."

These promises, made by Almighty God, were to be fulfilled in Joseph through his younger son Ephraim, whose "seed shall become a multitude of nations." God's promise to Abraham—"In thy seed shall all the nations of the earth be blessed"—is abundantly proved by quotations from "*The Clash of Colour*": "To allow forced labour to prevail would simply mean that the old way of slave-trading by deporting negroes to other lands would be replaced by the new way of working the negroes as slaves in their own country. In a word, Africa would become the stupendous slave-farm of the white races, which would ruin the white, as it debased the Roman Empire, to its final decay and death. It is now definitely ruled, at least under *the British Government in Africa*, that no forced labour can be demanded in any territory for private enterprise, and only for public purposes (e.g., road-making or transport) under emergency conditions, and on consultation in each case with the Colonial Office in London. To that course the whole world must surely come in the end." British-Israelites reply to this remark: Certainly, because, as Paul tells us, the promise to Abraham was "*that he should be the heir of the world.*"

Take another quotation from "*The Clash of Colour,*" proving that Abraham's seed is to be a blessing: "The Christian schools in Uganda have made out of a tortured people, under a bloodthirsty tyranny that burned boys alive and chopped off their hands as they burned, a free, happy nation, with its feet at least on the lower rungs of the ladder of real progress. To-day, the British Colonial Office has taken the epoch-marking step of appointing a powerful educational committee to develop its African responsibilities, not separately from, but in association with the missionary societies."

The race enmity between the black and white, as shown in the first two schools of thought mentioned at the beginning of this article, and which is filling so many of our missionaries with so much unnecessary fear, must in Africa be directed chiefly against the British, because "*The Clash of Colour*" shows what an immense amount of this vast continent is in the possession of, or under the mandated authority of the British Empire:—

"Africa will more and more be a central part of the life of the white peoples. Especially is this true of the British people, for, from the Upper Nile to the Cape of Good Hope, one unbroken British rule runs over some thirty-five millions of Africans of all races, through the Anglo-Egyptian Sudan, Uganda, Kenya, Tanganyika Territory, Nyassaland, Rhodesia, Bechuanaland, South-West Africa, and the Union of South Africa. Britain's African territory, when we have brought in British Somaliland, Nigeria, the Gold Coast, Gambia, and Sierra Leone, is larger than Europe." When we add to this African territory the Dominion of Canada (also as large as the whole of Europe), Australia, with its area of 3,000,000 square miles, India, with 1,500,000 square miles, and all the other possessions of the British Empire, we get an aggregate, according to Professor Odlum, of 16,769,000 square miles, which is seven times the size of the great Roman Empire at the height of its power. Hence we see the Stone Kingdom, or the Fifth Kingdom foretold to Nebuchadnezzar in his dream of the great image, of "*what shall be in the latter days.*" Daniel, in his interpretation, used these words of this Stone Kingdom: "It shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Writers like Du Bois and demagogues like Marcus Garvey would try to overthrow the beneficent work of the British (the covenant people) in all parts of the world by saying, "the bloodiest of all wars is yet to come." They are reckoning on their

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own puny might, and forget the power of the Ruler of heaven and earth, who says: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

These demagogues state: "The negroes claim Africa, and will shed blood for their claim." Hear the word of God: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: He putteth down one, and setteth up another, for in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot (measuring cord) of His inheritance."

God's plan of bringing prosperity and peace to a sin-stricken world, and which can never be altered in spite of the strivings of Bolshevists, Communists, and negro demagogues, is the word spoken to Abraham: "In thee and in thy seed shall all the nations of the earth be blessed." This blessing will be brought about by the almighty power of our Lord Jesus: "And the *government* shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *Of the increase of His government and peace* there shall be no end, upon the throne of David (the British throne), and upon His kingdom, to order it, and to establish it *with judgment and with justice* from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The folly of the desire of many Socialists in our own land to place the government of the Soudan under Egyptian officers is well shown by A. Radclyffe Dugmore in his book, "The Vast Sudan": "The one thing the Sundanese most fear is a resumption of Egyptian rule. When Egypt misgoverned them, nothing they possessed was really their own, from their cattle to their wives, and even to themselves. To-day Egypt realises her lost opportunities. She has seen, during the few years of our administration, the enormous potentialities of the apparently desert land. She has seen the work that we have done and the money that has been expended begin to bear fruit. The building of colossal dams, the nearly 2,000 miles of completed railways, the great port of the Red Sea, the making of roads, the valuable work of the health authorities, the establishment of commerce on a sound basis, the careful development of education, and, above all, the creating of law and order, of justice and fair play. Egypt wishes to reap the harvest of Sudanese prosperity, which she did nothing to sow."

British-Israelites, through faith in their Father's word, have no fear of race enmity bringing about the downfall of the British Empire either from the yellow peril, or the brown, or the black. They have the peace which passeth all understanding, and are certain that God's word spoken by the prophet Daniel will speedily be fulfilled: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

David's Towns of Ireland and Scotland.

By J. R. Stevenson.

"Milner points out that close to Tara is an estate whose Irish name, translated, means 'settlement of David,' or 'David's Town.'"—*Banner*, 27.8.24, p. 420.

At Edinburgh, northward from the Castle rock, lies Davidson's Mains, the site whereon the metallic matrix which bears the image and superscription of Solomon bar Isaac (see *Banner* 21.5.24) was found. *Lothian—i.e., el-adon-ia*—Road, *Teviot* Row—*Forteviot* was the second capital of the Scots—and Marchmont Road are the names of roads leading towards Arthur's Seat from the West and North. The oldest name of this famous hill is *Myned Agned—myned*, a hill (Welsh).

Who can doubt that this name is but the result of the effort of our ancestors, the British or Kymric Kelts, to pronounce "Mons agni Dei," *i.e.*, hill of the Lamb of God? Roman soldiers were stationed at or near to Scotland's capital.

In Welsh, *dafyd* means a sheep. On the top of this hill, therefore, we may believe, fires were kindled every year at the time of the vernal equinox—the mountain of March—in honour of the arrival of the sun at that point whence flowed the Yeor (Nile), and the year of the Egyptian priests began. March 1st, St. David's Day, the soul of nature enters the heavenly sheep. (In the Scottish Calendar, until 1603, March 25th was New Year's Day.) The sign Aries, the Ram, or Lamb, every winter changes to spring. Aries, the leading sign of Mazzaroth—the 12—because therein was found the equinoctial crossing or covenant. In this habitation Sol was personified as Amen—*Amoun*, a builder—Hebrew—the builder who builds up the face of nature with food for man and beast, by causing the great river to inundate the land once more. The flood arrives about June 26, and the name of Sol was changed, when he arrived at the solstice, to Aten—*Adon*, lord, in Welsh, a sovereign lord.

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The *daffodil*—an emblem of Wales—comes into bloom and proclaims the grand event. *El*, goal—Delitzsch—the goal of the grand messenger of the Creator, is the *Tau in Aries*—originally in Taurus the Bull.

Westward from Edinburgh, hard by the Wall of Antonine, stood the mysterious tower of Arthur's Oven, or Oon. This was the site whereon the legionaries adored "the god of the land" (2 Kings xvii. 26), doing in Britain as the Britons did. This god was Albert (Judges ix. 46, R.V.), literally the god or goal of the covenants, *i.e.*, the Great Bear, or Boar, with the Great Bear star, which attains its furthest south at the winter solstice—the gloomy opponent of the bright sun of spring. Arcturus, the Great Bear star (Job xxxviii. 32), was the dwelling-place of the tutelary genius of the group.

Arthur is but Arcturus writ short—in Italian, Arturo. Arthur's On, Sol at the winter solstice, when in the embrace of the Great Bear. Compare Dag-on, *i.e.*, Sol, in the Fishes, the sign of February; On, or An, the One, *i.e.*, the sun, the Sol, or Sole One, or Soul of the Universe (Gen. xli. 45), the Great Builder.

In Scotland, compare *Troon*—Ayr; *Dunoon*—Argyle; *Ben-an*—Trosachs, names of the tower or hill of the sun. The Anglo-Saxon *ton* is common throughout Southern Scotland; it is applied even to farm steadings. Is there any record of a standing stone resembling that now visible at the suburb of Coniston, or that of Kingston on Thames? Was not the original David's On, the sun in the sheep? (Psa. lxxx.)

Two of Scotland's kings bore the name of the sweet singer of Israel. David T.—1124-53—was the "sair sanct," because of zeal displayed in building abbeys—"the building saint." Sair is obviously but a variant of the Egyptian *sir*, and the Hebrew *sihor*, or *Yeor*, the Nile. Brewer states that in the Greek *Neilos* the letters, as numerals, when added together, equal 365.

Mr. Marr Murray, in "Bible Prophecies," states that Jeremiah abolished idolatry in Ireland. The idol of Dan (Judges xvii., xviii.) was evidently Albert (Joshua xix. 45). Bene-berak is near to Joppa. Moreover, the Great Bear is in the ascendant during Septem-*ber*, the month of vintage, the god of wine (Judges ix. 27). Compare *Dubh* (Hebrew) (Gaelic), dark, the dark one, the bear, *lin* the pool, as Dobb's Lin, and Dupplin, in Scotland. *Mahon* (Irish) a bear. Ballymahon, Co. Longford, the river Maine, Maynooth. *Nith*, or *nethie*, the site whereon the Druidical priests stood when they harangued the people. In Scotland Inch *Mahon*, island of the bear; Lake of Menteith. In Scots, *Mahoun* is the devil.

Ireland has preserved the name of David, but not that of Arthur, king and hero of the Britons. But the daffodil will bloom again, for His mercy endureth for ever.

The Book of Life.

By Henry Proctor, F.R.S.L., A.V.I.

The most fitting title for the Bible is "The Book of Life." It begins and ends with Life. Its first chapter is of life *given;* its last of life *restored*. It begins and ends with Paradise. The central figure in the first Paradise is the Tree of Life—and the great river which waters the Garden.

In the final Paradise this is again seen as "a river of the water of life, bright as crystal, coming forth out of the Throne of God and the Lamb, and between her broadway and river, hence and thence a tree of life, producing twelve fruits; month by month, severally yielding its fruit, and the leaves of the tree for the healing of the nations."

Again, the Bible begins with the Torah, or books of the law. What the law promised was life: "This do, and thou shalt live. For behold, I set before you this day life and death. Therefore choose life."

The Torah is followed by the Books of the *Nabiy* or Prophets. Their message is summed up in one word, viz., Life: "Hear, and your soul shall live." So also with all the "Holy Writings," such as the Psalms and Proverbs.

The whole Gospel is summed up in this—that it brings life and immortality to light, and our blessed Lord sums up His whole mission in these words: "I came that they might have *life*, and that they might have it more abundantly." "I am," He said, "the Bread of Life which comes down from heaven and gives life to the world. He that eats of this Bread shall never die—shall never taste of death."

This does not mean, of course, that we should continue to live on for ever in a corrupted body of flesh and blood, but in spiritual and uncorruptible bodies into which our present fleshly tabernacles may be transmuted. For, by living a pure and holy life, the spiritual body is formed within the natural, and when glorified, this becomes the celestial body, or "house not made with hands, eternal in the heavens." If we open ourselves to the inflow of the Spirit of Life, that ocean in which we live and move and have our being, we can breathe in fresh life with every breath, and have in us a fountain of life which shall sweep disease away, and cause pain and sickness to be things of a dead, forgotten past.

"I protest against the habit of allegorising plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. Where, in the whole New Testament, shall we find any plain authority for applying the word Israel to anyone but the nation Israel? I can find none."—*The late Bishop Ryle.*

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The Great Image of Daniel II.

By Daniel Farmer.

Froude, the historian, said: "The attempt to prophesy is the most gratuitous folly, for so many unforeseen factors may arise making it impossible to speak of the future with certainty." Quite true where man is left to his own unaided powers, but one of the principal distinguishing features of the Bible from all the other books of religion is the sure and confident way it prophesies the future. "Do not prophesy until you know," is sage advice, and to know the future one must be omniscient, omnipresent to supervise, and omnipotent to control—Three marks of Divinity absent from all the other authors of religious books. "Come, see a man who told me all that ever I did," was the astonished exclamation of the woman of Samaria (John iv). "Come, see a Book which foretold the world all that it ever would do," is the call of all those that hold the Divine inspiration of Holy Writ. No wonder so-called Modernists desire to discredit the book of Daniel. The late D. L. Moody pointed out how our Lord emphasised what to-day these men call in question, viz., "The days of Noah" (Luke xvii.). "Jonah in the whale's belly" (Matt. xii.), and "Daniel the prophet" (Matt. xxiv.). This book was eagerly studied in the time of our Lord, included in the Canon by Ezra, B.C. 400, and fully accepted by Josephus. In the Old Testament God said "men would be able to tell a true prophet by the fact that what he foretold came true" (Deut. xviii.). Judged by that standard the Divinely inspired character of the Book of Daniel is beyond all question. Even the sceptical Gibbon was obliged to avoid admitting its superhuman character by saying that "it was written after the events it professes to foretell had taken place." The question of Divine interference in human affairs was never questioned by Jew or Pagan, that has been left to men who date their objections to Divine revelation where the first Modernist began, viz., in Genesis iii. 1, they in this so-called enlightened age (Is. lx. 2), questioning God's Word.

A new order was commencing, and Nebuchadnezzar by his dream was the instrument God used to give us the Great Gentile Chart of the future. The hocus pocus of his so-called wise men was prevented by the King being made to forget what he dreamed, so the way was clear for a man of God to give the right interpretation. To this heathen God could only give a knowledge of the future in a material form, for he had no knowledge of the true God, or understanding of moral and Divine principles. This latter form of instruction was given to Daniel in Chapter vii., written some forty-eight years after Chapter ii. Brought before Nebuchadnezzar, Daniel said: "Thou, O king, sawest and beheld a great image whose brightness was excellent and the form thereof terrible. The head was of fine gold, the

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breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. This is the dream, and we will tell the king the interpretation" (Chapter ii. 31-36). "Thou art this head of gold," said Daniel to the king. This Babylonish kingdom lasted until the year 538 B.C. It was not the largest in territory, but the most absolute in kingly sway: "whom he would he slew, and whom he would he kept alive, whom he would he set up, and whom he would he put down" (Chapter v. 19). The second kingdom to arise was symbolised by the breast and two arms being of silver, and the overthrow of the Babylonian by Darius the Mede in 538 B.C. was its fulfillment. Inferior to the Babylonian in kingly autocratic power, for the power of the monarch was limited by the veto of the nobles (see chapter vi. 12), and the double form of the kingdom of the Medes' and Persians' empire prefigured by the two arms. The third kingdom history tells us of was the Grecian, lasting from Alexander the Great, 31 B.C. Here there was a further lessening of kingly authority by the intervention of military influence. The fourth and last part of the image found its counterpart in the Great Roman empire, when the power of the people constrained and restrained the action of its various Emperors. Nor is the history of this fourth empire yet concluded, for the average ten kingdom formation of the feet and toes stage still exists, with its mixture of kingly and popular rule set forth as iron and clay. Here then is the course of human history telescopically in Daniel ii., and microscopically in Chapter vii. set forth for a period of 2,500 years, so much so, that Rollins the historian spoke of these prophecies as being "more accurate than the human accounts of their fulfilments." We may say, as the magicians of Moses's time said, when they came to an end of their own powers: "This is the finger of God" (Ex. viii. 19). Here is the unanswered challenge of Him Who bids all others "declare things for to come" (Is. xli. 22).

II.

The image indicated decline.

The gold declined to silver, the silver to brass, the brass to iron, and the iron to clay. The longer it stood the worse it became. Autocracy gave place to oligarchy. Oligarchy to military rule, and military rule to democracy; what man supposes to be the highest form of Government. "The rule of the people, by the people, for the people." "If," as has been well said, "all the people feared God, there would be no need to fear the people," but if not, then, as a recent writer has said, "Socialism will prove to be the worst form of collective living that the world has ever tried." Let it be noted that it is at this very stage of popular, or clay rule, that the stone falls and man's democracy is absolutely displaced by a Divine Therocracy.

III.

"This great image whose brightness was excellent, and the form thereof terrible," had feet of clay. That is Heaven's estimate of all earth's so-called greatness and glory. The only time the Bible ever speaks of man being great is when he is described as a great sinner (Gen. vi. 5). Man, apart from Divine influence, the longer he lives the more he deteriorates, and whilst the Arch-Deceiver said, "Ye shall be as God" (R.V.), God says, "Ye shall die like men" (Gen. iii., Ps. lxxxii.). No matter how great or terrible may be the form of all powers hostile to God, they are as easily overthrown by Divine power as a man may be thrown off the balance on his feet, and brought down by the Word of God, as Goliath fell before the sling and stone of David. So that in Scripture we see that:

"Here mighty empires rise and fall,
Their course foretold e'er known to man;
Whilst seated on His throne o'er all,
God sits, and carries out his plan."

IV.

God has allowed mankind to try every form of government to see if man can successfully manage his own affairs, and, looking round to-day, what thoughtful man will deny that the world is in a sad muddle, and badly needs a further Divine intervention in its attempts to rule itself. That, judging by the signs of the times, and the teaching of Scripture, is the great event near at hand, signified by the fall of "the stone cut out without hands, which became a great mountain, and filled the whole earth" (Dan. ii.). When "the Kingdom of the world shall have become the Kingdom of our Lord, and of His Christ" (Rev. xi. 15, R.V.), which must be dealt with in a separate article.

Swanage.

Mr. D. FARMER is at liberty to respond to invitations for the pulpit or platform amongst British-Israelites and Evangelicals during his stay near London, at 148, Lower Addiscombe Road, Croydon.

Did St. Paul ever get to these isles of the North and West in Palestine, as the prophets variously locate them, there being no Hebrew term for "North-West" as we should now describe them?

"We possess as substanial evidence as any historical fact can require of St. Paul's journey to Britain" is Bishop Burgess's statement. This evidence includes the written testimonies of Eusebius, Theodoret, Clemens, etc., also an ancient MS. at Oxford, which alludes to St. Paul's residence in Siluria or Glamorganshire.

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Does the British Empire Confuse or Confirm Bible Prophecy?

By M. Graham Coltart (Scotland).

I am neither an academic scholar, nor a university graduate! I have, however, been pioneering throughout the British Empire, and the U.S.A., moving among Asiatics, Africans, and Europeans; in Canada, Australia, California, India, China and other parts of the globe, occupied in labouring or any other employment offering; in Canada, a Canadian; in Australia, an Australian, etc., which extended during a period of over a quarter of a century. The practical experience gathered in this manner I would not exchange for the very highest rank or title which all the universities in the world could confer upon me, and, if I may be pardoned for the unavoidable personality, I would like to deal with my subject from this experience.

Amid the profound silence of mountain life in California, the unutterable loneliness in the illimitable prairies of North-West Canada, or the trackless wilderness of the Australian bush, the soul of man is not inclined to sentiment, fad or theory. His mental frame in that environment is too material, too deadly in earnest to waste its vitality in the presence of such animating infinity. Nothing of previous experience in Old Country life can approach this, nothing but the Bible can equal it in solemn grandeur. God is all around you there, the earth seems as if fresh from the Creator's hand, with the Spirit of the Highest yet hovering over it. Your soul is completely dispossessed of minuteness, as the infinite overpowers you, and the Empire looms into astonishing magnificence. Europe itself pales to insignificance by comparison. One-third of the earth's surface! What illimitable possibilities! What an amazing future lies in the womb of these prodigious dominions! Two-thirds of the wheat belt of North America lies within the Dominion of Canada. Your "Little Englander" has absolutely no conception of the Imperial factor. When the Canadian people had decided upon the union of all their provinces into one national whole, the question arose—under what name was the confederation to be known? After some silence, a voice said clearly —"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii. 8). With one voice the senate at once responded: "*The Dominion.*" What else could they say, when Canada stretches from the Atlantic to the Pacific? From the mighty River Saint Lawrence to the utmost bound of the American Continent? Where else, or when else has that Scripture been fulfilled in the history of the Hebrew race? Except it be in this old Motherland, where truly our dominion extends to well-nigh every sea on this terrestrial globe. And as for rivers, what spot or people on earth do not know of the Thames, the Tyne, or the Clyde? You see the emblems of these in seven-eighths of every ocean-going ship running from port to port the universe round—"built on the Clyde," "the Tyne," or "the Thames." "Why do not British ships fly their ensigns, and show their nationality when they meet another steamer on the high seas?" said an American passenger, on a British liner. To which the officer on deck replied: "Oh, we don't require to advertise ourselves, nine out of every ten boats we meet are British."

"I will set his hand also in the sea, and his right hand in the rivers" (Ps. lxxxix. 25). Excepting the tribe of Dan, the Israelites were never a maritime people, until they came to the "Isles of the West." Did not God bring them there for the very purpose of fulfilling such Scriptures? These promises of "blessings from Heaven above, blessings of the deep that lieth under" (Gen. xlix. 25). "For the dew, and for the deep that coucheth beneath" (Deut. xxxiii. 13). "His seed shall be in many waters," as Balaam said (Num. xxiv. 7). And as for the rivers, apart from our shipbuilding, we hold the world's record for *irrigation*, nay, a record above the combined nations of the whole world, which stands as a monument to our credit in India, Egypt, the Sudan, Australia, etc., because the Scripture must be fulfilled. "I will set his right hand in the rivers." What a glorious work we have done with the rivers which God has given this earth! Israel means "working, or prevailing with God," ruling with God. Indubitably we must be Israel! What blessings irrigations have been to the world! Is it not written: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose" (Is. xxxv. 1)? "He shall pour the water out of his buckets"—irrigation, pure and simple. Why, the British Empire is the best commentary on the Bible that has ever been written.

It is easy for those who know the Empire, and who know their Bibles, to believe in British Israel when they hear of it, but to those who have still the veil of the Church over their face these Scriptures are as stumbling blocks. The great Empires of the world are frequently mentioned in the Bible, but here is the British Empire, the greatest Empire this earth has ever seen, yet there is no specific mention of it in the Bible! The most important, the most wonderful, the most useful Empire humanity has ever known! Why is it not spoken of in the Bible? Can it be that man has outgrown his Maker, gone beyond the Divine intention, surpassed the provision made for him on earth, as a son sometimes rises above his father's position and learning? Did God know anything of this Empire of ours?

Our Empire is infinitely superior to anything mentioned in the Bible! Is the Bible really reliable? Is it to be depended upon? Is Christianity any better than the innumerable cults of ancient or modern times? I write from stern experience, years of hard

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mental strife and soul agony; for I was brought up in the old Scottish Covenanting Faith, and to give up my Bible was like tearing my very heart out; but here I was confronted with a seemingly insurmountable obstacle—this material, this living, alluring Empire which I loved so much, of which I was so proud—not in the Bible, nothing to do with God! Oh, the agony of these thoughts! The mental conflict was indescribable. At other times I used to wonder what had become of Israel, the Israel of so much Biblical promise and prophecy. To think of the Jew being all there was of Israel, amidst the multitudinous humanity of this age, was to my mind rank blasphemy and insult to God. Yet, all that time, the veil of the Church lay over my face. It was only when I came home, and was told by the late Mr. Thomas Crow, that the British were the House of Israel, that then the leaden weight of doubt was lifted from my heart, and I leaped into the air for very joy and gladness—my Bible was in my Empire, and my Empire was in my Bible, and God was in all and of all. This was a New Birth indeed, a new honour and glory to my Lord and Master, an unspeakable joy and gladness.

If you want to make an Empire-man an atheist, tell him that the House of Israel is the Church! If you want to make him a Christian, tell him that the British Empire is the earthy Kingdom of God, and that the British people are the House of Israel. If you tell me that Israel is the Church, will you please tell me which Church? There are well-nigh a hundred of them, each claiming to be the true and only one, while all are at daggers drawn with each other. Israel is a Nation! "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a *Nation* before Me for ever" (Jer. xxxi. 35-37). There is *one* and only *one* British Empire, and there is only *one* Kingdom of God. Do not tell me that the only Kingdom of Israel is a spiritual Kingdom! You might as well say that your soul is naked, and without a body. Do not tell me that the Jewish people are the material Kingdom of God upon earth! The Jews have no kingdom, they are scarcely a nation! Our Lord Christ said to them: "The Kingdom of God shall be taken from you, and given to a *Nation* bringing forth the fruits thereof" (S. Mat. xxi. 43).

The time is gone by when we can ignore British Israel! The Empire is growing up all around us, in conformity with the most solemn promises of God! In rejecting it we reject God Himself! He has made it precisely after the pattern given in His Holy Word! Dare we mar that pattern of Divine Wisdom and wondrous beauty and loving kindness of God Almighty? Oh, let us not be so ungrateful and so hard-hearted. Our forefathers had not the chance, had not the privilege which we have; they had no Empire to teach them! We are without excuse.

You need not remind me of the declaration of Christ: "My Kingdom is not of this world!" (S. John xviii. 36). Of course it was not of the Jewish world! The Jews were under Roman rule: "We have no king but Cæsar" (S. John xix. 15), they shamefully confessed; they were few in number; the Kingdom of God was to be taken from them. The Kingdom of Christ was to be "a Nation and a company of nations" (Gen. xxxv. 11). An Empire owing allegiance to none but God. Numerous as the stars (Gen. xxii. 17), spread abroad North, South, East and West. Redeemed by His own life blood (S. Luke i. 68), "The heir of the world" (Rom. iv. 13), and a blessing to the world. The prayer He taught us was "Thy Kingdom come, Thy will be done *on earth* as it is in Heaven." Do you tell me that the promises to Israel were conditional? The promise of salvation to you also was conditional, but all the promises of God are yea and amen in Christ Jesus ((II. Cor. i, 20). in Him, the Father "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him" (Num. xxiii, 21). Was it not written also of Israel: "Thy dead men shall live, together with My dead body shall they arise" (Is. xxvi. 19)? Does not this speak of the New Birth of Israel in Britain? Just as it is said to us, "Ye must be born again"! Christ came to confirm the promises made unto the fathers (Rom. xv. 8), and in like manner the British Empire has come, has been created by God to confirm the promises made unto the fathers.

We British make tremendous blunders, we bungle mostly everything we touch, but in spite of all that we continue to grow, expand and increase. The World War might have been our sepulchre had not our Lord and Saviour been our succourer. We have been the envy of all the world, all are jealous of us, and openly or secretly work for our overthrow. Our innate methods are totally opposed to anything that ever has been in the matter of Imperial Government—it is absolutely the Golden Rule—"Do unto others as you would have them do unto you."

Our Dominions are self-governing. In our Crown Colonies the Native is the main consideration. We are forced by an inscrutable providence to annex his territory, but we claim no preference in trade or anything else, except good government, good laws, justice and peace. In consequence of this the British are respected, trusted and believed. Mr. Booth-Tucker, of the "Salvation Army" in India says: "There are two words, coined by the Indians themselves, which tersely and eloquently express the people's own verdict regarding the British ruler in India. One means, 'Protector of the poor,' and the other means 'Mother and Father.'" It used to be an honour and a pleasure passing through an

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Indian city, you were almost sure to meet with a number of natives disputing about some question or other, and upon their seeing you they would immediately run to you and ask you to tell them what the right thing was, and whatever you said must be right and they would abide by your decision. In Hong Kong, I was with Messrs. Jardine, Matheson and Co., when the French were trying to build the Panama Canal. They wrote to our firm about Chinese labour, the matter was put into my hands for enquiry, and the Chinese told me in their quaint "pidgin English": "Suppose you go, can get millions men, suppose you no go, no can." Which simply meant that, if I went with them, we could get any number of men. They would go anywhere with, and do anything for, an Englishman or a Scotsman whom they knew. China is a land of infinite possibilities, but the people must have one of us to lead them. Remember "Chinese Gordon." As with the Chinese, so with all Asiatics and Africans. Racial equality is utter nonsense! Democracy, which some of our modern politicians are indiscriminately thrusting upon mankind in general is absolute madness. The time is near at hand when we ourselves shall have "a king to reign over us in righteousness, and princes to rule in judgment" (Is. xxxii. 1)—for democracy being "that which is highly esteemed among men is abomination in the sight of God" (S. Luke xvi. 15).

There is a something in the Celtic-Saxon race, a Divinity, a secret power working internally, which is peculiarly wonderful and beautiful. It is most discernible in our official intercourse with subject races, combining patience and gentleness with firmness, which is absolutely Godlike. Individually we are quite unconscious of this, but we love to see it in each other. I do not mean for one moment to infer that we are immaculate, or anything like it, in our morals; but, in the presence of the heathen we are like Gideon and his brethren, resembling the children of a king (Judges viii. 18). British-Israel is certainly not national pride or self-glorification! The light of its truth within us shows too plainly our own shortcomings, keeping us meek and humble. It is, in short, the Christ within us, making us a blessing to all the earth (Gen. xii. 3; xviii. 18; xxvi. 4). "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18), and Jacob was to be "in the midst of many people as a dew from the Lord" (Micah v. 7). "Therefore ye are My Witnesses, saith the Lord, that I am God" (Is. xliii. 12). And what of British-Israel in the approaching millennium? Is he not to be the "restorer of all things") (S. Mat. xvii. 11)? The instrument of Jehovah who "said unto My Lord, sit thou at My right hand, until I make Thine enemies Thy footstool" (Ps. cx. 1). For Abraham is the heir of the world (Rom. iv. 13). "He hath showed His people the power of His works, that He may give them the heritage of the heathen" (Ps. cxi. 6). For: "The kingdom and dominion, and the greatness of the kingdom under the whole Heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27). Then Satan shall be bound and we are to live and reign with Christ a thousand years (Rev. xx. 2-4).

A King Descended From Illustrious Ancestors.

By Rev. Commander Roberts.

Such was the account of himself given by Caradoc, or Caractacus. Who so well acquainted with his own forbears as the man who stated this before the Senate of Rome, the most powerful empire of the world? Would he have dared to assert such a claim in the midst of the *literati* of ancient Rome, if such could not then be proved? We cannot reject the strong presumptive evidence we have given us by the greatest Celtic scholar of the day, Salomon Reinach, that our ancestors came from Phrygia, the S.E. coast of the Black Sea, or Sea of Cimmeria; whence the Cymry, who located themselves afterwards on the N.W. of that sea, in a country called after them, and afterwards known as Wallachia. In a similar manner the Cymry's land here in Britain became known as Wales.

That these came by sea through Venetia and also Rome is admitted, but many also arrived through Troy, and from these the original name of the town which occupied the site of London about Ludgate Hill was Troynovant, or New Troy. The coming of Brutus the Trojan to these islands was never questioned until about the year 1169 A.D. It is then that Geoffrey of Monmouth's writings were discredited and classified as "Monkish fables."

The spade and the shovel, however, of the present day are re-asserting the evidence of ancient British history. A book worth reading is "Prehistoric London," by E. O. Gordon (Elliot Stock, 1914).

Trinovant, or New Troy, we are told, was built in the days of *Eli, the High Priest of Israel*. It is remarkable how, in all these books of our early history, the contemporaries mentioned are mostly Hebrews.

The religion Druidism was essentially Hebrew: the sacrifices, the vestments, and all the ecclesiastical ceremonies were nothing else. Dr. Wylie's "History of the Scottish Nation," the first ten chapters of Vol. I., with our British-Israel key, will show us clearly that these people were none other than Hebrew colonists. In Dr. Price's "Ancient British Church," he finds in these islands "a people prepared for the Lord." Dr. Moses Margoliouth tells us they spake Hebrew and had portions of the Old Testament in their possession.

In Barber's "Suggestions on the Ancient Britons," he calls them "the people of Jehovah,"

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and quotes from the writings of the ancient Cymry:

" Christ Jesus, Christians are prostrate before Thee
Until are lodged in shelter,
Six hundred thousand
Of the hunted Hebrews."

The teaching of Rome has prevailed over the truth, and until the Reformation was not allowed to be questioned. Since then, however, we have many reconstructions—Camden's, Milton's, etc., " History of Britain," Celtic Researches, Druidism, Stukely, Higgins, Davies, Hulbert, and very many others, and the Celtic Bards. Archdeacon Williams has a very interesting work on " Hellas and Britain." To name a few only in my own possession would take up too much space. But an epitome might well be put together of their deductions, which could be worked out in detail as required.

Correspondence.

Is the Stone the Fifth or Sixth Kingdom?

To the Editor of The Banner of Israel.

Sir,—So many of our writers and speakers continue to force on their readers and listeners that the Stone of Daniel ii. is the fifth phase of the images. I have read everything I can get on this subject. Among them are Taylor, Waddington, Scofield, and other scholars. I do not profess to be a scholar, but I am a truth-seeker, and for years have held that the Stone Kingdom is the sixth. Why? With your permission I will endeavour to give my reasons—not in a carping spirit, but in the truthful aspect of Daniel's vision. The substance used in propagating the fifth theory is not in accordance with historical facts: it is minus the stability of common sense and proof. I take up the position of Peter iii. 5: " Be ready to give an answer to every man that asketh you a reason of the hope that is in you." I hope I shall be able to make a clear case, and thus set the truth before your readers.

It is universally acknowledged that the perfect number in Scripture is seven—" The kingdoms of this world are become those of our Lord and His Christ " (Rev. xi. 15); therefore ending the sixth and commencing the seventh, that last assemblage is the perfect one, the seventh.

If the Stone Kingdom, which, I gather, is to appear before the last, then it must perforce be the sixth, or is there another intercalary kingdom? I think not: it is incongruous to Scripture statement and facts.

The writer quite agrees with the actualisation of the prophet Daniel (ii. 33), and exposition of other writers, as to the position of the four kingdoms up to the " legs of iron " phase, viz., Roman. Heretofore there has not been, as far as my knowledge goes, any effort to establish the clay and iron phase as the fifth. Why? Simply because there has not been sufficient recognition of the basis of the division in verse 33 between the iron and the iron and clay, nor in the history of the times of " his feet part of iron and part of clay." Also, the feet and toes are designated as *the* kingdom, distinct from the iron, the fourth (verses 40, 41); therefore, if figures are of any value to decide a problem of arithmetic, the " brittle " iron and clay must be the fifth and stone sixth.

The clay and iron did not act conjointly with the iron. There were no sharp divisions between any of the image's partitions; there were fragments of each occupied in overlapping. It was a process of merging, rather than prompt severings, which both profane and Scripture history proves, therefore the feet and toes began their history at the final divisions of the iron empire, in 395 A.D. Then the carry-over of the iron remnants was achieved by the sons of Theodorius I. Arcadius was granted the west division, one foot and five toes, Honorius the eastern division, until the times of Repin.

These divisions, oscillating under different kings and emperors up to 800 A.D., when Charlemagne was crowned Emperor by Pope Adrian on Christmas day, 800 A.D., who crowned him with a crown of gold, and anointed him. Charlemagne swore fealty to the Pope and to the Holy Catholic Church, but that did not alter the words of Daniel: " Clay and iron were always partly strong and partly brittle "—no coalescence; and this state will continue until the stone sways them to their doom, which is on the *tapis* at present. We are still in the merging time of the promised accomplishment of the Stone Kingdom.

We recognise the division between gold and silver, silver and brass, brass and iron; why not the division between iron and iron and clay? By neglect of this we create an indescribable bungle. It is plainly described in verse 35, the division of the image, viz., the iron, the clay, the brass, the silver, the gold—five. Can we have any plainer calculation than this? We are no doubt in the days of the brittle kingdoms, and the stone is fulfilling its destiny.

Mr. E. F. Waddington states, in his " Fifth Monarchy," p. 8: " It is round the fifth or stone kingdom that the controversy rages." Yes. "The Stone Kingdom was ' set up ' in the days of the gold kingdom." Yes. On page 9 he states: "The iron and clay, the great Roman Empire." No; this statement is not in accordance with Daniel's version. He states further: " The iron is now gone "; but the Pope and the Church of Rome arrogate to themselves this kingdom. I fail to see the logic of this.

I must say the arrogation of Romanism (spiritually so-called) cannot disannul the fact of the vision, the evidence of history, and present-day factors. He has unfortunately omitted to divide correctly God's Word in this particular instance. The Stone has not completed its allotment in filling the whole

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earth, nor left to other people, therefore there is no room for a sixth, for it shall stand for its abiding age, until Christ comes to take His own.

The process of destruction is allocated to *all* Israel—the Stone—and it is retrograde: "Forasmuch that the stone brake in pieces the iron, brass, clay, silver, and gold" (ver. 45)—the legs first and finishing at the gold. I will here ask, Is this synonymous with the *modus operandi* of the fact of the arrangement of God's purposes? It is probable and possible—in fact, certain on many points—that the two pictures in Daniel ii., the image, and Daniel vii., the beasts, are world-pictures from the gold epoch to the Stone's fulfilment. The intervening epochs are as links to the chain of evidences. Both dreams are collateral and cognisant of the same events, viz., dealing nationally with the same people, but couched in different terms, concluding harmoniously with prophetic utterances, the evidences of which cannot be mistaken, as to the role Israel is to play during the thousands of years which are past, the present, and the future.

These visions both concur with and cover the same times, viz., the end of the Roman Empire, iron, and the beginning of the feet and toes—a phase of the kingdom which I have shown was distinct from the legs of iron. When the fourth beast and the fourth mineral operated, there came into the scene of European history the House of Hapsburg (Austria), which was called "The Holy (Roman) Empire, which merged into the House of Hohenzollern; which played fast and loose with Austria, and its adherence to the Roman religion. We do not quite know the date of Austria's kingdom. About 700 A.D. it commenced, but it was prior to Prussia. It is quite possible it was a rift from the Assyrian gold head phase, and was contemporaneous with the iron kingdom. Guntran, the first Count of Hapsburg, died 946 A.D. The House of Hohenzollern came on the scene. The first Count Frederick died 1297. I take this to be the "little horn"; "and I (Daniel) beheld, there came up among them"—(the ten horns)—"another little horn" (Dan. vii. 8), which had "a mouth speaking great things." It is a historical fact that the Hohenzollerns had a very large capacity to speak great things against both its friends and foes, of which both Frederick the Great and the late Kaiser were adepts.

The gold, silver, brass and iron were great monarchical systems, and these systems were not ruled by one monarch or emperor. Consequently no one man could be arraigned for the systems, sins or shortcomings. These systems were built up by monographic links. To produce such, any of the kingdom, as stated by Daniel, even the clay and iron was a system, but not consolidated, as were the others. So we find it partly whole and partly broken. The frightfulness of the war-lords in 1914-8 was that which the Hohenzollerns handed down from Frederick William, in 1713, to Kaiser William, 1918. The Kaiser did "rise after them" (read Dan. vii. 24-27).

It is agreeable to my thinking, and I trust others will see likewise, that the ten toes and the ten horns are contemporaneous in action in the Europeon countries. The House of Hohenzollern had an existence for 620 years. It is impossible to touch more than the fringe, but the whole historic evidence proves up to the hilt that the Prussian house is the little horn, both by its times and its actions. One thing the reader should recognise in reading books and the press is the decided difference between Germany and Prussia, for the Germans are being made, through Bismarck's action, the culprits of Prussia's actions: they are represented as the cat driven to take the chestnuts out of the fire by the monkey. I am in agreement with C. S. Schofield that: "Thus, by a necessary historical sequence, not at all depending on some arbitrary system of supposed chronology, based upon the dates of decrees of Cyrus or Darius, we are brought down to our own time.

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks which time has made."

Yours truly,
C. B. BRAHAM.

Launceston, Tasmania.
August 25th, 1924.

New Israel Hymns (No. 17).

BY HENRY D. HOUGHTON.

10.10.10.10. Tune: "Ellers."

What shall we bring Thee, Lord, for all Thy love,
Poured on our nation from the days of yore;
Blessings and favours, gifts of heaven above,
From Thy great treasures, of Thy bounteous store?

When we had wandered far from home and God,
Trod the dark ways of folly and of sin;
Then Thou didst follow with Thy chastening rod,
Thy people bringing back to Thee again.

Purge from Thy people every sinful stain;
Take all our guilt; renew us day by day;
Turn Thou our hearts in penitence again;
Till all shall find the new, the better way.

O gracious Master, Lord of Israel's race,
Thy name is precious, therefore, will we sing,
Who hast redeemed us, given with Thee a place,
And filled our mouth with praises to our King.

Use now Thy people for Thy gracious plan,
Take us wherever human feet have trod;
Fit us for service to the race of man,
And bring the heathen to the fold of God.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Referring to the Rev. Arthur Pritchard's pamphlet, *God in British History*, p. 23, it is stated that "engle" is the Hebrew for bull.

I shall be greatly obliged if you will kindly refer me to the passage where the Hebrew word "engle" is to be found and so translated.

C. L. (Wallesey).

A. There are several words in the Hebrew which are translated by "bull," "bullock," "calf," "ox," etc., in the English Bible. But, presumably, the especial word to which you allude is the Hebrew עֵגֶל, *egel*, pronounced "ay'-ghel," which means a male *calf*, especially one nearly grown (*i.e.*, a *steer*), hence a bullock, calf.

This Hebrew word is found in the following texts: 1 Kings xii. 28, 32; 2 Kings x. 29; xvii. 16. 2 Chron. xi. 15; xiii. 8; Psalm lxviii. 30; Jer. xxxi. 18; xlvi. 21; Amos vi. 4; Mic. vi. 2; Mal. iv. 2. In the feminine it occurs in Isai. vii. 21; Hos. x. 5, and xiii. 2.

As I have written elsewhere, my own personal belief is that the word Angle or Anglo- comes from the Greek word ἄγγελος, meaning *messenger*, or *envoy*. This was the meaning of the word as used in the Classics, *viz.*, by Homer, Herodotus, etc. But in the Greek Old Testament (LXX.), and in the New Testament, the Greek word meant a messenger from the Lord, hence an *Angel*. The modern word *angelus* in Latin is not a classical one, it having been borrowed ecclesiastically from the Greek. We are reminded of the old story of Gregory the Great, quoted by the Venerable Bede (*Ecclesiastical History*, Lib. 2, chap. 1), who made a play upon the word "Angle" when he saw some British youths in the market-place at Rome, and said that they were "Angels," and should be "co-heirs with the angels in heaven." Gregory thus regarded the boys both as *Angli* and *Angeli*. Now, when the messenger was the bearer of good tidings, his message was called τὸ εὐαγγέλιον, which is the actual word used both in the Classics and in the New Testament, where in the former it means "the reward of good tidings," "good tidings," good news," and in the latter "the gospel." We see, therefore, that the root word which is used for "messenger," "angel," "good tidings," and "gospel," has a close affinity with the word *Angle* or *Anglo*, from which the word "English" is derived. The English (using the word in its broadest sense to mean Anglo-Saxons) are, in the literal sense of the term, "God's angels or messengers," and to us is committed among our Birthright privileges, "the message (gospel, or good tidings) of the Kingdom." Hence the English word "evangelise," which comes direct from the Greek, means to "deliver a good message," and, consequently, "to preach," and is used some fifty times in the New Testament, a good example of which is found in the words of our Lord: "I must preach the good tidings of the Kingdom of God" (Luke iv. 43, R.V.). Thus the duty of Redeemed Israel is to "evangelise" or "ev-anglo-ise" the world. See further my *New Testament Sudies*, chap. xlix.

G. H. L.

Q. I have had brought to my notice several copies of THE BANNER OF ISRAEL, and must confess that I have been greatly interested, and, at the same time, mystified.

I cannot arrive at any decision upon one or two points, and would be glad if you answer in your "Q. and A." columns the following queries:—

(i.) What is the policy of the BANNER?

(ii.) Of what interest are prophecies to us to-day?

(iii.) Can you say whether these matters are of any interest to a business man?

(iv.) If our nation is quite safe, and God is at the helm, why need we worry at all?

(v.) Has not each one to work out his own salvation?—N. C. (Kensington).

A. We are very glad to know that you are interested in what you read in the BANNER, but it may not be long before that which mystifies you may lead you to see the amazing truths of British-Israel. "God moves in a mysterious way His wonders to perform!"

(i.) The policy of the BANNER is to uphold the truths of the Bible; to expound the history of Israel in Old Testament, New Testament, and Christian days; to teach the story of Israel's calling, exile, redemption, and restitution to covenant grace; to throw full light upon the mission of Christ to this world, for Israel, and all the world through Israel; to prove the Israelitish origin of the Anglo-Saxon peoples; to demonstrate the spiritual calling of the latter; to help in the evangelising of the world, and to look for the Coming of our Lord Jesus Christ.

(ii.) The Prophecies are of the greatest interest to us to-day, because they predict our national history and guide us in the understanding and performing of our national and spiritual duty to God and the world.

(iii.) Yes, these matters should be of practical interest to business men, because all conscientious Christian business men must have at heart the welfare of their fellow men from the point of view of salvation and the knowledge of the Gospel and the Kingdom. No man really lives unto himself and works to himself. The true secret of real business success is not contained in the spirit of making money, but in the spirit of serving God and man (Matt. xxii. 21; Col. iii. 23). This incorporates love of Country and Empire, and therefore love for the welfare of Israel's Kingdom which has been entrusted to the Anglo-Saxon peoples, for whom vast multitudes are business men.

(iv.) Although our nation is certainly quite safe, to quote your words, it must not be forgotten that God says He will "be inquired of by the House of Israel" (Ezek. xxxvi. 37). It is a question of work rather than worry, of faith rather than fright, and of fulfilment rather than frustration.

(v.) Yes, but you must not forget that salvation and redemption are two different things. The latter applies to the House of Israel nationally, and the former to the souls of men spiritually. It is possible to be redeemed without being saved, however much you may study British-Israel Truth, and believe in its principles, you still have to consider the welfare of your soul, remembering that "the blood of Jesus Christ His Son cleanseth us from all sin."

G. H. L.

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in the midst of many people as a
w from the Lord, as the showers
on the grass, that tarrieth not for
n, nor waiteth for the sons of men."
MICAH v. 7.



"And the Remnant of Jacob shall be among the Gentiles in the midst of many people as a LION among the beasts of the forests, as a YOUNG LION among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."—MICAH v. 8.

THE BANNER OF ISRAEL

This Paper is now an Official Journal of the British-Israel-World Federation.

Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah." Psa. lx. 4.

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When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(*Prov.* vi., 22.)

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THE BANNER OF ISRAEL

This Paper is now an Official Journal of the British-Israel-World Federation.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah." Psa. lx. 4.

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most extraordinary government that has ever existed.

The Mamalukes were *purchased* as slaves, and introduced as soldiers but soon usurped all the power and elected a leader. Gibbon says: "A more unjust and absurd constitution has never been devised, than that which condemns the natives of the country to perpetual servitude under the arbitary dominion of *strangers and slaves*. Yet such was the state of Egypt for more than 500 years. The most illustrious Sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the twenty-four Beys have ever been succeeded, not by their sons, but by their servants."

"The waters shall fail from the sea and the river shall be wasted and dried up" (Isa. xix. 5). The turning away of the rivers or branches of the Nile from their course, and the drying up of the canals, and consequent emptying of the brooks which spread fertility over Egypt may be considered the immediate and most influential cause of the desolation which spread over the greater part of the land.

It was about 1878 that Britain began to be disturbed about the condition of Egypt which was nearing bankruptcy under the rule of the Khedive Ismail, and in 1880, Lord Cromer commenced his great work of raising to prosperity the Land of the Pharaohs. It was under his wise administration that the great barrage of the Nile at Assuam was completed, and after twenty years of arduous work he was succeeded by Lord Milner, and the work of healing went on apace. "The Lord shall smite Egypt. He shall smite and *heal* it."

Egypt has now a degree of political importance, and power unknown to it for many centuries.

We read that at the time of the restoration of the Jews to Palestine, they (the Jews) will "seek to strengthen themselves in the strength of Pharaoh, and to trust in the *shadow* of Egypt"; but whatever strength Egypt has it will be but a "shadow."

"The Lord shall smite Egypt and heal it, and they shall return to the Lord, and he shall be entreated of them and shall heal them." "The Egyptian shall *serve* with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people and Assyria the work of My hands, and Israel mine inheritance" (Isa. xix. 25).

Of the time when Israel shall be saved it is written, "And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away, and I will strengthen them (Israel) in the Lord, and they shall walk up and down in His name, saith Jehovah" (Zech. x. 11-12).

"Scatter thou the people that delight in war. Princes (*i.e.*, Israelites) shall come out of Egypt. Ethopia shall soon stretch out her hands unto God" (Ps. lxviii. 31). Israel as we know means "prince." Israel will come *again* out of Egypt.

The last few years the Egyptians have had the chance to prove of what they were capable, but in every department of Egyptian administration, there is the trail of venality and incompetence. "The Princes of Zoan are fools" (Isa. xix. 11).

The Egyptians are the most volatile and unreliable race in the world, and, consequently, as prophesied, have never since the days of the Pharaohs, been able to maintain their independence.

When a people treat assassination as the corner-stone of self-government, it forfeits all right to be treated as worthy of self-government.

Like Joseph of old the British are in Egypt for the benefit of the Egyptian people. We saved them from ruin by coming in, and if they are not governed from outside they will again sink into ruin and chaos. "There shall no more be a prince of the land of Egypt."

Egypt is the vital artery of the British Empire. Through it runs our line of communication with India, Australia and New Zealand.

The land promised to Abraham was from the Nile to the Euphrates, therefore Egyptian independence will be revoked.

"Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II. Peter i. 21).

NOTICES.

THE BANNER OF ISRAEL is now the sole property of the British-Israel-World Federation, and is managed by the BANNER Committee. All communications, subscriptions, etc., should be addressed to **Secretary, Banner Committee, 6, Buckingham Gate, S.W.1.**

The Banner is published weekly, price 1½d., but Monthly Parts are issued in tinted wrapper, price 8d., post free 10d.

The Rate of Subscription is 9s. per annum, post free, in either Weekly or Monthly Parts, to any part of the World.

Post Office Orders, Cheques, etc., should be crossed "London Joint City and Midland Bank, Westminster Branch, to the a/c of the B.-I.-W.F."

Notes and News.

THE Council of the British-Israel-World Federation have sold the premises at 14, Fetter Lane, therefore the whole of the business connected with our weekly journals, books, and all publications has been transferred to our new Headquarters, 6, Buckingham Gate, S.W.1 (immediately opposite the side entrance to Buckingham Palace), where all correspondence should be addressed, and where visitors may inspect our well-stocked book room. They will be cordially welcomed, and they will find such a body of literature as cannot be found in any other book room in the kingdom.

The sessions of the Teaching College are being suspended during the Christmas vacation, the last of the classes having been held on Tuesday week last, December 16th. The College will be re-opened

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on Monday, January 12th, and full details of the work for the new sessions will be published in due course. These free lectures have been a great success, and have proved to be the means by which many have become introduced to B.-I. Truth for the first time. With the commencement of the New Year sessions, the Rev. W. Pascoe Goard will continue his greatly-valued expositions of the Bible, and Mr. Davidson will come down from Leeds twice in each month to continue his series of lectures on "The Great Pyramid."

The next "Pyramid" lecture will be given on Tuesday evening, January 20th, at 7.30 p.m. The Rev. Woodhams Denham, on January 13th, will resume his series of lectures on "The National Message of the Prayer Book," and thereafter, on alternate Tuesday evenings, at the usual hour (7.30 p.m.).

The Rev. Philip Young, L.Th., formerly Dean of Nassau, addressed the Teignmouth Branch on Dec. 10th on "Great Britain's Greatest Charter." Arrangements are being made for the Secretary-General to lecture at Teignmouth, Paignton, Torquay and Plymouth early in the New Year.

The Rev. Joseph B. Gratton has addressed the Southport, Sheffield, and Nottingham Branches. He is acting as organiser for portion of the Midland area.

Mr. J. J. Morey has concluded a series of addresses at Stratford, and has spoken at drawing-room meetings at Teddington and elsewhere.

The Secretary-General preached at Richmond Road Church, Hackney, on Sunday last. During the week he has been conducting a series of special meetings at the Town Hall, Cheltenham, supported by the Revs. Pascoe Goard and Joseph Gay, also Mr. Morey.

Mr. Henry D. Houghton was the speaker for the Leicester Branch on December 2nd, at the Victoria Road Institute. The subject—"The Repentance and Restoration of Ten-Tribed Israel," proved very helpful to a deeply-interested company.

The Revs. Pascoe Goard's and Joseph Gay's addresses for the Nottingham Branch gave great pleasure to good audiences. On Sunday last Mr. Gay was the speaker at the Catford Brotherhood.

By the courtesy of the Vicar of Tittensor, Stoke-on-Trent, and through the activities of Gresham Copeland, Esq., an opportunity was afforded for the presentation of British-Israel Truth, with excellent results. On November 29th a lecture was given by the Rev. T. H. Whitehouse on "The place of the British Race and Empire in God's Plan of World Settlement." Mr. Copeland presided, and was supported by the Vicar; and both spoke with entire approval of our Kingdom teaching, as also did others. On Sunday, November 30th, Mr. Whitehouse preached twice in the Parish Church. His subject in the morning was "God's Israel Adventurers," and in the evening "Daniel's Interpretation of Nebuchadnezzar's Dream Image and the Stone Kingdom." In the afternoon Mr. Whitehouse addressed the Men's Service (C.E.M.S.) on "The Coronation Stone." Thus, building upon the foundations already laid by the Vicar—the Rev. G. C. W. Pinbury—and by Mr. Copeland, it is hoped that the interest aroused will lead to the formation of a branch of the B.-I.-W.F.

The Rev. Arthur Pritchard's original and most helpful presentation of the special message contained in every Sunday's Collect, Epistle, and Gospel has now been published in book form under the title "Sunday Keywords." With its gilt edges, its neat violet binding, and its white incised lettering, the book, as one has said, "is really high-class"; and no better and more useful present for the New Year could be made to users of the Prayer Book, whether clergy or laity. The book is published by the Covenant Publishing Company, 6, Buckingham Gate, S.W.1, at the really low price of 4s. 6d. net, or 5s. post free.

Among many donations towards the amount required by Christmas for which receipts have been forwarded, we beg to acknowledge with thanks the following, sent anonymously: T. O., £10; "Peter Wynkenstorff," £2; A. E. W., £1; Anon., £1; "Portsmouth," 10s.; Anon., 5s.; Anon., 2s. 6d. We plead for gifts or promises to reach us by Christmas Day.

The Lady Knightley, Rev. G. B. Berry, B.A., and Mr. H. O. Soutter, M.A., J.P., have been elected by the Executive Committee as Life-Members of the Federation.

We are happy to record daily accessions to our membership. Our readers are invited to send for forms. The member's subscription, one guinea annually; associates 5s. We want double the membership during 1925.

Members having Million Shilling Fund cards are invited to send them in for renewal by December 30th.

A statesman in New Zealand read a lengthy extract from an article in *The National Message* by the Rev. W. Pascoe Goard in support of an argument he was making in the New Zealand Parliament. Many of the clergy and ministers are, on their own confession, basing their sermons on articles in this journal.

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Birmingham British-Israel "Keswick" Week.

OUR second British-Israel Advent Convention has been held, and a much more successful week has to be recorded than even that of a year ago. We have painfully discovered that for the masses of the people the theme of our Lord's Second Coming has no appeal; indeed, the thoughtless and ignorant are repelled by the very suggestion of His returning speedily; while many actually shrink from the thought in terror. Even the congregations of the various churches are profoundly apathetic, doubtless because of the unsympathetic attitude of their ministers towards Advent teaching. But many of us have learned to look forward with intense desire and prayerful yearning to the consummation of our glorious hope of seeing Him soon; for we know He will come for the deliverance of stricken and bewildered humanity, and the regeneration of the life, thought and activities of all mankind. We clearly see in our Lord's triumphant reign on earth the goal of the Israel-Kingdom evangel; and it is because so many are coming to the knowledge of this inspiring truth, and to join us in rejoicing expectancy, that day by day streams of devout Israel believers found their way to our Convention meetings from Monday, December 1st, to Friday, the 5th, twice each day. Two years ago we made Ebenezer Church, Steelhouse Lane, our local headquarters. Since then we have had glorious times, and witnessed many scenes of wonderful power; but never has the atmosphere of our meetings been so charged with spiritual dynamic as during these five days of the Convention. There can be no doubt that the great contributing factor to this was the daily after-tea meeting for prayer, when volumes of fervent supplication ascended for heavenly direction and blessing by the presence and power of the Holy Spirit.

Six of the meetings were conducted by the Rev. T. H. Whitehouse, two by the Rev. A. Pritchard, one by the Rev. A. Stevens, and one by the Rev. Joseph Gay. For the first five meetings the Rev. Joseph Gay and Mr. J. J. Morey held the platform, their eloquent instruction, exposition and exhortation being listened to with absorbed interest. The remaining five meetings were addressed by the Rev. W. Pascoe Goard, assisted by the Revs. A. Pritchard and Joseph Gay. The writer feels that no words of his can adequately describe these addresses, or the tense feeling with which the people followed our greatly-inspired teacher; nor, perhaps, can one do better than quote here a line or two from letters since to hand, typical of many similar expressions of gratitude for blessing received at the Convention. "I would like to express my most grateful thanks for the glorious week you so ably arranged for us. The teaching is marvellous: it makes all things new; and whereas formerly fear predominated, love and joy are taking its place. Thank you, thank you!" And again: ". . . And I was sorry to leave Ebenezer Church on Friday without saying 'Good-night,' or without even thanking you for the glorious week of great spiritual good, and uplift, and deep instruction we had received and enjoyed. We tried to do so, but you were so in demand," etc. How thankful we are to the B.-I.-W.F. for sending such men! As always, our splendid band of workers carried through their tasks perfectly, contributing enthusiasm, efficiency and devotional fervour in unstinted measure. May our gracious God abundantly bless the efforts of one and all, and give precious increase.

T. H. W.

MANCHESTER AND SALFORD BRANCH.

THE Annual Social of this Branch will be held in the Council Chamber, Church House, Deansgate, Manchester, on January 13th, 1925, tea at 6.30 p.m., at a charge of 1s. 6d. There will be a public meeting afterwards at 7.45, when a lecture will be given by Rev. J. J. R. Armitage, M.A., of Liverpool. Will all those members who intend coming to tea kindly notify the secretary, Mrs. N. S. Witham, Heathcote, Strines, near Stockport, so that there will be some idea of the number for which to cater?

ISRAEL'S SCRIPTURE AND PRAYER UNION.

BALANCE SHEET, 1924.

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Balance from 1923	0	0	3
Subscriptions for cards	9	3	6
	9	3	9

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Postage	1	5	10
Printing circulars to send to clergy	0	14	6
For Cards and Syllabus	3	12	6
To B.-I. Distribution Fund	3	10	0
Balance to 1925	0	0	11
	9	3	9

Examined and found correct, G. E. Daunt.
Nov. 18th, 1924.

L. G. A. ROBERTS, *Hon Sec.*

Will members kindly signify their desire for a renewal of cards of membership for 1925 to the Hon. Secretary?

Should we not direct our prayers to the Almighty to frustrate the devices of those who in the "National Assembly" are seeking to destroy the Protestant character of our Prayer Book and to mutilate His Holy Word? We see their divided councils! What will it be, if any Romanising of our Communion Service is allowed to take place? Surely we are right in asking God to "confound their politics and frustrate their knavish tricks"!

The Croft, L. G. A. ROBERTS.
Mainwaring Road, Lincoln.

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A Christmas Message.

By the Rev. G. H. Lancaster, M.A.

" For unto us a Child is born,
Unto us a Son is given;
And the government shall be upon His shoulder."
(Isaiah lx. 6.)

The above well-known words contain the very essence of the Christmas message, which once again in the annals of time comes within the threshold of our hearts, and conveys words of joy and gladness, as we celebrate the Birth of Him who is the Prince of peace, the Redeemer of Israel, and the Saviour of the World.

The chapter from which this message is taken is appointed to be read on Christmas Day, for those divines who were guided to select the Lessons for the Kalendar of the Church were rightly guided to choose a portion of the above chapter as being suitably appropriate for the world-wide commemoration of the Nativity of Christ. And we are herein reminded that Christmas is not merely a great social festivity. It is also a great spiritual Festival. Certainly is it right that Christmas should be the greatest social and domestic festivity in the family life of the nation. It is good to gather round the family board, and to partake in mutual happiness of the festive meal, which unites the family ties, and strengthens the bonds of family love. " The keystone to England's greatness," said a statesman once, " is the hearthstone." And few homes, outside the homes of Israel, know the fuller and richer joys contained in that most blessed word " home." In fact, many other nations lack the word " home " in their vocabulary. The French translate it *chez moi,* or *chez nous.* The Teutons say *nach Hause.* The modern Greeks go κατ' οἶκον (*kat' oikon, i.e.,* towards house). But the British, in their language, which is yet going to be the language of the whole world, use the simple word " home," so simple, so expressive, and so dear to us all.

Its Spiritual Bearing.

Turning from the domestic to the spiritual, the deeper side of Christmas must not be forgotten. There would never have been any social and domestic Yuletide joys were it not for the spiritual and historic associations connected with the Birth of Christ, in fulfilment of the ancient prophecies. The spiritual therefore transcends the social as the light of the sun transcends that of the moon. But oh! how small, after all, is the spiritual rejoicing at Christmas time compared with the social! How few among the families of Israel enter into the deeper significance of the Birth of Israel's Redeemer! And yet it was expressly for the sake of Israel that Christ came into this world " born of a woman." It has been urged by critics of the Christian faith that the mission of our Lord was an abject failure, that the Jews rejected Him, and that the Jewish nation, as a result, broke up, and lost its state, its land, and its aspirations. But Christ did not come for the sake of the Jews. He came to visit and redeem His people Israel. This He succeeded in doing, with the result that the Incarnation and Atonement proved to be the most efficacious, effectual, and permanently successful event in the history of the world. The mission of Christ and the redemption of Israel, with all the concomitant circumstances connected with the progress and evolution of the Gospel of the Kingdom, have evidenced once and for all the omnipotent and absolute success of our Lord's visit to this earth, and for all time the historical and spiritual truth of His birth and Incarnate life have been established beyond dispute or denial.

Hence we are herein concerned with the spiritual truths connected with the message of Christmas, spiritual truths which are based upon an historical foundation, and which are interwoven with these social festivities which endear Christmas and its associations to our hearts and homes.

The Babe.

The first part of the message tells us that "unto us a Child is born." This is the prophetic announcement, made centuries before the event came to pass, that the Babe of Bethlehem has been born into this world. Fashioned in the likeness of man, divinely born of the substance of His mother, Holy Child of a Holy God, God of God, Christ, the actual and representative Seed of Israel, God manifest in the flesh, came as a Babe into this world in order that He might restore His people Israel into covenant grace with God. In the earliest days of Israel's infancy were the promises made unto the Fathers. In the earliest moments of Christ's infancy, Simeon, the aged priest of the Lord, saw in the Person of the Holy Babe "the Consolation of Israel," for He came to visit and redeem His people.

And so the infancy of the Child Jesus reminds us, from the first moment when He took that name, that He came to save His people from their sins, and to redeem the House of Israel, in order that, through Israel redeemed, the whole world might enter into the joy of salvation and service.

The Boy.

The second part says, " Unto us a Son is given." Here we have the picture of the Babe seen in the light of maturity, the Heir to His Father's inheritance. And it will be observed that there is a difference between childhood and sonship. The *child* is the babe unconsciously born into his father's family. The *son* is the child who is old enough to know the meaning of the word *father,* and to know that he will one day enter into the inheritance, for sonship connotes heirdom. In childhood there is irresponsibility; in sonship there is responsibility. Thus, in the parable of the Prodigal Son, the Greek

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literally reads, "Child, thou art ever with me," and not, "Son, thou art ever with me." The elder boy in the parable was behaving more as a foolish child than a responsible son.

And so Christ, as the Son of God, laid aside through the Incarnation, for the time being, His Divine glory, in order that He might receive Israel's inheritance, and so bring Israel through its own birthright privilege into Sonship relation with God the Father. Hence Christmas throws a light upon our national inheritance, telling us that we are, through the birth of Christ, brought into covenant relationship with the God of our Fathers.

THE BRIDEGROOM.

The third clause in this text says, "And the government shall be upon His shoulder." Thus we have the three stages in the history of man: the Babe, the Boy, and now the Bridegroom. This metaphor is based upon the manners and customs of Palestinian weddings. For many long centuries it has been the custom, at the time of the wedding, for the bride to stand next to the bridegroom with her face covered by a veil. At the right moment in the ceremony the bridegroom pulls the veil from off the face of his bride and throws it across his own shoulder. This is intended to signify that not only is he taking upon himself the responsibility of a wife and a home, but also that "the government" of the home will be his responsible care. The shoulder is the place of strength. It is where the porter will carry one's bag. And so the bridegroom shows that all his strength will be employed in loving devotion for his wife, and in "shouldering" the burdens of the future.

Thus Christ is Israel's Bridegroom, and Christmas tells us that He will shoulder all Israel's burdens, for He is Israel's Bridegroom, Israel's Governor, and Israel's King.

ACKNOWLEDGMENTS.

BRITISH-ISRAEL NATIONAL UNION.

SUBSCRIPTIONS AND DONATIONS since close of last financial year:—

N.E.A.-I.C., £1 14s. 6d.; A. P., £1 1s.; E. H. H., 10s.; J. K., 2s. 6d.; E. M. H., 2s. 6d.; W. W., £25; A. B., 5s. 6d.

CAPITATION FEES.—Southern Council, 5s.; Southport, £1 1s.; Leeds, 12s. 6d.; Halifax, 5s.

S. E. STEELE, *Hon. Sec.*

THE BRITISH ISLES.

IN 1874, *Leisure Hour* contains a map showing Britain to be a part of the Continent of Europe.

In Harmsworth's *History of the World*, 1907, there is a map which shows Europe before the British Isles were disconnected. The coast line is given of prehistoric Europe.

Ephorus, a writer of 400 B.C., tells us that the Kimmerians came into these lands before they were separated from the continent.

Britain's Position in Prophecy.

BY THE REV. COMMANDER L. G. A. ROBERTS, R.N.

TO understand the position Britain holds in prophecy, it is absolutely necessary to see things as they are represented in the Bible. Two great divisions are made, and these stand in contrast one with the other. This cannot be better stated than: "When the Most High divided unto the nations their inheritance when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people: Jacob is the lot of His inheritance." Here we have a distinction made between God's people Israel and all other nations in the world (Deut. xxxii. 8-9).

An enquiry into this arrangement will show that the reason is that the Lord chose Abraham and his seed to be a medium or dispenser of blessing to all the nations of the earth. In fact He has called them to separation as a peculiar people. More than this, His foresight and foreknowledge, as well as the predestination of the people, is clearly stated in Gen. xviii. 18-19. "Shall I hide from Abraham that thing which I do seeing that Abraham is to be a great and a mighty nation, for I know Abraham that he will command his children after him, and they shall keep justice and judgment, that the Lord may bring upon Abraham that which He hath promised him." This is the key of the whole subject, which if we have time we may look into a little.

The history of the people, notwithstanding all God did for them, was one of continuous rebellion and idolatry. And there was no remedy left but to punish them, yet in love, for their sin. This sin culminated in the time of Solomon, and after all God had done for David, and the beautiful temple he had prepared for. Solomon, the beloved of God, after all his zeal and wisdom, himself disobeyed God, and introduced the idolatry of all the surrounding nations. For this the Kingdom (of God) was taken away from the house of David, only one tribe being left (Benjamin) for David's sake and Jerusalem's The kingdom was given to Jeroboam, who led Israel to sin and forbade the people to go up to Jerusalem. But this separation of Israel from Judah was from the Lord, and since that day the two houses have never been united. Israel was taken captive to Assyria. The Jews, or Judah, also falling into idolatry, went to Babylon. After seventy years some of them returned to Judea and they fulfilled the measure of their iniquity, by crucifying the Lord Jesus.

But the work of Jesus Christ was to redeem Israel, and to remove from them the curse of the law. As Zacharias tells us, and we sing every Sunday. Now this is a literal people and we are the people spoken of in this Canticle.

Now let it be clearly understood that many of Israel broke away from Palastine long before the time of the separation of Israel from Judah: they also came into these islands in the North and the

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West, as is clearly foretold they would do in Isaiah xxiv. 13-16, xlix. 1-12.

Camden's "Britannia," written in the latter part of the seventeenth century, makes mention of a commentator (Postellius) of Pomponius Mela, who lived in A.D. 86, who makes out that Ireland was called Jewsland (Jurin, *i.e.*, Trin) because the Jews, knowing that the Empire of the world would eventually come to the people in these islands, came over and colonised Ireland at a very early date. The colonisation of Spain is authentically acknowledged to have taken place by Hebrews before the time of Solomon.

Sharon Turner, in his history of the Anglo-Saxons, says that the Kimmerian and the Saxon came from the very region, Media, where we know the Bible leaves the ten tribes in captivity. He says these Kymry and Anglo-Saxons are the same race. The Assyrian name for Israel was Beth-Omri, *i.e.*, Khumri, and the Behistun Rock gives us the Sakai as the Ethnic affinity of the Khumri.

We know the Khumri passed northward into the Crimea, called after them, where numerous gravestones written in Hebrew character were found, and are now deposited in the Museum at Petrograd (St. Petersburg). On all old maps both these names, Kimmerian and Saxon, occur to the north-west of the Black Sea. The Kymry writings state that they came from this very region. They call themselves, "The people of Jehovah," and their language was Hebrew, as is proved by Rev. Dr. Margohouth in his "Jews in Britain" (written in 1846). Many writers, who have gone out of the usually misleading rut of Roman and German literature, have shown the Hebrew original of the British race, and that there are 5,000 to 6,000 Hebrew roots in the English tongue. Even Tyndale, in his translation of his Bible, says our English tongue agreeth one thousand times more with the Hebrew than with the Latin or Greek. The ancient coinage of Britain came from Macedonia, Asia Minor, and Palestine, and follows the race right through the very localities we have traced them through.

The Fifth Empire of Daniel.

Those who have made a study of Daniel ii. and Daniel vii, will know that there are but four empires in the composition of the image of Nebuchadnezzar, and only four beasts in the corresponding vision of Daniel vii. That this Gentile domination was to last only "seven times" is seen from Daniel iv. 16, 23, 25, 32, mentioned four times, and is to correspond with the seven times of Israel's punishment (Lev. xxvi. 18, 21, 24, 28). This is clearly intimated by our Lord in the words, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24). During these "seven times," Israel was to grow into a multitude in the midst of the earth, and to become "a multitude of nations." This is in Rom. xi. 26, called "the fulness of the Gentiles," by which figure is portrayed the salvation of Israel. Now this growth is the growing of the Stone of Daniel (ii. 34-45). Looking at the image of Daniel, we are told, "Thou sawest till that a stone was cut out of the mountain without hands." If the image is laid on its back with its head upon Babylon, which was 700,000 square miles, its breast and arms on Medi-Persia, 2,000,000 square miles, his belly and thighs of brass, Greece or Macedonia, 2,500,000 square miles, and his legs of iron and feet part of iron and part of clay, Rome, 2,500,000 square miles, the feet are then Spain and France. Now look beyond, and where Scripture tells us in "the isles afar off" to the North and West, beyond the coasts of the earth, there is "a stone cut out of the mountain." This literally from a geological point of view, and also metaphorically from a historical point, as the people in these islands, as is well known, came from Media and Babylon, passing through the whole of Europe until they landed in these islands as Brythons, Cymry, Lleogrys (Kelts so called), then Saxons, Jutes, Frisians, Angles and Danes (Saxons, so called), and finally Normans. After they had thus assembled, as in Jer. xxxi. 1-11, we find our wars on the Continent begin—Crecy, Poitiers, Agincourt, etc., 218 odd battles with France, we smite the right foot of the image, until at Waterloo we destroy his power. We have also the wars with Spain, about 35; and at the Spanish Armada, "God blew with His wind and scattered the enemy." After this, in the time of Queen Elizabeth, the stone began to grow into a great mountain, now 13,909,782 square miles, or, with the U.S., 17,653,311, and one-third of all the inhibitants under rule of the Anglo-Saxon and British race, Abraham's chosen seed. Now, what have we told us about this kingdom? Is it left out of all calculation? Certainly it is not reckoned amongst the nations; it is separate in its religion, in its laws, in its government, in its freedom, in its Sabbath-keeping, in its justice, in its humanity, in its doing good to all nations, in its preaching the Gospel and circulation of the Word of God amongst all the nations of the earth. A blessing wherever it comes. Now, it is said, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed, and it shall not be given to another people"; but Dan. vii. 18, 22, 27, says this kingdom is "the saints of the Most High," therefore this must be Israel, as Ps. cxlviii. 9, says they are. This kingdom is not of a late origin, for it existed in the days of these four kings or kingdoms. But Babylon passed away in B.C. 536. And we find in Ezek. xxix. 21, the horn of Israel was to bud at the very time that Nebuchadnezzar went into Egypt. Its budding is the subject of Ezek. xvii. 22-24, which we should find on enquiry to be in Ireland. This, then, is the fifth kingdom, but as they are the saints of the Most High, they are also, as Hos. i. 10 says, "The children of the living God." We should remember that when our Lord took the kingdom of God from the

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Jew, He said He would give it to a nation bringing forth the fruit thereof, and whosoever should fall on this stone shall be broken, but upon whomsoever it shall fall shall be ground to powder." This nation is the nation of Israel, whose time of punishment ran out in 1799, the very year when our great missionary works commenced. The nation, however, had been in training for close on 1,800 years, and had learnt many important things; and how especially to present the Gospel to others.

We must now look at some especial promises. Isa. xli., liv. and Micah v. 8 promise invulnerability; 2 Sam vii. 10 promises that our home shall be free from aggression; Jer. xxx. 11 and xlvi. 28 bear this out.

We are not yet the righteous nation, nor do we yet inherit these blessings to the full; for we are being punished in love for our sins. But Isa. xxxii. 15 and Joel ii. 28, with Acts ii. 17, promise the outpouring of the Holy Spirit upon us. This we hope may be the result of this last war. Acts iii. 19-21, when we have time to consider.

Professor Huxley, in "Racial Origins," states:—"I miss no opportunity of uprooting the notion that the people who form the British nation are descended from various races. All the detachments who flowed into Britain are branches of the self-same race."

"He shall save His people from their sins."

If we realise the truth of these words and look back to Isa. xlii., xliii., we see that God will not give His glory to another, nor His praise to graven images. All Israel's training has been opposed to sacerdotalism, to image worship, to anything to do with the Beast, his image or his mark.

Let us make it a theme of our prayers, that it may ever be so.

Forthcoming Events.

Dec. 28.—South Wimbledon, Andrew Brotherhood, Wesleyan Church, Mr. J. J. Morey.

1925.

Jan. 4-8.—Portsmouth. Rev. Joseph Gay and Mr. J. J. Morey.
,, 12-16.—Bradford. Federation Lecturers.
,, 13.—Ealing. Mr. J. J. Morey.
,, 14.—Horsham. Mr. D. Farmer.
,, 15.—Birmingham. Mr. Herbert Garrison.
15.—Becontree. Mr. J. J. Morey.
,, 18-23.—Bristol. Rev. Joseph Gay and Mr. J. J. Morey.
,, 21, 22.—Central Hall Meetings, Westminster.
,, 25-31.—Sheffield. Federation Lecturers.

Notice.

ALL Communications should be addressed to: 6, Buckingham Gate, London, S.W.1., as we have now vacated the old premises at 14, Fetter Lane.

Five Places For the Bible.

"*Oh, how I love Thy Law*" (Ps. cxix. 97).

By Daniel Farmer.

7.6.7.6. tune.

1. The Bible in the Home.

'Tis grand to see the Bible
In every British home,
The volume which informs us
That God has bid us come
To share His heavenly mansion,
When here our work is done;
And bids us all bright welcome
Through faith in His dear Son.

2. The Bible in the Hand.

We all should learn to handle
This wondrous heavenly Book,
And on its sacred pages
Should oft and closely look.
To us have been entrusted
Throughout this present age,
The guardianship of Scripture,
The teaching of its page.

3. The Bible in the Head.

The truths of Holy Scripture
Should well inform the mind,
For there our highest wisdom
And greatest good we find.
But ignorance of Scripture
Will end in grief and pain,
If, finding lasting treasure,
We thus have failed to gain.

4. The Bible in the Heart.

But, like the Hebrew psalmist,
Let's hide it in our heart,
That from its wise true teaching
Our lives may ne'er depart,
For from the heart the issues
Of human life proceed,
And he who'd win the battle,
Of it will feel his need.

5. The Bible in the Life.

To form a holy people,
In conduct like their Lord,
Is the supreme great purpose
For which God gave His Word,
And all who yield obedience
His children thus shall be,
To here not only serve Him,
But there eternally.

"I regard the British Empire as the most potent instrument that has been fashioned or conceived by man for spreading the blessings of equal rights and impartial justice, of Christian service and true chivalry, all over the earth."

—*Earl Grey, when Governor-General of Canada.*

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"The Clash of Colour."

BY JOHN H. TENCH.

THE sermons preached on behalf of our missionary societies and addresses given at exhibitions of the S.P.G. or the C.M.S. nearly all allude to this race enmity, and the speakers appear to be full of fear as to the result of *the clash of colour* between the white and yellow races, or between the white and the black races. Quotations are mostly taken from a remarkable book, "*The Clash of Colour,*" by Basil Matthews, which has already run into six editions in the present year, 1924. One quotation which I recently heard in an address on the American negro is as follows:—

"When we have summed up all the desires of the American negro—education, economic justice, the ballot, security, freedom from ostracism—they crystalise into one demand, *i.e.*, for liberty and the opportunity for self-development, self-expression and self-determination. In a word, *they make common cause with every people in the world that is under white tutelage to-day in the cry for self-determination.*

How, then, does the American negro propose to attempt to achieve this aim? Broadly speaking, there are three great schools of thought advocating widely diverging methods of campaign. One school, which has gained strength enormously since the war, is out for militant, aggressive agitation—vehement, fiery propaganda, that will even break out into the use of organised force, if need be. This school is brilliantly led by the outstanding negro writer and orator, Du Bois, who (speaking after the war) thus sums up his vision of the fight of the "subject races": "Wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the white world cease. The dark world is going to submit to its present treatment just as long as it must, and not one moment longer."

Very different is the hoarse, vibrant voice of Marcus Garvey, native of the West Indies, creator of the Negro Improvement Association, and the African Communities' League, with *The Negro World* as its organ. Marcus Garvey is a tremendous demagogue. The following sentences, hurled at an audience of 20,000 negroes, are characteristic: "What is good for the white man is good for the negro—namely, freedom, liberty and democracy. We have no apology, no compromise to offer. If the English claim England, the French France, and the Italians Italy, then the negroes claim Africa, and will shed blood for their claim. We shall draw up a Bill of Rights for all negro races, with a constitution to govern their destinies." Then he clinched his argument with this diabolically inflammatory sentence: "The bloodiest of all wars is yet to come, when Europe will match its strength against Asia, and that will be the negroes' opportunity to draw the sword for Africa's redemption."

The third great school of thought is carried on among many able men and women. It is the principle of (a) pressing forward the education of the negro in the faith, that as he becomes more efficient he will win an ever-increasing place in the life of his country, and (b) co-operation with the white man by processes demanding infinite patience on both sides. This is the line which Dr. Aggrey, a negro professor, takes, and preaches, and practises it. He was a friend of Basil Matthews, who says of him: "He served in France with the American negro troops during the war. He received a telegram recently from two of his white friends asking if he could come over to them—some hundreds of miles across America—for a day's conference. He came, travelling through the night, spent the day in counsel, and journeyed back again through the night to his lecturing. My friend, who was a prince of high rank among the Fanti tribe, was educated in a Christian school on the West Coast of Africa.

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He is now a graduate doctor of philosophy of Columbia by examination, and a university lecturer, but, because of his colour, he was obliged to travel both ways sitting up in a 'Jim Crow' car, as no sleeping berth on the railway was available for negroes. Would not most of us in such circumstances flame with a sense of injustice into burning resentment? As a matter of fact his own power to rise above these ignominies is purely spiritual: it rests on a sturdy and radiant Christianity. And, as a result, he uses all his educational influence, his quite extraordinary powers of racy, convincing oratory, and his wit and wisdom as a committee-man —in fact, his whole life—in the interests of co-operation and mutual understanding between the races."

Our judgment of this third great school of thought will be decided by our attitude to education; if the outlook and the powers of a whole people can be transformed by a really adapted education, then the African can be equipped to stand shoulder to shoulder with the other races in a world co-operation. The whole may be summed up as expressed by Sir Frederick Lugard, formerly Governor of Nigeria:—

"Here, then, is the true conception of the interrelation of colour: complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race purity and race pride; equality in things spiritual, agreed divergence in the physical and material."

To work out those ideals on the actual soil of Africa in detailed administration is a long and difficult process. To that aim the British Commonwealth of Nations, with its officials in Africa, is committed, and will ultimately achieve success, because this British Empire is the one foretold of Abraham's seed—"A father of many nations have I made thee"; the commonwealth of nations promised to Jacob: "A nation and a company of nations shall be of thee."

These promises, made by Almighty God, were to be fulfilled in Joseph through his younger son Ephraim, whose "seed shall become a multitude of nations." God's promise to Abraham—"In thy seed shall all the nations of the earth be blessed"—is abundantly proved by quotations from "*The Clash of Colour*": "To allow forced labour to prevail would simply mean that the old way of slave-trading by deporting negroes to other lands would be replaced by the new way of working the negroes as slaves in their own country. In a word, Africa would become the stupendous slave-farm of the white races, which would ruin the white, as it debased the Roman Empire, to its final decay and death. It is now definitely ruled, at least under *the British Government in Africa*, that no forced labour can be demanded in any territory for private enterprise, and only for public purposes (e.g., road-making or transport) under emergency conditions, and on consultation in each case with the Colonial Office in London. To that course the whole world must surely come in the end." British-Israelites reply to this remark: Certainly, because, as Paul tells us, the promise to Abraham was "*that he should be the heir of the world.*"

Take another quotation from "*The Clash of Colour,*" proving that Abraham's seed is to be a blessing: "The Christian schools in Uganda have made out of a tortured people, under a bloodthirsty tyranny that burned boys alive and chopped off their hands as they burned, a free, happy nation, with its feet at least on the lower rungs of the ladder of real progress. To-day, the British Colonial Office has taken the epoch-marking step of appointing a powerful educational committee to develop its African responsibilities, not separately from, but in association with the missionary societies."

The race enmity between the black and white, as shown in the first two schools of thought mentioned at the beginning of this article, and which is filling so many of our missionaries with so much unnecessary fear, must in Africa be directed chiefly against the British, because "*The Clash of Colour*" shows what an immense amount of this vast continent is in the possession of, or under the mandated authority of the British Empire:—

"Africa will more and more be a central part of the life of the white peoples. Especially is this true of the British people, for, from the Upper Nile to the Cape of Good Hope, one unbroken British rule runs over some thirty-five millions of Africans of all races, through the Anglo-Egyptian Sudan, Uganda, Kenya, Tanganyika Territory, Nyassaland, Rhodesia, Bechuanaland, South-West Africa, and the Union of South Africa. Britain's African territory, when we have brought in British Somaliland, Nigeria, the Gold Coast, Gambia, and Sierra Leone, is larger than Europe." When we add to this African territory the Dominion of Canada (also as large as the whole of Europe), Australia, with its area of 3,000,000 square miles, India, with 1,500,000 square miles, and all the other possessions of the British Empire, we get an aggregate, according to Professor Odlum, of 16,769,000 square miles, which is seven times the size of the great Roman Empire at the height of its power. Hence we see the Stone Kingdom, or the Fifth Kingdom foretold to Nebuchadnezzar in his dream of the great image, of "*what shall be in the latter days.*" Daniel, in his interpretation, used these words of this Stone Kingdom: "It shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Writers like Du Bois and demagogues like Marcus Garvey would try to overthrow the beneficent work of the British (the covenant people) in all parts of the world by saying, "the bloodiest of all wars is yet to come." They are reckoning on their

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own puny might, and forget the power of the Ruler of heaven and earth, who says: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

These demagogues state: "The negroes claim Africa, and will shed blood for their claim." Hear the word of God: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: He putteth down one, and setteth up another, for in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot (measuring cord) of His inheritance."

God's plan of bringing prosperity and peace to a sin-stricken world, and which can never be altered in spite of the strivings of Bolshevists, Communists, and negro demagogues, is the word spoken to Abraham: "In thee and in thy seed shall all the nations of the earth be blessed." This blessing will be brought about by the almighty power of our Lord Jesus: "And the *government* shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *Of the increase of His government and peace* there shall be no end, upon the throne of David (the British throne), and upon His kingdom, to order it, and to establish it *with judgment and with justice* from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The folly of the desire of many Socialists in our own land to place the government of the Soudan under Egyptian officers is well shown by A. Radclyffe Dugmore in his book, "The Vast Sudan": "The one thing the Sundanese most fear is a resumption of Egyptian rule. When Egypt misgoverned them, nothing they possessed was really their own, from their cattle to their wives, and even to themselves. To-day Egypt realises her lost opportunities. She has seen, during the few years of our administration, the enormous potentialities of the apparently desert land. She has seen the work that we have done and the money that has been expended begin to bear fruit. The building of colossal dams, the nearly 2,000 miles of completed railways, the great port of the Red Sea, the making of roads, the valuable work of the health authorities, the establishment of commerce on a sound basis, the careful development of education, and, above all, the creating of law and order, of justice and fair play. Egypt wishes to reap the harvest of Sudanese prosperity, which she did nothing to sow."

British-Israelites, through faith in their Father's word, have no fear of race enmity bringing about the downfall of the British Empire either from the yellow peril, or the brown, or the black. They have the peace which passeth all understanding, and are certain that God's word spoken by the prophet Daniel will speedily be fulfilled: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

David's Towns of Ireland and Scotland.

By J. R. Stevenson.

"Milner points out that close to Tara is an estate whose Irish name, translated, means 'settlement of David,' or 'David's Town.'"—*Banner*, 27.8.24, p. 420.

At Edinburgh, northward from the Castle rock, lies Davidson's Mains, the site whereon the metallic matrix which bears the image and superscription of Solomon bar Isaac (see *Banner* 21.5.24) was found. *Lothian—i.e., el-adon-ia*—Road, *Teviot* Row—*Forteviot* was the second capital of the Scots—and Marchmont Road are the names of roads leading towards Arthur's Seat from the West and North. The oldest name of this famous hill is *Myned Agned—myned*, a hill (Welsh).

Who can doubt that this name is but the result of the effort of our ancestors, the British or Kymric Kelts, to pronounce "Mons agni Dei," *i.e.*, hill of the Lamb of God? Roman soldiers were stationed at or near to Scotland's capital.

In Welsh, *dafyd* means a sheep. On the top of this hill, therefore, we may believe, fires were kindled every year at the time of the vernal equinox—the mountain of March—in honour of the arrival of the sun at that point whence flowed the Yeor (Nile), and the year of the Egyptian priests began. March 1st, St. David's Day, the soul of nature enters the heavenly sheep. (In the Scottish Calendar, until 1603, March 25th was New Year's Day.) The sign Aries, the Ram, or Lamb, every winter changes to spring. Aries, the leading sign of Mazzaroth—the 12—because therein was found the equinoctial crossing or covenant. In this habitation Sol was personified as Amen—*Amoun*, a builder—Hebrew—the builder who builds up the face of nature with food for man and beast, by causing the great river to inundate the land once more. The flood arrives about June 26, and the name of Sol was changed, when he arrived at the solstice, to Aten—*Adon*, lord, in Welsh, a sovereign lord.

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The *daffodil*—an emblem of Wales—comes into bloom and proclaims the grand event. *El*, goal—Delitzsch—the goal of the grand messenger of the Creator, is the *Tau in Aries*—originally in Taurus the Bull.

Westward from Edinburgh, hard by the Wall of Antonine, stood the mysterious tower of Arthur's Oven, or Oon. This was the site whereon the legionaries adored "the god of the land" (2 Kings xvii. 26), doing in Britain as the Britons did. This god was Albert (Judges ix. 46, R.V.), literally the god or goal of the covenants, *i.e.*, the Great Bear, or Boar, with the Great Bear star, which attains its furthest south at the winter solstice—the gloomy opponent of the bright sun of spring. Arcturus, the Great Bear star (Job xxxviii. 32), was the dwelling-place of the tutelary genius of the group.

Arthur is but Arcturus writ short—in Italian, Arturo. Arthur's On, Sol at the winter solstice, when in the embrace of the Great Bear. Compare Dag-on, *i.e.*, Sol, in the Fishes, the sign of February; On, or An, the One, *i.e.*, the sun, the Sol, or Sole One, or Soul of the Universe (Gen. xli. 45), the Great Builder.

In Scotland, compare *Troon*—Ayr; *Dunoon*—Argyle; *Ben-an*—Trosachs, names of the tower or hill of the sun. The Anglo-Saxon *ton* is common throughout Southern Scotland; it is applied even to farm steadings. Is there any record of a standing stone resembling that now visible at the suburb of Coniston, or that of Kingston on Thames? Was not the original David's On, the sun in the sheep? (Psa. lxxx.)

Two of Scotland's kings bore the name of the sweet singer of Israel. David T.—1124-53—was the "sair sanct," because of zeal displayed in building abbeys—"the building saint." Sair is obviously but a variant of the Egyptian *sir*, and the Hebrew *sihor*, or *Yeor*, the Nile. Brewer states that in the Greek *Neilos* the letters, as numerals, when added together, equal 365.

Mr. Marr Murray, in "Bible Prophecies," states that Jeremiah abolished idolatry in Ireland. The idol of Dan (Judges xvii., xviii.) was evidently Albert (Joshua xix. 45). Bene-berak is near to Joppa. Moreover, the Great Bear is in the ascendant during Septem-*ber*, the month of vintage, the god of wine (Judges ix. 27). Compare *Dubh* (Hebrew) (Gaelic), dark, the dark one, the bear, *lin* the pool, as Dobb's Lin, and Dupplin, in Scotland. *Mahon* (Irish) a bear. Ballymahon, Co. Longford, the river Maine, Maynooth. *Nith*, or *nethie*, the site whereon the Druidical priests stood when they harangued the people. In Scotland Inch *Mahon*, island of the bear; Lake of Menteith. In Scots, *Mahoun* is the devil.

Ireland has preserved the name of David, but not that of Arthur, king and hero of the Britons. But the daffodil will bloom again, for His mercy endureth for ever.

The Book of Life.

By Henry Proctor, F.R.S.L., A.V.I.

The most fitting title for the Bible is "The Book of Life." It begins and ends with Life. Its first chapter is of life *given;* its last of life *restored*. It begins and ends with Paradise. The central figure in the first Paradise is the Tree of Life—and the great river which waters the Garden.

In the final Paradise this is again seen as "a river of the water of life, bright as crystal, coming forth out of the Throne of God and the Lamb, and between her broadway and river, hence and thence a tree of life, producing twelve fruits; month by month, severally yielding its fruit, and the leaves of the tree for the healing of the nations."

Again, the Bible begins with the Torah, or books of the law. What the law promised was life: "This do, and thou shalt live. For behold, I set before you this day life and death. Therefore choose life."

The Torah is followed by the Books of the *Nabiy* or Prophets. Their message is summed up in one word, viz., Life: "Hear, and your soul shall live." So also with all the "Holy Writings," such as the Psalms and Proverbs.

The whole Gospel is summed up in this—that it brings life and immortality to light, and our blessed Lord sums up His whole mission in these words: "I came that they might have *life*, and that they might have it more abundantly." "I am," He said, "the Bread of Life which comes down from heaven and gives life to the world. He that eats of this Bread shall never die—shall never taste of death."

This does not mean, of course, that we should continue to live on for ever in a corrupted body of flesh and blood, but in spiritual and uncorruptible bodies into which our present fleshly tabernacles may be transmuted. For, by living a pure and holy life, the spiritual body is formed within the natural, and when glorified, this becomes the celestial body, or "house not made with hands, eternal in the heavens." If we open ourselves to the inflow of the Spirit of Life, that ocean in which we live and move and have our being, we can breathe in fresh life with every breath, and have in us a fountain of life which shall sweep disease away, and cause pain and sickness to be things of a dead, forgotten past.

"I protest against the habit of allegorising plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. Where, in the whole New Testament, shall we find any plain authority for applying the word Israel to anyone but the nation Israel? I can find none."—*The late Bishop Ryle.*

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The Great Image of Daniel II.

By Daniel Farmer.

Froude, the historian, said: "The attempt to prophesy is the most gratuitous folly, for so many unforeseen factors may arise making it impossible to speak of the future with certainty." Quite true where man is left to his own unaided powers, but one of the principal distinguishing features of the Bible from all the other books of religion is the sure and confident way it prophesies the future. "Do not prophesy until you know," is sage advice, and to know the future one must be omniscient, omnipresent to supervise, and omnipotent to control—Three marks of Divinity absent from all the other authors of religious books. "Come, see a man who told me all that ever I did," was the astonished exclamation of the woman of Samaria (John iv). "Come, see a Book which foretold the world all that it ever would do," is the call of all those that hold the Divine inspiration of Holy Writ. No wonder so-called Modernists desire to discredit the book of Daniel. The late D. L. Moody pointed out how our Lord emphasised what to-day these men call in question, viz., "The days of Noah" (Luke xvii.). "Jonah in the whale's belly" (Matt. xii.), and "Daniel the prophet" (Matt. xxiv.). This book was eagerly studied in the time of our Lord, included in the Canon by Ezra, B.C. 400, and fully accepted by Josephus. In the Old Testament God said "men would be able to tell a true prophet by the fact that what he foretold came true" (Deut. xviii.). Judged by that standard the Divinely inspired character of the Book of Daniel is beyond all question. Even the sceptical Gibbon was obliged to avoid admitting its superhuman character by saying that "it was written after the events it professes to foretell had taken place." The question of Divine interference in human affairs was never questioned by Jew or Pagan, that has been left to men who date their objections to Divine revelation where the first Modernist began, viz., in Genesis iii. 1, they in this so-called enlightened age (Is. lx. 2), questioning God's Word.

A new order was commencing, and Nebuchadnezzar by his dream was the instrument God used to give us the Great Gentile Chart of the future. The hocus pocus of his so-called wise men was prevented by the King being made to forget what he dreamed, so the way was clear for a man of God to give the right interpretation. To this heathen God could only give a knowledge of the future in a material form, for he had no knowledge of the true God, or understanding of moral and Divine principles. This latter form of instruction was given to Daniel in Chapter vii., written some forty-eight years after Chapter ii. Brought before Nebuchadnezzar, Daniel said: "Thou, O king, sawest and beheld a great image whose brightness was excellent and the form thereof terrible. The head was of fine gold, the

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breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. This is the dream, and we will tell the king the interpretation" (Chapter ii. 31-36). "Thou art this head of gold," said Daniel to the king. This Babylonish kingdom lasted until the year 538 B.C. It was not the largest in territory, but the most absolute in kingly sway: "whom he would he slew, and whom he would he kept alive, whom he would he set up, and whom he would he put down" (Chapter v. 19). The second kingdom to arise was symbolised by the breast and two arms being of silver, and the overthrow of the Babylonian by Darius the Mede in 538 B.C. was its fulfillment. Inferior to the Babylonian in kingly autocratic power, for the power of the monarch was limited by the veto of the nobles (see chapter vi. 12), and the double form of the kingdom of the Medes' and Persians' empire prefigured by the two arms. The third kingdom history tells us of was the Grecian, lasting from Alexander the Great, 31 B.C. Here there was a further lessening of kingly authority by the intervention of military influence. The fourth and last part of the image found its counterpart in the Great Roman empire, when the power of the people constrained and restrained the action of its various Emperors. Nor is the history of this fourth empire yet concluded, for the average ten kingdom formation of the feet and toes stage still exists, with its mixture of kingly and popular rule set forth as iron and clay. Here then is the course of human history telescopically in Daniel ii., and microscopically in Chapter vii. set forth for a period of 2,500 years, so much so, that Rollins the historian spoke of these prophecies as being "more accurate than the human accounts of their fulfilments." We may say, as the magicians of Moses's time said, when they came to an end of their own powers: "This is the finger of God" (Ex. viii. 19). Here is the unanswered challenge of Him Who bids all others "declare things for to come" (Is. xli. 22).

II.

The image indicated decline.

The gold declined to silver, the silver to brass, the brass to iron, and the iron to clay. The longer it stood the worse it became. Autocracy gave place to oligarchy. Oligarchy to military rule, and military rule to democracy; what man supposes to be the highest form of Government. "The rule of the people, by the people, for the people." "If," as has been well said, "all the people feared God, there would be no need to fear the people," but if not, then, as a recent writer has said, "Socialism will prove to be the worst form of collective living that the world has ever tried." Let it be noted that it is at this very stage of popular, or clay rule, that the stone falls and man's democracy is absolutely displaced by a Divine Therocracy.

III.

"This great image whose brightness was excellent, and the form thereof terrible," had feet of clay. That is Heaven's estimate of all earth's so-called greatness and glory. The only time the Bible ever speaks of man being great is when he is described as a great sinner (Gen. vi. 5). Man, apart from Divine influence, the longer he lives the more he deteriorates, and whilst the Arch-Deceiver said, "Ye shall be as God" (R.V.), God says, "Ye shall die like men" (Gen. iii., Ps. lxxxii.). No matter how great or terrible may be the form of all powers hostile to God, they are as easily overthrown by Divine power as a man may be thrown off the balance on his feet, and brought down by the Word of God, as Goliath fell before the sling and stone of David. So that in Scripture we see that:

"Here mighty empires rise and fall,
Their course foretold e'er known to man;
Whilst seated on His throne o'er all,
God sits, and carries out his plan."

IV.

God has allowed mankind to try every form of government to see if man can successfully manage his own affairs, and, looking round to-day, what thoughtful man will deny that the world is in a sad muddle, and badly needs a further Divine intervention in its attempts to rule itself. That, judging by the signs of the times, and the teaching of Scripture, is the great event near at hand, signified by the fall of "the stone cut out without hands, which became a great mountain, and filled the whole earth" (Dan. ii.). When "the Kingdom of the world shall have become the Kingdom of our Lord, and of His Christ" (Rev. xi. 15, R.V.), which must be dealt with in a separate article.

Swanage.

Mr. D. FARMER is at liberty to respond to invitations for the pulpit or platform amongst British-Israelites and Evangelicals during his stay near London, at 148, Lower Addiscombe Road, Croydon.

Did St. Paul ever get to these isles of the North and West in Palestine, as the prophets variously locate them, there being no Hebrew term for "North-West" as we should now describe them?

"We possess as substanial evidence as any historical fact can require of St. Paul's journey to Britain" is Bishop Burgess's statement. This evidence includes the written testimonies of Eusebius, Theodoret, Clemens, etc., also an ancient MS. at Oxford, which alludes to St. Paul's residence in Siluria or Glamorganshire.

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Does the British Empire Confuse or Confirm Bible Prophecy?

By M. Graham Coltart (Scotland).

I am neither an academic scholar, nor a university graduate! I have, however, been pioneering throughout the British Empire, and the U.S.A., moving among Asiatics, Africans, and Europeans; in Canada, Australia, California, India, China and other parts of the globe, occupied in labouring or any other employment offering; in Canada, a Canadian; in Australia, an Australian, etc., which extended during a period of over a quarter of a century. The practical experience gathered in this manner I would not exchange for the very highest rank or title which all the universities in the world could confer upon me, and, if I may be pardoned for the unavoidable personality, I would like to deal with my subject from this experience.

Amid the profound silence of mountain life in California, the unutterable loneliness in the illimitable prairies of North-West Canada, or the trackless wilderness of the Australian bush, the soul of man is not inclined to sentiment, fad or theory. His mental frame in that environment is too material, too deadly in earnest to waste its vitality in the presence of such animating infinity. Nothing of previous experience in Old Country life can approach this, nothing but the Bible can equal it in solemn grandeur. God is all around you there, the earth seems as if fresh from the Creator's hand, with the Spirit of the Highest yet hovering over it. Your soul is completely dispossessed of minuteness, as the infinite overpowers you, and the Empire looms into astonishing magnificence. Europe itself pales to insignificance by comparison. One-third of the earth's surface! What illimitable possibilities! What an amazing future lies in the womb of these prodigious dominions! Two-thirds of the wheat belt of North America lies within the Dominion of Canada. Your "Little Englander" has absolutely no conception of the Imperial factor. When the Canadian people had decided upon the union of all their provinces into one national whole, the question arose—under what name was the confederation to be known? After some silence, a voice said clearly —"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii. 8). With one voice the senate at once responded: "*The Dominion.*" What else could they say, when Canada stretches from the Atlantic to the Pacific? From the mighty River Saint Lawrence to the utmost bound of the American Continent? Where else, or when else has that Scripture been fulfilled in the history of the Hebrew race? Except it be in this old Motherland, where truly our dominion extends to well-nigh every sea on this terrestrial globe. And as for rivers, what spot or people on earth do not know of the Thames, the Tyne, or the Clyde? You see the emblems of these in seven-eighths of every ocean-going ship running from port to port the universe round—"built on the Clyde," "the Tyne," or "the Thames." "Why do not British ships fly their ensigns, and show their nationality when they meet another steamer on the high seas?" said an American passenger, on a British liner. To which the officer on deck replied: "Oh, we don't require to advertise ourselves, nine out of every ten boats we meet are British."

"I will set his hand also in the sea, and his right hand in the rivers" (Ps. lxxxix. 25). Excepting the tribe of Dan, the Israelites were never a maritime people, until they came to the "Isles of the West." Did not God bring them there for the very purpose of fulfilling such Scriptures? These promises of "blessings from Heaven above, blessings of the deep that lieth under" (Gen. xlix. 25). "For the dew, and for the deep that coucheth beneath" (Deut. xxxiii. 13). "His seed shall be in many waters," as Balaam said (Num. xxiv. 7). And as for the rivers, apart from our shipbuilding, we hold the world's record for *irrigation*, nay, a record above the combined nations of the whole world, which stands as a monument to our credit in India, Egypt, the Sudan, Australia, etc., because the Scripture must be fulfilled. "I will set his right hand in the rivers." What a glorious work we have done with the rivers which God has given this earth! Israel means "working, or prevailing with God," ruling with God. Indubitably we must be Israel! What blessings irrigations have been to the world! Is it not written: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose" (Is. xxxv. 1)? "He shall pour the water out of his buckets"—irrigation, pure and simple. Why, the British Empire is the best commentary on the Bible that has ever been written.

It is easy for those who know the Empire, and who know their Bibles, to believe in British Israel when they hear of it, but to those who have still the veil of the Church over their face these Scriptures are as stumbling blocks. The great Empires of the world are frequently mentioned in the Bible, but here is the British Empire, the greatest Empire this earth has ever seen, yet there is no specific mention of it in the Bible! The most important, the most wonderful, the most useful Empire humanity has ever known! Why is it not spoken of in the Bible? Can it be that man has outgrown his Maker, gone beyond the Divine intention, surpassed the provision made for him on earth, as a son sometimes rises above his father's position and learning? Did God know anything of this Empire of ours?

Our Empire is infinitely superior to anything mentioned in the Bible! Is the Bible really reliable? Is it to be depended upon? Is Christianity any better than the innumerable cults of ancient or modern times? I write from stern experience, years of hard

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mental strife and soul agony; for I was brought up in the old Scottish Covenanting Faith, and to give up my Bible was like tearing my very heart out; but here I was confronted with a seemingly insurmountable obstacle—this material, this living, alluring Empire which I loved so much, of which I was so proud—not in the Bible, nothing to do with God! Oh, the agony of these thoughts! The mental conflict was indescribable. At other times I used to wonder what had become of Israel, the Israel of so much Biblical promise and prophecy. To think of the Jew being all there was of Israel, amidst the multitudinous humanity of this age, was to my mind rank blasphemy and insult to God. Yet, all that time, the veil of the Church lay over my face. It was only when I came home, and was told by the late Mr. Thomas Crow, that the British were the House of Israel, that then the leaden weight of doubt was lifted from my heart, and I leaped into the air for very joy and gladness—my Bible was in my Empire, and my Empire was in my Bible, and God was in all and of all. This was a New Birth indeed, a new honour and glory to my Lord and Master, an unspeakable joy and gladness.

If you want to make an Empire-man an atheist, tell him that the House of Israel is the Church! If you want to make him a Christian, tell him that the British Empire is the earthy Kingdom of God, and that the British people are the House of Israel. If you tell me that Israel is the Church, will you please tell me which Church? There are well-nigh a hundred of them, each claiming to be the true and only one, while all are at daggers drawn with each other. Israel is a Nation! "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a *Nation* before Me for ever" (Jer. xxxi. 35-37). There is *one* and only *one* British Empire, and there is only *one* Kingdom of God. Do not tell me that the only Kingdom of Israel is a spiritual Kingdom! You might as well say that your soul is naked, and without a body. Do not tell me that the Jewish people are the material Kingdom of God upon earth! The Jews have no kingdom, they are scarcely a nation! Our Lord Christ said to them: "The Kingdom of God shall be taken from you, and given to a *Nation* bringing forth the fruits thereof" (S. Mat. xxi. 43).

The time is gone by when we can ignore British Israel! The Empire is growing up all around us, in conformity with the most solemn promises of God! In rejecting it we reject God Himself! He has made it precisely after the pattern given in His Holy Word! Dare we mar that pattern of Divine Wisdom and wondrous beauty and loving kindness of God Almighty? Oh, let us not be so ungrateful and so hard-hearted. Our forefathers had not the chance, had not the privilege which we have; they had no Empire to teach them! We are without excuse.

You need not remind me of the declaration of Christ: "My Kingdom is not of this world!" (S. John xviii. 36). Of course it was not of the Jewish world! The Jews were under Roman rule: "We have no king but Cæsar" (S. John xix. 15), they shamefully confessed; they were few in number; the Kingdom of God was to be taken from them. The Kingdom of Christ was to be "a Nation and a company of nations" (Gen. xxxv. 11). An Empire owing allegiance to none but God. Numerous as the stars (Gen. xxii. 17), spread abroad North, South, East and West. Redeemed by His own life blood (S. Luke i. 68), "The heir of the world" (Rom. iv. 13), and a blessing to the world. The prayer He taught us was "Thy Kingdom come, Thy will be done *on earth* as it is in Heaven." Do you tell me that the promises to Israel were conditional? The promise of salvation to you also was conditional, but all the promises of God are yea and amen in Christ Jesus (II. Cor. i. 20). in Him, the Father "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him" (Num. xxiii, 21). Was it not written also of Israel: "Thy dead men shall live, together with My dead body shall they arise" (Is. xxvi. 19)? Does not this speak of the New Birth of Israel in Britain? Just as it is said to us, "Ye must be born again"! Christ came to confirm the promises made unto the fathers (Rom. xv. 8), and in like manner the British Empire has come, has been created by God to confirm the promises made unto the fathers.

We British make tremendous blunders, we bungle mostly everything we touch, but in spite of all that we continue to grow, expand and increase. The World War might have been our sepulchre had not our Lord and Saviour been our succourer. We have been the envy of all the world, all are jealous of us, and openly or secretly work for our overthrow. Our innate methods are totally opposed to anything that ever has been in the matter of Imperial Government—it is absolutely the Golden Rule—"Do unto others as you would have them do unto you."

Our Dominions are self-governing. In our Crown Colonies the Native is the main consideration. We are forced by an inscrutable providence to annex his territory, but we claim no preference in trade or anything else, except good government, good laws, justice and peace. In consequence of this the British are respected, trusted and believed. Mr. Booth-Tucker, of the "Salvation Army" in India says: "There are two words, coined by the Indians themselves, which tersely and eloquently express the people's own verdict regarding the British ruler in India. One means, 'Protector of the poor,' and the other means 'Mother and Father.'" It used to be an honour and a pleasure passing through an

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Indian city, you were almost sure to meet with a number of natives disputing about some question or other, and upon their seeing you they would immediately run to you and ask you to tell them what the right thing was, and whatever you said must be right and they would abide by your decision. In Hong Kong, I was with Messrs. Jardine, Matheson and Co., when the French were trying to build the Panama Canal. They wrote to our firm about Chinese labour, the matter was put into my hands for enquiry, and the Chinese told me in their quaint "pidgin English": "Suppose you go, can get millions men, suppose you no go, no can." Which simply meant that, if I went with them, we could get any number of men. They would go anywhere with, and do anything for, an Englishman or a Scotsman whom they knew. China is a land of infinite possibilities, but the people must have one of us to lead them. Remember "Chinese Gordon." As with the Chinese, so with all Asiatics and Africans. Racial equality is utter nonsense! Democracy, which some of our modern politicians are indiscriminately thrusting upon mankind in general is absolute madness. The time is near at hand when we ourselves shall have "a king to reign over us in righteousness, and princes to rule in judgment" (Is. xxxii. 1)—for democracy being "that which is highly esteemed among men is abomination in the sight of God" (S. Luke xvi. 15).

There is a something in the Celtic-Saxon race, a Divinity, a secret power working internally, which is peculiarly wonderful and beautiful. It is most discernible in our official intercourse with subject races, combining patience and gentleness with firmness, which is absolutely Godlike. Individually we are quite unconscious of this, but we love to see it in each other. I do not mean for one moment to infer that we are immaculate, or anything like it, in our morals; but, in the presence of the heathen we are like Gideon and his brethren, resembling the children of a king (Judges viii. 18). British-Israel is certainly not national pride or self-glorification! The light of its truth within us shows too plainly our own shortcomings, keeping us meek and humble. It is, in short, the Christ within us, making us a blessing to all the earth (Gen. xii. 3; xviii. 18; xxvi. 4). "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18), and Jacob was to be "in the midst of many people as a dew from the Lord" (Micah v. 7). "Therefore ye are My Witnesses, saith the Lord, that I am God" (Is. xliii. 12). And what of British-Israel in the approaching millennium? Is he not to be the "restorer of all things") (S. Mat. xvii. 11)? The instrument of Jehovah who "said unto My Lord, sit thou at My right hand, until I make Thine enemies Thy footstool" (Ps. cx. 1). For Abraham is the heir of the world (Rom. iv. 13). "He hath showed His people the power of His works, that He may give them the heritage of the heathen" (Ps. cxi. 6). For: "The kingdom and dominion, and the greatness of the kingdom under the whole Heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27). Then Satan shall be bound and we are to live and reign with Christ a thousand years (Rev. xx. 2-4).

A King Descended From Illustrious Ancestors.

By Rev. Commander Roberts.

Such was the account of himself given by Caradoc, or Caractacus. Who so well acquainted with his own forbears as the man who stated this before the Senate of Rome, the most powerful empire of the world? Would he have dared to assert such a claim in the midst of the *literati* of ancient Rome, if such could not then be proved? We cannot reject the strong presumptive evidence we have given us by the greatest Celtic scholar of the day, Salomon Reinach, that our ancestors came from Phrygia, the S.E. coast of the Black Sea, or Sea of Cimmeria; whence the Cymry, who located themselves afterwards on the N.W. of that sea, in a country called after them, and afterwards known as Wallachia. In a similar manner the Cymry's land here in Britain became known as Wales.

That these came by sea through Venetia and also Rome is admitted, but many also arrived through Troy, and from these the original name of the town which occupied the site of London about Ludgate Hill was Troynovant, or New Troy. The coming of Brutus the Trojan to these islands was never questioned until about the year 1169 A.D. It is then that Geoffrey of Monmouth's writings were discredited and classified as "Monkish fables."

The spade and the shovel, however, of the present day are re-asserting the evidence of ancient British history. A book worth reading is "Prehistoric London," by E. O. Gordon (Elliot Stock, 1914).

Trinovant, or New Troy, we are told, was built in the days of *Eli, the High Priest of Israel*. It is remarkable how, in all these books of our early history, the contemporaries mentioned are mostly Hebrews.

The religion Druidism was essentially Hebrew: the sacrifices, the vestments, and all the ecclesiastical ceremonies were nothing else. Dr. Wylie's "History of the Scottish Nation," the first ten chapters of Vol. I., with our British-Israel key, will show us clearly that these people were none other than Hebrew colonists. In Dr. Price's "Ancient British Church," he finds in these islands "a people prepared for the Lord." Dr. Moses Margoliouth tells us they spake Hebrew and had portions of the Old Testament in their possession.

In Barber's "Suggestions on the Ancient Britons," he calls them "the people of Jehovah,"

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and quotes from the writings of the ancient Cymry:

" Christ Jesus, Christians are prostrate before Thee
Until are lodged in shelter,
Six hundred thousand
Of the hunted Hebrews."

The teaching of Rome has prevailed over the truth, and until the Reformation was not allowed to be questioned. Since then, however, we have many reconstructions—Camden's, Milton's, etc., " History of Britain," Celtic Researches, Druidism, Stukely, Higgins, Davies, Hulbert, and very many others, and the Celtic Bards. Archdeacon Williams has a very interesting work on " Hellas and Britain." To name a few only in my own possession would take up too much space. But an epitome might well be put together of their deductions, which could be worked out in detail as required.

Correspondence.

Is the Stone the Fifth or Sixth Kingdom?

To the Editor of The Banner of Israel.

Sir,—So many of our writers and speakers continue to force on their readers and listeners that the Stone of Daniel ii. is the fifth phase of the images. I have read everything I can get on this subject. Among them are Taylor, Waddington, Scofield, and other scholars. I do not profess to be a scholar, but I am a truth-seeker, and for years have held that the Stone Kingdom is the sixth. Why? With your permission I will endeavour to give my reasons—not in a carping spirit, but in the truthful aspect of Daniel's vision. The substance used in propagating the fifth theory is not in accordance with historical facts: it is minus the stability of common sense and proof. I take up the position of Peter iii. 5: " Be ready to give an answer to every man that asketh you a reason of the hope that is in you." I hope I shall be able to make a clear case, and thus set the truth before your readers.

It is universally acknowledged that the perfect number in Scripture is seven—" The kingdoms of this world are become those of our Lord and His Christ " (Rev. xi. 15); therefore ending the sixth and commencing the seventh, that last assemblage is the perfect one, the seventh.

If the Stone Kingdom, which, I gather, is to appear before the last, then it must perforce be the sixth, or is there another intercalary kingdom? I think not: it is incongruous to Scripture statement and facts.

The writer quite agrees with the actualisation of the prophet Daniel (ii. 33), and exposition of other writers, as to the position of the four kingdoms up to the " legs of iron " phase, viz., Roman. Heretofore there has not been, as far as my knowledge goes, any effort to establish the clay and iron phase as the fifth. Why? Simply because there has not been sufficient recognition of the basis of the division in verse 33 between the iron and the iron and clay, nor in the history of the times of " his feet part of iron and part of clay." Also, the feet and toes are designated as *the* kingdom, distinct from the iron, the fourth (verses 40, 41); therefore, if figures are of any value to decide a problem of arithmetic, the " brittle " iron and clay must be the fifth and stone sixth.

The clay and iron did not act conjointly with the iron. There were no sharp divisions between any of the image's partitions; there were fragments of each occupied in overlapping. It was a process of merging, rather than prompt severings, which both profane and Scripture history proves, therefore the feet and toes began their history at the final divisions of the iron empire, in 395 A.D. Then the carry-over of the iron remnants was achieved by the sons of Theodorius I. Arcadius was granted the west division, one foot and five toes, Honorius the eastern division, until the times of Repin.

These divisions, oscillating under different kings and emperors up to 800 A.D., when Charlemagne was crowned Emperor by Pope Adrian on Christmas day, 800 A.D., who crowned him with a crown of gold, and anointed him. Charlemagne swore fealty to the Pope and to the Holy Catholic Church, but that did not alter the words of Daniel: " Clay and iron were always partly strong and partly brittle "—no coalescence; and this state will continue until the stone sways them to their doom, which is on the *tapis* at present. We are still in the merging time of the promised accomplishment of the Stone Kingdom.

We recognise the division between gold and silver, silver and brass, brass and iron; why not the division between iron and iron and clay? By neglect of this we create an indescribable bungle. It is plainly described in verse 35, the division of the image, viz., the iron, the clay, the brass, the silver, the gold—five. Can we have any plainer calculation than this? We are no doubt in the days of the brittle kingdoms, and the stone is fulfilling its destiny.

Mr. E. F. Waddington states, in his " Fifth Monarchy," p. 8: " It is round the fifth or stone kingdom that the controversy rages." Yes. "The Stone Kingdom was ' set up ' in the days of the gold kingdom." Yes. On page 9 he states: "The iron and clay, the great Roman Empire." No; this statement is not in accordance with Daniel's version. He states further: " The iron is now gone "; but the Pope and the Church of Rome arrogate to themselves this kingdom. I fail to see the logic of this.

I must say the arrogation of Romanism (spiritually so-called) cannot disannul the fact of the vision, the evidence of history, and present-day factors. He has unfortunately omitted to divide correctly God's Word in this particular instance. The Stone has not completed its allotment in filling the whole

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earth, nor left to other people, therefore there is no room for a sixth, for it shall stand for its abiding age, until Christ comes to take His own.

The process of destruction is allocated to *all* Israel—the Stone—and it is retrograde: "Forasmuch that the stone brake in pieces the iron, brass, clay, silver, and gold" (ver. 45)—the legs first and finishing at the gold. I will here ask, Is this synonymous with the *modus operandi* of the fact of the arrangement of God's purposes? It is probable and possible—in fact, certain on many points—that the two pictures in Daniel ii., the image, and Daniel vii., the beasts, are world-pictures from the gold epoch to the Stone's fulfilment. The intervening epochs are as links to the chain of evidences. Both dreams are collateral and cognisant of the same events, viz., dealing nationally with the same people, but couched in different terms, concluding harmoniously with prophetic utterances, the evidences of which cannot be mistaken, as to the role Israel is to play during the thousands of years which are past, the present, and the future.

These visions both concur with and cover the same times, viz., the end of the Roman Empire, iron, and the beginning of the feet and toes—a phase of the kingdom which I have shown was distinct from the legs of iron. When the fourth beast and the fourth mineral operated, there came into the scene of European history the House of Hapsburg (Austria), which was called "The Holy (Roman) Empire, which merged into the House of Hohenzollern; which played fast and loose with Austria, and its adherence to the Roman religion. We do not quite know the date of Austria's kingdom. About 700 A.D. it commenced, but it was prior to Prussia. It is quite possible it was a rift from the Assyrian gold head phase, and was contemporaneous with the iron kingdom. Guntran, the first Count of Hapsburg, died 946 A.D. The House of Hohenzollern came on the scene. The first Count Frederick died 1297. I take this to be the "little horn"; "and I (Daniel) beheld, there came up among them"—(the ten horns)—"another little horn" (Dan. vii. 8), which had "a mouth speaking great things." It is a historical fact that the Hohenzollerns had a very large capacity to speak great things against both its friends and foes, of which both Frederick the Great and the late Kaiser were adepts.

The gold, silver, brass and iron were great monarchical systems, and these systems were not ruled by one monarch or emperor. Consequently no one man could be arraigned for the systems, sins or shortcomings. These systems were built up by monographic links. To produce such, any of the kingdom, as stated by Daniel, even the clay and iron was a system, but not consolidated, as were the others. So we find it partly whole and partly broken. The frightfulness of the war-lords in 1914-8 was that which the Hohenzollerns handed down from Frederick William, in 1713, to Kaiser William, 1918. The Kaiser did "rise after them" (read Dan. vii. 24-27).

It is agreeable to my thinking, and I trust others will see likewise, that the ten toes and the ten horns are contemporaneous in action in the Europeon countries. The House of Hohenzollern had an existence for 620 years. It is impossible to touch more than the fringe, but the whole historic evidence proves up to the hilt that the Prussian house is the little horn, both by its times and its actions. One thing the reader should recognise in reading books and the press is the decided difference between Germany and Prussia, for the Germans are being made, through Bismarck's action, the culprits of Prussia's actions: they are represented as the cat driven to take the chestnuts out of the fire by the monkey. I am in agreement with C. S. Schofield that: "Thus, by a necessary historical sequence, not at all depending on some arbitrary system of supposed chronology, based upon the dates of decrees of Cyrus or Darius, we are brought down to our own time.

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks which time has made."

Yours truly,
C. B. BRAHAM.

Launceston, Tasmania.
August 25th, 1924.

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10.10.10.10. Tune: "Ellers."

What shall we bring Thee, Lord, for all Thy love,
Poured on our nation from the days of yore;
Blessings and favours, gifts of heaven above,
From Thy great treasures, of Thy bounteous store?

When we had wandered far from home and God,
Trod the dark ways of folly and of sin;
Then Thou didst follow with Thy chastening rod,
Thy people bringing back to Thee again.

Purge from Thy people every sinful stain;
Take all our guilt; renew us day by day;
Turn Thou our hearts in penitence again;
Till all shall find the new, the better way.

O gracious Master, Lord of Israel's race,
Thy name is precious, therefore, will we sing,
Who hast redeemed us, given with Thee a place,
And filled our mouth with praises to our King.

Use now Thy people for Thy gracious plan,
Take us wherever human feet have trod;
Fit us for service to the race of man,
And bring the heathen to the fold of God.

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QUESTIONS AND ANSWERS.

RULES.

Requests for information relating to the subject of British-Israel Truth must be forwarded in envelope marked "Q. and A.," addressed to the Rev. G. H. Lancaster, "The Banner of Israel," 6, Buckingham Gate, S.W.1.

All questions must be clearly written (typewritten preferred), the fewer the words the better, and on one side of the paper only. Such questions will be answered as far as is possible in strict rotation, both question and answer being published each week.

If a personal reply is required a stamped addressed envelope must be enclosed.

Q. Referring to the Rev. Arthur Pritchard's pamphlet, *God in British History*, p. 23, it is stated that "engle" is the Hebrew for bull.

I shall be greatly obliged if you will kindly refer me to the passage where the Hebrew word "engle" is to be found and so translated.

C. L. (Wallesey).

A. There are several words in the Hebrew which are translated by "bull," "bullock," "calf," "ox," etc., in the English Bible. But, presumably, the especial word to which you allude is the Hebrew עֵגֶל, *egel*, pronounced "ay'-ghel," which means a male *calf*, especially one nearly grown (*i.e.*, a *steer*), hence a bullock, calf.

This Hebrew word is found in the following texts: 1 Kings xii. 28, 32; 2 Kings x. 29; xvii. 16. 2 Chron. xi. 15; xiii. 8; Psalm lxviii. 30; Jer. xxxi. 18; xlvi. 21; Amos vi. 4; Mic. vi. 2; Mal. iv. 2. In the feminine it occurs in Isai. vii. 21; Hos. x. 5, and xiii. 2.

As I have written elsewhere, my own personal belief is that the word Angle or Anglo- comes from the Greek word ἄγγελος, meaning *messenger*, or *envoy*. This was the meaning of the word as used in the Classics, *viz.*, by Homer, Herodotus, etc. But in the Greek Old Testament (LXX.), and in the New Testament, the Greek word meant a messenger from the Lord, hence an *Angel*. The modern word *angelus* in Latin is not a classical one, it having been borrowed ecclesiastically from the Greek. We are reminded of the old story of Gregory the Great, quoted by the Venerable Bede (*Ecclesiastical History*, Lib. 2, chap. 1), who made a play upon the word "Angle" when he saw some British youths in the market-place at Rome, and said that they were "Angels," and should be "co-heirs with the angels in heaven." Gregory thus regarded the boys both as *Angli* and *Angeli*. Now, when the messenger was the bearer of good tidings, his message was called τὸ εὐαγγέλιον, which is the actual word used both in the Classics and in the New Testament, where in the former it means "the reward of good tidings," "good tidings," good news," and in the latter "the gospel." We see, therefore, that the root word which is used for "messenger," "angel," "good tidings," and "gospel," has a close affinity with the word *Angle* or *Anglo*, from which the word "English" is derived. The English (using the word in its broadest sense to mean Anglo-Saxons) are, in the literal sense of the term, "God's angels or messengers," and to us is committed among our Birthright privileges, "the message (gospel, or good tidings) of the Kingdom." Hence the English word "evangelise," which comes direct from the Greek, means to "deliver a good message," and, consequently, "to preach," and is used some fifty times in the New Testament, a good example of which is found in the words of our Lord: "I must preach the good tidings of the Kingdom of God" (Luke iv. 43, R.V.). Thus the duty of Redeemed Israel is to "evangelise" or "ev-anglo-ise" the world. See further my *New Testament Studies*, chap. xlix.

G. H. L.

Q. I have had brought to my notice several copies of THE BANNER OF ISRAEL, and must confess that I have been greatly interested, and, at the same time, mystified.

I cannot arrive at any decision upon one or two points, and would be glad if you answer in your "Q. and A." columns the following queries:—

(i.) What is the policy of the BANNER?

(ii.) Of what interest are prophecies to us to-day?

(iii.) Can you say whether these matters are of any interest to a business man?

(iv.) If our nation is quite safe, and God is at the helm, why need we worry at all?

(v.) Has not each one to work out his own salvation?—N. C. (Kensington).

A. We are very glad to know that you are interested in what you read in the BANNER, but it may not be long before that which mystifies you may lead you to see the amazing truths of British-Israel. "God moves in a mysterious way His wonders to perform!"

(i.) The policy of the BANNER is to uphold the truths of the Bible; to expound the history of Israel in Old Testament, New Testament, and Christian days; to teach the story of Israel's calling, exile, redemption, and restitution to covenant grace; to throw full light upon the mission of Christ to this world, for Israel, and all the world through Israel; to prove the Israelitish origin of the Anglo-Saxon peoples; to demonstrate the spiritual calling of the latter; to help in the evangelising of the world, and to look for the Coming of our Lord Jesus Christ.

(ii.) The Prophecies are of the greatest interest to us to-day, because they predict our national history and guide us in the understanding and performing of our national and spiritual duty to God and the world.

(iii.) Yes, these matters should be of practical interest to business men, because all conscientious Christian business men must have at heart the welfare of their nation and the knowledge of the Gospel of the Kingdom. No man really lives or works to himself. The true secret of real business success is not contained in the spirit of making money, but in the spirit of serving God and man (Matt. xxii. 21; Col. iii. 23). This incorporates love of Country and Empire, and therefore love for the welfare of Israel's Kingdom which has been entrusted to the Anglo-Saxon peoples, of whom vast multitudes are business men.

(iv.) Although our nation is certainly quite safe, to quote your words, it must not be forgotten that God says He will "be inquired of by the House of Israel" (Ezek. xxxvi. 37). It is a question of work rather than worry, of faith rather than fright, and of fulfilment rather than frustration.

(v.) Yes, but you must not forget that salvation and redemption are two different things. The latter applies to the House of Israel nationally, and the former to the souls of men spiritually. It is possible to be redeemed without being saved, hence no matter how much you may study British-Israel Truth, and believe in its principles, you still have to consider the welfare of your soul, remembering that "the blood of Jesus Christ His Son cleanseth us from all sin."

G. H. L.

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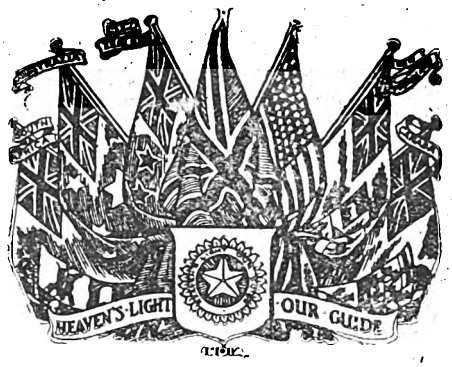
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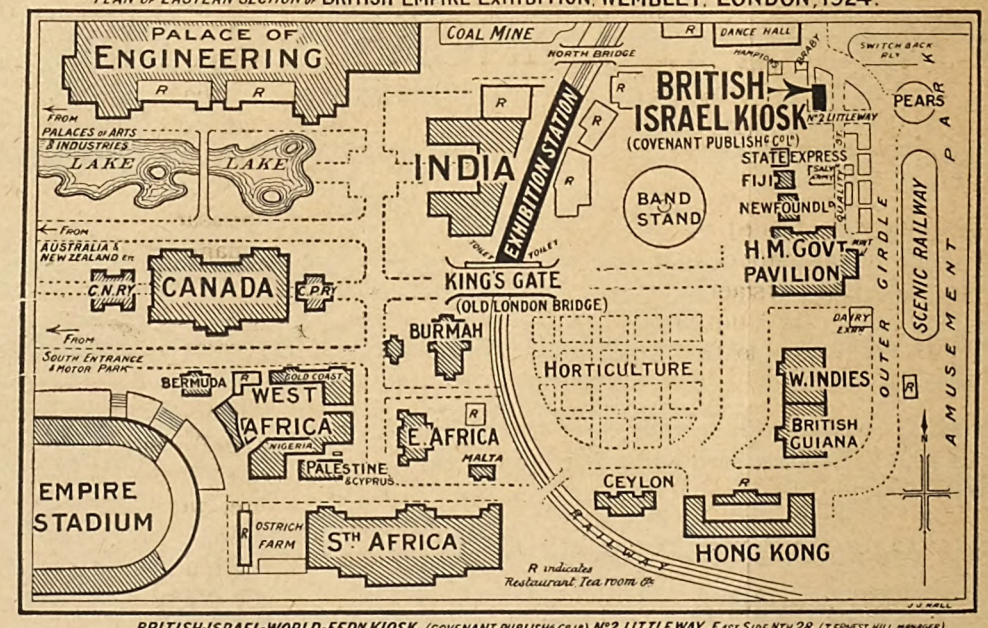
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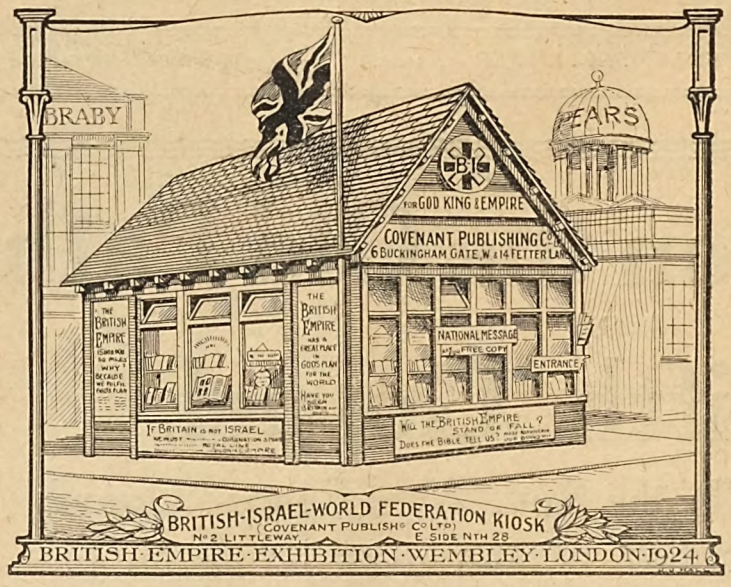
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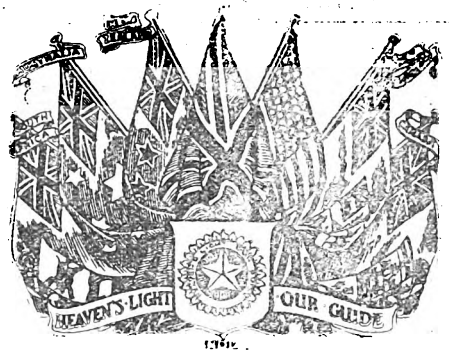
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The Crusade Against Cancer

Proposed Extensions
Clinical and Research Developments.

IT is many years since any special appeal has been made by the Cancer Hospital.

The Committee have now decided to issue an appeal for two reasons. First, on September 5, 1922, our Senior Surgeon, Sir Charles Ryall, C.B.E., F.R.C.S., died, and it is desired to commemorate his services to the Hospital by a memorial. Secondly, the operating theatre is no longer adequate for its purpose. The time has come when the accommodation for the surgical work of the Cancer Hospital must be improved. Surgeons come from all parts of England, and, in fact, from all parts of the world, to see the operations. The Committee have therefore resolved to double the operating theatre accommodation; and, inasmuch as the prestige of the Hospital was so greatly advanced by the late Sir Charles Ryall, it has been agreed that no better memorial could be erected than an Operating Theatre Unit.

The erection of this new Unit must involve other alterations, as existing structures must be modified. The most suitable place for the new Operating Theatre Unit is on the top floor of the existing main building. This involves the provision of new accommodation for the ward maids, who are at present housed in cubicles on the top floor. Such an arrangement is not satisfactory, and the Committee welcome the opportunity to improve it.

During the last few years the work of the Out-Patient Department of the Hospital has increased. New Departments have been opened for Medical, Dental, and Laryngological cases. New Deep Therapy apparatus has been installed in the Electrical and Radio-Therapeutic Department. The Committee desire, therefore, to re-arrange the Out-Patient Department, make better use of the space available, and generally add to its convenience.

So much for the clinical work of the Hospital. There still remains the work of the Research Department. The Committee have up to the present concentrated mainly on the provision for clinical work in the treatment of the disease. They have never overlooked their responsibility for the other side—that is, for research into the cause of the disease. The Committee have, however, only been able to set aside an inadequate sum each year for this special department.

The Cancer Hospital Research work is thus limited by the money which the Committee can appropriate to the purpose. It is felt that investigation into the cause of Cancer should be vigorously pursued, and research placed on a sounder financial basis; and it is hoped that a sufficient sum will be raised both to pay for the structural alterations contemplated, and to provide for the endowment of research.

Alarming statements have recently been made that Cancer is on the increase. A possible explanation of such a statement lies in the fact that so many other diseases have become amenable to modern treatment, and thus their percentage incidence has proportionately decreased.

Nevertheless, they were enabled in the year 1910 to erect a Research Institute, which still remains the best in the country. They now have upon the staff highly-distinguished specialists engaged in many avenues of research, which the Committee are confident will lead to very useful and practical results.

Knowledge of Cancer has greatly increased. The advance of Medical and Surgical Science has made accurate diagnosis possible. The Committee believe that a time has come when there is a definite hope for those who are afflicted with Cancer; and they feel it their duty to make known what is being done at the Cancer Hospital to combat the disease; to ascertain, if possible, its cause, and to arrive at the very best methods for its treatment and alleviation, even for those cases where absolute cure may no longer be possible.

To sum up the object of this appeal is this:—

To let the public know what work is being done at the Cancer Hospital, because they are sure that, when the work becomes better known, it will be more generously supported.

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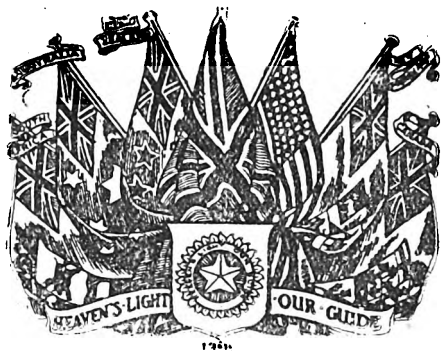
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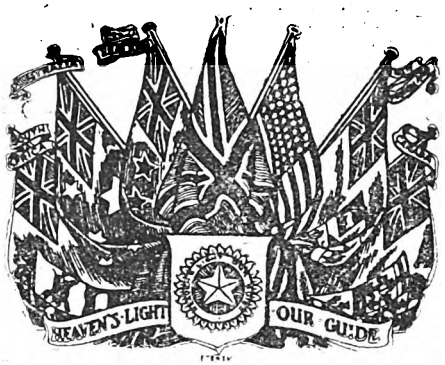
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